The Lords Supper
OR,
A VINDICATION
OF THE
SACRAMENT
Of the Bleſſed
BODY & BLOOD
OF
CHRIST.

According to its *Primitive Inſtitution.*

In Eight BOOKS;

Diſcovering the Superſtitious, Sacrilegious, and Idolatrous Abominations of the *Romiſh Maſſe.*

Together with the Conſequent Obſtinacies, Overtures of Perjuries, and the Hereſies diſcernable in the DEFENDERS thereof.

By THOMAS MORTON D.D. Bp. of *Dureſme.*

THE SECOND EDITION,

Much enlarged, for CORROBORATION of ſundry Points throughout the whole.

Together with particular Anſwers to ſuch Objections and Cavils, as have been hitherto made and raiſed by the Adverſary againſt this Work.

LONDON, Printed for *Ro[illegible]*

And part of the Impreſſion to be Vended for the Uſe and Benefit of *Edward Minſhaw*, Stationer. *A. D. C. LVI.*



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VTRIVSQVE

ACADEMIÆ

CANTABRIG. & OXON.

Præclaris Luminibus *ac Ornamentis, cæteris-què Sacræ* Theologiæ Candidatis, *& sincerioris Literaturæ* Studiosis *Gratiam* & Salutem in CHRISTO IESV.

Si quanto amoris studio Vtramquè Academiam *prosequor, tanto Honoris testimonio adornare eas possem (Viri Clarissimi) certè quidem hoc qualecunque Opus meum, vestro præsertim Nomini inscriptum, usque adeò excellens & singulare fuisset, ut nec ad conciliandam gratiam, nec ad culpam deprecandam Præfatione ullâ indigeret. In quo tamen si quæ fortè Vobis occurrant (ut sunt sanè plurima) à nullo hactenùs, ex nostris partibus, Authore prævio in medium prolata; vestræ perspicacitatis erit, quanti momenti illa fuerint, dijudicare; quorum duntaxat Apices aliquot saltem attingere operæ-precium esse duxi.*

Sacramento Eucharistiæ *Resp. Christiana nihil unquam sublimius, nihil sanctius habuit atque Augustius,*

quo Christiani quodammodò in Christum ipsum transformamur. Huic Institutioni in frontispicio libri, ex aliorum Placitis, MISSÆ cognomentum adjicio: quam vocem aliquis fortassis omissam nimis velit. Quin esto tu bono animo, quisquis es pius zelôtes, & Papisticæ Missæ exosor vehemens. Etenim nomen [Missa] secum omen suum apportat, quod cum à Dimittendis ijs, qui Eucharistiæ participes esse nolunt, ortum suum traxerit, Romanam Missam planè jugulat, quæ (veluti Amasios suos) Spectatores meros omnibus lenociniis ad se allicit atq; invitat; ac si in illo uno Theatrico spectaculo Religio ipsa Christiana ferè tota consisteret: quos tamen (modò Eucharistiæ capaces) Antiquitas Catholica apud Græcos κατηχουμένους, apud Latinos Discedere jussit; et in persistentes, ut in homines præfractos & impudentes, graviter acerbeq; invecta est. Hæc de Operis Titulo præfari mihi libuit, ne in isthoc vocabulo, Missæ, veluti in ipso vestibulo, impegisse videar.

Ex parte Operis primâ, quam Practicam dicimus, constat Institutionis Christi Canones decem, per Tridentinos Canones, in Romana Missa, perfringi (tantumnon jugiter) et violari; sed majorinè impudētiâ, an impietate, difficile est dicere: nam Depravationibus istis sufflaminandis mille annorū Consuetudini universali anteponūt sequioris ætatis Diutissimè, scilicet, retentam (ut aiunt) trecentorum annorum modernæ Ecclesiæ Romanæ (eu!) sapientioris usum contrarium. Deinde Præceptum praximque Apostolicam à Pontifice Rom. Abrogari posse garriunt: quin & adversus Exemplum Christi, multis retrò seculis vel ab ipsis Rom. Pontificibus sanctè religioseq; observatum, obtendunt Consuetudinem contrariam habendam esse pro-

pro lege: *quum porrò hoc quoq; parum est, quòd, quamvis de contrario Præcepto Christi constaret, nihilominùs* Ius ipsum divinum à Pontifice Romano relaxari posse, *Iesuita blasphemo ore pronunciat.*

Sequitur pars altera, quam Dogmaticam *nominamus, in multa Membra se diffundens, ità tamen ut horum verborum Christi* [HOC EST CORPVS MEVM,* *&c.*] *Expositioni literali Mysterij Romani de Eucharistia moles tota nitatur. Quanquàm dum in istis explicandis Adversarij nonnulli,* Tridentinorum Patrum *spiritu afflati,* Tropum *omnem ab eisdem longè exulare jubent; Alij tamen* Tropos *saltem Sex, velint nolint, coguntur agnoscere. Porrò, in una Particula* [HOC] *totius Controversiæ cardo vertitur, de qua cum quæritur, quid ea proprie designet, Pontificij Doctores in duas, easq; contrarias Opiniones distrahuntur. Alij enim per,* Hoc, *Christi corpus denotari volunt; Alij ad aliud (quod ipsi commenti sunt)* Individuum Vagum *Pronomen illud referunt: ità tamen ut utriq;* Andabatarum *more, à se invicèm vapulent, dum hi priorem sententiam prorsus* Absurdam, *illi posteriorem* Absurditatum plenam *non dicunt modò, verum etiam solidis Argumentis evincunt. Iam igitur, hoc uno fundamento ipsorum Pontificiorum* Contradictionibus (*ut olim* Turre Babel) *diruto atq; dejecto, alia de* Transsubstantiatione, *de* Corporali *Christi* Præsentia, Conjunctione*que cum corporibus* Communicantium, *de propriè dicto* Sacrificio, *& de divina deniq;* Adoratione, *superstructa portentosa Dogmata omnia corruere & labefactari necesse est. De singulis, si placet, pauca delibemus.*

* *&c.*] ✠ Quæ quidem Particulâ integram Institutionis Christi narrationem (*Institutionis*, inquâ, non autem *Romanæ*, ut dicitur, *Consecrationis* formam) disertis verbis significavi. Ex quâ tamen mirum quantos clamores excitavit Papista quidam, vir sanè nobilis: cujus Postulatis justo quodam Tractatu (qui Anglicè inscribitur **A Discharge**) satis superque factū est. ✠

Primo

Primo in loco Transſubſtantiationis *non Dogma modò, ſed & vox ipſa (contra quàm piſces) novitate ſua fœtet. Ecquid habent, quod opponant? nonnihil, nempè,* Patres *antiqui (inquiunt) de Converſione hujus Sacramenti verba facientes,* Tranſformationis, Tranſitionis, Tranſmutationis, Tranſelementationis *vocabula frequenter uſurpârunt: unde ipſiſſimam ſuam* Transſubſtantiationem *dilucidè probari gens Romana clamitat & vociferatur. Cum tamen Adverſarios noſtros minimè lateat, eoſdem Sanctos Patres pari libertate ſermonis judicijq́; ſynceritate eaſdem voces ſingulas ad alias converſiones tranſtuliſſe, ut (Exempli gratiâ) nunc* Verbi *prædicati in* Auditorem, *nunc* Corporis *Chriſti in* Eccleſiam, *nunc hominis* Chriſtiani *in* Chriſtum, *nunc deniq́;* Corporum Chriſtianorum *in ipſam* Chriſti carnem. *Vndè ſequitur, ut quâ ratione præclari iſti Diſputatores unam duntaxat* Transſubſtantiationem *aſtruere conantur, eâdem ex ipſa* lege Parium *(ô homines miſerè faſcinatos, alioſq́; miſerrimè faſcinantes!) quatuor alias teneantur admittere.*

In Membro tertio partis Dogmaticæ quæſtio de Corporali præſentia Chriſti *in Euchariſtia agitatur, quæq́; hùc pertinent omnia ad hoc unum Caput reducuntur; Quid ſit illud, quod, juxta Chriſti inſtitutionem, jam intelligitur* [Corpus meum?] *Hoc Catholica Eccleſia per multa Secula, ab Apoſtolicis uſq; temporibus, nullum aliud eſſe credidit, quàm quod à* B. Virgine Natum, Vnum, Vno in Loco Definitum, *ſeu circumſcriptum*, Organicum *quoque, & demùm* Senſuum *omnium abſolutiſſimâ integritate juxtà &* Gloriæ *perfectione cumulatiſſimâ præditum. At quod Romanenſes Carbona-*

bonariis ſuis Diſcipulis obtrudunt, Deus bone! quale Corpus, & quàm minimè illud MEVM*? Primò (id enim natura* Tranſſubſtantiationis *neceſſariò exigit)* Corpus, *quale Piſtores pinſunt, ex pane confectum; mox* Corpus *(namq; hoc diſcontinuitas locorum per ſe poſtulat)* multiplex, *quale* Geryonis *illud fuiſſe fingitur: poſt,* Corpus, *(quià non definitivè in loco) quale eſſe nullum poteſt,* Infinitum: *dein* Corpus, *(quià totum in qualibet parte Hoſtiæ) quale quis vix ſomniare poteſt,* Paraphyſicum: *inſuper* Corpus *(ut ipſi aiunt) omni* movendi, ſentiendi, intelligendique facultate deſtitutum, *id eſt, cœcum, ſurdum, exanime:* Corpus *deniq; nullis non ſordibus cuiuſvis* ſterquilinij, *& locorum, quæ honeſtè nominari non poſſunt, inhoneſtiſſimorũ obnoxium. Qualia Opinionum portenta, ut omninò* Hæretica, *veteres Patres ſemper execrati ſunt.*

Verùm enimverò diverſarum ætatum ſubrancidas Hiſtorias, *ſi numeremus,* Tredecim *proferunt, in quibus memoria de* veriſsimæ carnis, veriſsimique ſanguinis Chriſti *in Euchariſtia* Apparentiâ veriſsimâ *Lectoribus cõmendatur. In quibus* Miraculis, *tanquam in Dei teſtimoniis omni exceptione majoribus, Adverſarij noſtri mirificè gloriantur; et dici vix poteſt quantoperè miſeros mortales hâc unâ Perſuaſione ſuâ dementârint: cùm tamen hæc veriſsima, ſcilicet, ſi ponderentur, vaniſsima eſſe ſingula cuivis liquere poſsit. Quem in finem bonis illis Hiſtoricis valedicentes, rectà Scholas petimus, exploraturi an* Scholaſtici *eandem inſanierint inſaniam. Hi tantum abeſt ut iſtis Legendariis fidẽ aſſenſionemvè præbeant, ut in ejuſmodi* Apparitionibus *vel* veram carnem Chriſti, *vel omninò* veram carnem *ineſſe auſint non pernegare modò,*

modò, verum etiam contrariam hanc ſuam ſententiam exquiſitis Rationibus defendere. Quanquã quid horũ probatione opus eſt? quandoquidẽ nemo ferè eſt tàm mucoſis naribus (modònon ſenſus ſuos prorſus obſtruat) cui non ſuboleat, imò qui non eas legẽdo planè odoretur, et perſentiſcat has fabulas à maleferiatis hominibus anilitèr eſſe confictas.

Quartò, In Corporali *ſua (ut vocant)* Chriſti conjunctione *cum* Corporibus Communicantium *nihil aliud cernere licet quàm* Capernaiticam *quandam ſtupiditatem; quoties Pontificios audimus antiquas ſuas canere Cantilenas: ſe nimirùm* Dentibus terere, gutturibus deglutire, *hoc eſt, ut nos quidem interpretamur, verè* devorare; *atque inſuper hominum* viſceribus permiſcere; *& tandem (adſit verbo reverentia)* in feceſſum egerere; *imò tàm canum, muriumque, nec non viliſſimi cujuſque animalis inteſtinis, quàm ullius etiam ſanctiſſimi viri, qui illius particeps eſſe poteſt. Quis deinceps miretur fuiſſe olim, qui* Philoſophos *ſe dicerent, qui aſſerebant,* Nivem *ſibi* atram videri, *Cœlum conſiſtere, & Terram motione ſuâ eâq; perpetuâ rotari?*

Hoſce ſcopulos prætervecti, in Contentionum labyrinthum dilabimur, de Sacrificio Miſſæ, *tot Amphibologiis & verborum involucris, tot Opinionum Antilogiis, ceu viarum anfractibus, & ſinuoſis Mæandris undique implicitum, ut abſque commoda aliqua Diſtinctione difficiles, imò impoßibiles habeat explicatus: eòq; magis, quòd apud veteres Patres (ut quod res eſt libere fateamur) de* Sacrificio *Corporis Chriſti in Euchariſtia* Incruento *frequens eſt mentio: quæ dici vix poteſt quantopere quorundam, alioqui Doctorum hominum, ingenia exercuerint, torſerint, vexaverint; aut econtrà quam jactanter Ponti-*

Pontificij de ea reſe oſtentent: cum tamen hic nodus uno hoc Diſtinctionis *quaſi cuneo facilè diffindatur. Vox,* Corpus Chriſti, *dupliciter ſumitur, vel ut* Subjectum *Celebrationis Euchariſticæ, vel ut ejuſdem Corporis* Objectum. *Si Subjectivè accipiatur pro eo, cui externa* Accidentia *inſunt, tùm non poteſt non* Corporalem Præſentiam *Chriſti deſignare: ſin verò Objectivè tantùm, habitâ Relatione ad* Chriſti corpus, *vel ut olim in cruce pendentis, vel ut nunc in cœlo regnantis,* Præſentiam *duntaxat* Symbolicam *declarat; quoniam* Objectum, *licet rei cruentæ, ut in Scena, ipſum eſt tamen* Incruentum. *Id quod ſex Argumenta, è veterũ Patrum teſtimonijs deprompta, dilucidè demonſtrant. Eadẽ igitur Diſtinctione quivis poterit ità prorſùs* ἐκπαμῶσαι ἀπιστίαν, *ut non habeant quod contrà muſſitent. Quid? quod præterea etiam Romana Miſſa* Grandis Sacrilegij *rea arguitur.*

Ad extremum, extremæ & nefandæ Idolomaniæ Rom. λάτρευμα *ipſum, quæ eſt Sacramenti Euchariſtiæ divina* Adoratio, *in medium protrahitur; ubi id, quod adorant,* Poſſe eſſe adhuc Panem, *propter ferè* infinitos Defectus, *ipſi Adverſarij ultrò concedunt: & Nos,* Non poſſe illud non panem eſſe, *juxta Veterum ſententiam, Rationibus circiter ſexdecim evicimus: atq; etiam quas* Adorandi *Formulas, ceu* Prætextus, *excuſationis ergò, ſibi tanquam larvas induxerunt, illis detraximus, ut vultus eorum deformes horridiq; appareant; uſq; eò ut illi* Idololatricâ *impietate* Ethnicos *æquare, Excuſationis verò futilitate longè ſuperare videantur. Quid tandem? tota ferè Miſſæ defenſio* Manichæorum, Eunomianorum, Marcionitarum, Eutychianorum, *aliorumq; multorum* Hæreſibus *ſcat et paſſim,*

ut in

ut in poſtrema noſtra Synopſi, *veluti in ſpeculo, contemplari quivis poterit. Dùm iſta literis conſigno, oſtenduntur mihi, inter alias,* Theſes *duæ, quas* Iſaacus Caſaubonus ὁ μακαρίτης *in Adverſarijs ſuis, propriâ manu ſcriptis, poſt ſe reliquit. Prima;* Iuſta Cauſa eſt (*inquit*) cur Tranſſubſtantiatio rejiciatur, ut evitentur Abſurda. *Altera hæc eſt;* Veteres nunquam dixerunt deſtrui Symbola, ſed ſemper de Signis locuti ſunt, quaſi de re ipſa. *Quæ quàm veræ ſunt, & juxta Veterum ſententiam ad Cauſam noſtram oppidò neceſſariæ, noſtri muneris erit ſuo loco copioſè oſtendere. Priuſquàm verò perorare mihi liceat, vos orandi eſtis (Viri ornatiſſimi) ut de Adverſariorum noſtrorum Iniquitate, de meoq; erga vos ſtudio ac Benevolentia nonnihil attexam.*

Bellarmino, Alano, Maldonato, *aliiſq; Romanæ Miſſæ Aſſertoribus ſuum, ut par eſt, ingenij acumen, exactum & perſpicax judicium, omnium deniq; tàm humanæ quàm divinæ literaturæ accuratam cognitionem facilè tribuimus; ità tamen ut in ijs, dùm noſtros* Theologos *criminantur, veritatem; dum ſuas opiniones defendunt, conſtantiam; dùm* Patres, Patres *crepant, objectant, inculcant, fidem modeſtiamq; deſideremus. Ut nihil de Eorum* Iuramentis *dicamus, quibus ſe obſtrinxerunt, non ſine aliqua notâ* Perjurij; *quod* Synopſis *noſtra Secunda ſatis ſuperq; declarat.*

Ad noſtram quod attinet Sacratiſſimã Euchariſtiam; *quia à Miniſtro Elementa conſecrantur et benedicuntur, non minùs* Sacramenta *ſunt, quàm eſt aqua* Baptiſmatis; *quæ tamen iſtos non pudet probris ſuis contaminare, dum partem alteram* merum Piſtoris panem, *alteram* Oenopolæ vinum nudum *appellant nequitèr. Deindè*

(*ut*

(ut alias eorum Calumnias prætervolem) quòd eorum de Corporali Christi Præsentiâ in Eucharistiâ fanaticam Opinionem, tanquàm Impossibilem, propter implicitam Contradictionem, oppugnamus; Isti, quasi hoc esset Dei Omnipotentiæ detrahere, in nos impotentèr debacchantur. Si cui lubeat singulas Operis hujus Sectiones percurrere, vix in aliquam incidet aut Objectionem Adversariorum pro sua Missa, aut Responsionem, aut deniq; Scripturæ expositionem quam non facilè observet ab aliis Pontificiis Doctoribus aut luculentâ ratione solutam, enervatam, explosam; aut deniq; (quod majus est) per receptas Ecclesiæ Romanæ doctrinas oppugnatam. Næ illa præclara est istorum hominum constantia, qui si minùs viribus nostris, suâ tamen imbecillitate & dissensione vincuntur, atq; succumbunt.

Prætereà de Pontificiorum Doctorum Versutia Obstinaciaq; satis queri vix possumus. Versutia eorum cernitur cùm in rebus aliis, tùm præcipuè in abutendis veterum Patrum Testimoniis, sive per falsas Editiones Translationesq; ea depravando; sive novo excogitato Commento illudendo; sive deniq; adversis frontibus oppugnando: quorum omnium Exempla plurima Libri singuli sequentes vobis exhibent. Obstinaciæ verò eorum specimen nullum potest esse illustrius, quàm (quod in altera Synopsi nostra videre est) ex Veterum sententiis factâ Collatione Eucharistiæ cum Baptismate. Illi ad sua Dogmata stabilienda, de Præsentia Corporali Corporis Christi in Eucharistia, ipsiusq; adeò Adoratione Latreutica, objiciunt Nobis, Patres negâsse Eucharistiam esse nudum Panem. Nos reponimus, eosdem Patres paritèr negâsse, in Baptismate esse Aquam nu-

dam. *At opponunt, Veteres Eucharistiam* Sacrificium *vocâsse. Nos rursùs,* Baptisma *quoq;* Sacrificium *nominant. Illi, At apud* Patres Eucharistia *Sacramentum* Terribile, *&* Venerabile *dicitur. Regerimus nos, à Patribus moneri homines ad* Baptisma, *utpote quod* Venerandum *sit, cùm* Tremore *accedere. Pergimus dein, & per sexdecim* [illegible] *par pari referimus, quod Adversariorum nostrorū, nisi animos obfirment, Conscientias mordeat & lancinet; sed manu tamen medicâ, ut sanet. Eant igitur Antagonistæ nostri, &, cum de Antiquitate agitur, nos (ut solent)* Novatores *appellitent, nunquàm tamen efficient, quin ipsi (ut præclarè olim Clariss. vir* Iosephus Scaliger) *Veteratores habeantur.*

Redeo ad Vos tandem (dignissimi Viri) quorum intimos animorum conceptus audire mihi videor: quibus quoad possim, & liceat, occurrendum esse duxi. Primo in loco; Fateor equidem me jamdiù in istiusmodi Polemicis negotiis exercuisse calamum, non quod nescierim à Detractione neminem esse immunem, nisi qui nihil scriberet: sed quòd abundè noverim cùm pro salute Patriæ, tùm verò maximè pro patria Salutis, atque adeò pro Fidei synceritate nullum non laborem esse subeundum. Secundò, multos alios multo majore cum profectu munere hoc defungi posse agnosco: veruntamen, quatenùs præstare quicquam valeam, illud S. Augustini *aures mihi vellicat, animumque stimulat:* Qui mendacium docet, (*inquit*) & qui veritatem tacet, uterque reus est, alter quià prodesse non vult, alter quia nocere desiderat. *Nec profectò hanc* Romulei stabuli (*cùm purgandi non datur*) *exagitandi provinciam, in re Missatica, alio animo suscepi, quàm ut*

omnes

omnes (quibus veritas cordi eſt) intelligant, Nos Anglicanæ Eccleſiæ Alumnos Cauſam nactos eſſe Divinis literis *conſentientem maximè,* Catholicæ Antiquitatis *ſuffragijs comprobatam, mille omnis ordinis* Martyrum ſanguine *teſtatam; imò etiam (addendum eſt enim) cujuſvis Chriſtiani, ſi fieri poſſet, vel mille mortibus obſignandam. Præterea, Romanæ Eccleſiæ Tyrunculis omiſſis, Anteſignanos ipſos libentiùs aggredior, duplici ratione adductus; quia primò, his profligatis, illi non poſſunt conſiſtere: deindè, ut clariùs conſtet, in illam Eccleſiam quadrare illud Chriſti;* Si lumen, quod in te, tenebræ, ipſæ tenebræ quantæ? *Quos tamen, dùm Argumentis perſequor, non probris inſector; quia in hoc altero Certaminis genere vincere vinci eſt: nam præclarè olim* Artaxerxes *Rex militi, hoſtem convitijs proſcindenti,* Non ut maledicas te alo, *(inquit)* ſed ut pugnes.

Cur verò Vobis potiſſimùm has meas Lucubrationes dedicarem, plurimæ me Cauſæ impulerunt. Antiquitùs plurimi dicebantur Epiſcopi Catholicæ *ſive* Vniverſalis Eccleſiæ, *non ſolùm quòd* Catholicam *tenerent* fidem, *ſed etiam quòd ſuam pro incolumitate Eccleſiæ Univerſalis curam Scriptis & laboribus teſtarentur. Egone igitur ut non illud ſtudium ergà* utramque Vniverſitatem *profitear meum, quod ipſi (ut ità dicam)* Vniverſalitati *debeam? Huc accedit (nam quidni fidorum Amicorum literis fidem habeam?) quòd cum vos Opus noſtrum aliud, tribus abhinc annis publici juris factum, non vulgari animorum veſtrorum ſignificatione approbâſſe intellexerim; hocq; quod nunc ad umbilicum perduxi, non minori cum deſiderio expectâſſe (quorum illud*

GRANDEM ROMANÆ ECCLESIÆ IMPOSTVRAM *detexit, hoc* ROMANÆ MISSÆ IDOLOMANIAM, *tanquàm immane monſtrum, confodicat) non committendum putavi, ut non grati animi meum hoc teſtimonium Vobis referrem. Quid? quòd Cauſæ ipſius neceſsitas quoq; id à me exigere videbatur, quæ profectò in hac Cauſa homines* Academicos *nihil minùs quàm* Academicos *& Scepticos eſſe ſinet; nè quis veſtrûm (quod deteſtabile omen Deus obruat!) in* Rom. Artolatriam *prolabatur, quò vel Aliis ſcandalo, Majeſtati divinæ odio, Sibi ipſi deniq; certo exitio eſſe poſsit.*

Poſtremò, in hanc ſpem adducor, nunquàm defuturos ex utraq; Academia viros plurimos, Theologici juris conſultiſs. omnibuſq; armis inſtructiſsimos, non modò ad hujuſce Cauſæ patrocinium ſuſtinendum, verumetiam ad Matæologiam *omnem Romanenſium expugnandam. Pergite igitur ô macti antiquâ prudentiâ & veritate, pergite, inquam, & Amantiſsimum veſtri diligite; quod rectius noveritis impertite, & precibus veſtris adjuvate. In Chriſto Jeſu valete, qui vos conſervet in gloriam Gratiæ ſuæ!* AMEN.

THO. DYNELMENS. nuper
COVEN. & LICHF.

An

An Advertiſement

To all Romiſh Prieſts and Jeſuites of the Engliſh Seminaries, concerning the Neceſſitie of this enſuing Treatiſe; as alſo of the Authors Sinceritie, and his Adverſaries unconſcionable Dealing in their Allegations of Authors.

Grace, Peace, and Truth in CHRIST JESVS.

AMong all the Controverſies held againſt your Romiſh Religion, none were ever more hott, to draw Proteſtants violently into the fire, than theſe two; Firſt, the denying your *Romane Church* to bee *The Catholike Church, without which there is no Salvation:* Secondly, the affirming the Romiſh *Adoration of the Sacrament of the Altar* to be *Idolatrous.* Therefore have I eſpecially undertaken the diſcuſsion of both theſe Queſtions, that ſeeing (as Saint *Auguſtine* truly ſaid) *It is not the puniſhment, but the Cauſe which maketh a Martyr;* it might fully appeare to the world, whether *Proteſtants* enduring that *fierie tryall*, for both Cauſes, were indeed *Heretikes*, or true *Martyrs*: and conſequently whether their *Perſecutors* were juſt Executioners of perſons then condemned, and not rather damnable *Murtherers* of the faithfull Servants of Chriſt. And I doubt not, but as the firſt hath verified the Title of that Booke, to prove your Doctrine, of the *Neceſſitie of Salvation* in your Romiſh Church, to be a GRAND IMPOSTVRE: So this ſecond, which I now (according to my promiſe) preſent unto you, will

make good, by many Demonſtrations, that your Romiſh MASSE is a very Maſſe, or rather a Gulfe of many Superſtitious, Sacrilegious, and Idolatrous Poſitions and Practiſes.

And becauſe the very name of ROMANE CHVRCH is commonly uſed as (in it ſelfe) a powerfull enchantment, to ſtupifie everie Romiſh Diſciple, and to ſtrike him *deafe and dumbe* at once, that hee may neither heare nor utter any thing in Conference, concerning the Maſſe, or any other Controverſie in Religion; be the Proteſtants Defence never ſo Divine for Trueth, or Ancient for Time, or Vniverſall for Conſent, or Neceſſarie for Beleefe: I therefore held it requiſite, in the firſt place, to diſcover the falſhood of the former Article of your *Church*, before I would publiſh the Abominations of the *Maſſe*; to the end that (for *Idolatrie* in Scripture is often termed ſpirituall *Adulterie*) the *Romiſh Church*, which playeth the Bawd, in patronizing *Idolatrie*, being once outted, your *Romiſh Maſſe*, as the Strumpet, might the more eaſily either bee reformed, or wholly abandoned.

This may ſatisfie you for the neceſsitie of this Tractate. The next muſt bee to ſet before you your owne deluſorie trickes, in anſwering, or not anſwering Bookes written againſt you; eſpecially ſuch as have beene obſerved from mine owne experience. One is, to ſtrangle a Booke in the very birth: So dealt Maſter *Brerely* long ſince, by a Letter writ unto mee, to prevent the publiſhing of my Anſwere againſt the firſt Edition of his *Apologie*, when hee ſent mee a ſecond Edition thereof to be anſwered, which both might and ought to have beene ſent a twelve moneth ſooner; but was purpoſely reſerved not to bee delivered, untill the very day after my * Anſwere (called *An Appeale*) was publiſhed. Of which his prevention I have therefore complained, as of a moſt unconſcionable Circumvention. Another device you have, to give out that the Booke (whatſoever,) written againſt your Romiſh Tenents, is in anſwering, and that an Anſwere will come out ſhortly. So dealt Maſter *Parſons* with

(*) *See the Proteſtants Appeale in the beginning.*

with mee, * Certifying mee and all his credulous Readers of an Epiſtle which hee had received from a Scottiſh Doctor, cenſuring my Latine *Apologies* to be both fond and falſe; and promiſing that his Anſwere to them, Printed at *Gratz* in *Auſtria*, ſhould be publiſhed before the Michaelmas next following: whereas there have beene above twentie Michaelmaſſes ſithence, every one giving Maſter *Parſons* his promiſe the flatt lye. A third Art is a voluntarie Concealement; And thus Maſter *Brerely*, who having had knowledge of the fore-mentioned Booke of *Appeale*, manifeſting his manifold Aberrations and Abſurdities in doctrine, his ignorances and fraudes in the abuſe of his Authors; as in other paſſages throughout that Booke, ſo more eſpecially the parts concerning the Romiſh *Maſſe*: yet ſince hath written a large Booke, in defence of the Romiſh *Liturgie* or *Maſſe*, urging all the ſame Proofes and Authorities of Fathers; but wiſely concealing that they had beene confuted, and his Falſhoods diſcovered. Onely hee and Maſter *Fiſher* ſingling out of my *Appeale* an Explanation, which I gave of the Teſtimonie of *Gelaſius* (in condemning the *Manichees*, concerning their opinion of not adminiſtring the *Euchariſt in both kindes*) did both of them divulge it in their Bookes and reports alſo in many parts of this Kingdome, as making for the juſtification of their ſacrilegious diſmembring the holy Sacrament, and for a *foule Contradiction* unto my ſelfe: notwithſtanding that this their ſcurrilous imitation (as is * heere proved) ſerveth for nothing rather than to make themſelves ridiculous. The laſt, but moſt baſe and devilliſh Gullerie, is a falſe imputation of Falſhoods in the alleging of Authors, which was the fine ſleight of Maſter *Parſons*; a man as ſubtile for Invention, as elegant for Expreſsion, for Obſervation as dextrous and acute, and as politike and perſwaſive for Application, as any of his time. Hee in an Anſwere to ſome Treatiſes, written againſt your Romiſh blacke Art of *Æquivocation by mentall Reſervation*, and other *Poſitions* fomenting *Rebellion* (to wit) in his Bookes of *Mitigation* and *Sober Re.koning*, doeth com-

(*) *In his Sober Reckoning.*

(*) *Booke 1. cap. 3. Sect. 7.*

commonly leave the principall Objections and reaſons, and falleth to his verball skirmiſhes, concerning falſe Allegations: and (as turning that Ironicall Counſell into earneſt, *Audactèr & fortiter calumniare, &c.*) hee chargeth mee with no leſſe than fiftie Falſifications All which I ſpunged out in a Booke entituled an *Encounter*, and retorted all the ſame Imputations of falſhood upon himſelfe, with the intereſt, diſcovering above forty more of his owne. Which may ſeeme to verifie that Cognizance, which your owne Brother-hood of Romiſh Prieſts in their *Quodlibets* have faſtened on his ſleeve, calling him *The Quinteſſence of Coggerie*.

As for mine owne Integritie, I have that which may juſtifie mee; for howſoever any one or other Error may happen, in miſ-alleging any one Authour, yet that I have not erred much; or if at all, yet never againſt my Conſcience. Heereof I have many Witneſſes; One within mee, a witneſſe moſt Domeſticall, yet leaſt partiall, and as good as *Thouſands*, mine owne *Conſcience*: a ſecond is above mee, GOD, who is *Greater than the Conſcience*. A third ſort of Witneſſes are ſuch as ſtand by mee, even all they who have beene converſant with mee, in the Peruſall and Examination of Authours Teſtimonies, by mee alleged; men of ſingular Learning and Iudgement, who can teſtifie how much they endeared themſelves unto mee, when any of them happened to ſhew mee the leaſt errour in any thing. (Hee that ſhall ſay, *Non poſſum errare*, muſt be no man; and hee that will not ſay, *Nolo errare*, as hating to erre, can be no Chriſtian man.) The laſt Witneſſe, for my integritie, may bee the Bookes of my greateſt Adverſaries, Maſter *Parſons*, and Maſter *Brerely*, whoſe many ſcores of Falſhoods have beene layd ſo open and publiſhed for above ſixteene yeares paſt in two Bookes (one called *An Encounter* againſt the Foreman, the other an *Appeale* againſt the Second) yet hath not any one appeared out of your Romiſh Seminaries, for the vindicating of them heerein.

✠ Since this Part of this Advertiſement thus given, there have ſome of your Engineers ſought to undermine the whole Structure of this Treatiſe, by the odious Imputation of *Falſification*; One was a *L: Baron*, and his *Suggeſtor:* Another, a notable *Seducer*, in his Letters to a noble Peere of this Kingdome: the Third, a Romiſhly inſpired *Detractor*, who are, in this Second Edition, defeated by a Countermine of juſt *Vindications*, againſt their Falſe and frivolous *Exceptions*. To ſay nothing of a late Hobgoblin his feigned Letter to a Ladie, upbraiding mee with ſuch Taxations of ſome Falſities, which about ſix and twentie yeares ſince, were falſly charged upon mee by Maſter *Parſons*, as I proved in a Booke of *Encounter*. By which your Practice is confirmed that which I have often averred, That none may expect from you any Satisfactorie Confutation of this, or the like Treatiſes, ſeeing that inſtead of Shott, you anſwere only with Squibs. Goe on in the ſame Courſe, to make mee thereby a true Prophet, and (by my Vindications againſt your Calumniations) to occaſion greater Advantage to our Cauſe, and juſt Defence thereof. ✠

By theſe Advertiſements you may now eaſily conceive with what confidence I may procede in this Worke, wherein is diſplayed and layd open, in the diſcuſsing of theſe Eight Words of Chriſt his Inſtitution of the Bleſſed Sacrament of the Euchariſt, [HEE BLESSED; BRAKE; GAVE; TO THEM; SAYING; TAKE; EATE; DRINKE,] your ten Romiſh Prevarications, and Tranſgreſsions. Afterwards, in the following Bookes, are reveiled the ſtupendious Paradoxes, Sacrilegiouſneſſe, and Idolatrie of your MASSE; together with the notorious Obſtinacies, ſome few Overtures of Perjuries (out of that great Summe, which may afterwards be manifeſted in your ſwearing to the other *Articles* of your new *Romane Faith*) and the manifold Hereſies in the Defenders thereof: as alſo their indirect and ſiniſter Objecting and Anſwering of the Teſtimonies of ancient Fathers throughout, as if they contended neither from Conſcience, nor for Conſcience-ſake.

To

To Conclude. Whoſoever among you hath beene faſcinated (according to your *Colliers Catechiſme*) with that onely Article of an *Implicite Faith*, let him be admoniſhed to ſubmit to that Duetie preſcribed by the Spirit of God, to *Trie all things*, and to *Hold that which is good*. And if any have a purpoſe to Rejoyne, in Confutation either of the Booke of the Romiſh *Impoſture*, or of this, which is againſt your *Maſſe*; I do adjure him in the name of Chriſt, whoſe truth wee ſeeke, that avoyding all deceitfull Colluſions, hee procede materially from * poynt to poynt, and labour ſuch an Anſwer, which hee beleeveth hee may anſwere for before the Iudgement ſeat of Chriſt. Our Lord Ieſus preſerve us to the glory of his ſaving Grace. AMEN.

* *Sed ſurdis canimus.*

THO. DVRESME, late of
COVEN. & LICHF.

¶ *THe Additions, in this ſecond Edition, are made more obvious to the Reader by two Parallel lines drawne along the Context, (at the beginning and ending thus marked ❖) And the Teſtimonies of Authors (now) added in the Margin are diſcernable from the other, by being noted with Numerall figures; as the Authorities, in the Firſt Edition, were cited by the Letters of the Alphabet.*

The

THE SVMMARIE

or Generall Heades of the Eight Bookes of this enſuing Treatiſe; wherein alſo the Principall Additions, throughout the whole, at the beginning and end thereof, are thus denoted. ✣

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BOOK VIII.



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CHAP. I.

That the Originall of the word, MASSE, *nothing advantageth the Romiſh Maſſe.*

SECT. I.

DIvers of your Romiſh [a] Doctors would have the word, MASSE, firſt to bee (in the firſt and primitive Impoſition and uſe thereof) Divine. Secondly, in Time, more ancient than Chriſt. Thirdly, in Signification, moſt Religious, derived (as They ſay) from the *Hebrew* word *Miſſah*, which ſignifieth *Oblation* and *Sacrifice*; even the higheſt Homage that can bee performed unto God.

(a) Nomen antiquiſſimum, Miſſa, (quod quidem fides Chriſtiana profitetur) ex Hebraica vel Chaldaica nomenclatura acceptum eſſe videtur, Miſſah, i. e. ſpontanea oblatio, conveniens inſtituto Sactificio. *Baron. Cardin. Anno* 34. *num.* 59. Eſt Hebraicum. *Toler. Ieſ. & Cardin. Inſtruct. Sacerd lib.* 2. *cap.* 4. Quidam, ut Reulin, Alcian, Xaintes, Pintus, Pamelius exiſtimant eſſe Hebraicum. *As Acor. Ieſ. reporteth, Inſt. Moral. par.* 1. *lib.* 10 *cap.*18. *and Maſter Malons Reply, Sect.*4. *pag.* 231.

And all this, to prove (if it may bee) that, which you call, THE SACRIFICE OF THE MASSE.

CHALLENGE.

SO have theſe your Doctors taught, notwithſtanding many other Romaniſts, as well Ieſuites as others of principall Note in your Church, enquiring (as it were) after the native Countrey, kinred, and age of the Word, MASSE, doe not only ſay, but alſo proove, firſt, that *It is no Hebrew*-borne. Secondly, that it is not of Primitive Antiquitie, becauſe not read of before the dayes of Saint *Ambroſe*, who lived about three hundred ſeventie three yeares after Chriſt. Thirdly, that it is a plaine *Latine word*, to wit, *Maſſe*, ſignifying the *Diſmiſſion* of the Congregation. Which Confeſſions being teſtified (in our [b] *Margin*) by ſo large a Conſent of your owne Doctors, prooved by ſo cleare Evidence, and delivered by Authors of ſo eminent eſtimation in your owne Church; muſt not a little leſſen the credit of your other Doctors (noted for *Neotericks*) who have vainely laboured, under the word MASSE, falſely to impoſe upon their Readers an opinion of your Romiſh *Sacrificing* MASSE.

(b) Latinum, non Hebraicum eſt, ut Neoterici ſtudioſè exquirunt. *Binius Tom.* 3. *Conc. p.* 110. Eodem modo interpretantur complures. *Durant. de Ritib. l.* 2. *cap* 2. *pag.* 190. 192. Magis ſpectat ad Latinam phraſin. *Salmeron Ieſ. Epiſt. ad Caniſ.* de nomine Miſſæ. [*So alſo Azor. the Ieſuit in the place above-cited.*] Multò probabilius, eſſe Latinam, nam ſi vox Hebraica in uſu apud Apoſtolos fuiſſet, certè retinuiſſent eam Græci, & Syri, aliæq; Nationes, ut retinuerunt vocem Hoſanna, Allelujah, Paſcha, Sabbatum, & ſimiles voces. ——Apud Græcos nulla eſt hujus vocis mentio; pro ea λειτυργίαν dicunt: eſt autem λειτυργία munus, ſive miniſterium publicum. *Bellarm lib.* 1. *de Miſſa. cap* 1. Melius qui Latinam —— *Suarez. Ieſ. in Thom. Tom.* 3. *diſp.* 74. § 3. [*where he alleageth Lindan. Thom. Hug. de Vict.*] Leo primus quidem eſt author, apud quem legerim Miſſæ verbum. *Maſſon. lib.* 2 *de Epiſc. Rom. in Leon.* 1. [*And Ambroſe is the ancienteſt that either Bellarmine or Binius, in the places before-quoted, could mention.*] Miſſa à Miſſione dicta eſt. *Salmeron Ieſ. Tom.* 16. *pag.* 390. 391. [*It is the ſame with* Αφεσις *in the Greeke Church: and with* Ilicet *amongſt the ancient Romanes.*] *See the Teſtimonie following at* (c.)

And leſt Any might object that the ſame Word, MASSE, (as ſignifying the *Diſmiſſion of the People*) had no good foundation, becauſe it was not at firſt preſcribed by the Church, but taken up of the People; your Ieſuite *Gordon* quitteth this, ſaying, (1) *The voice of the People is the voice of God: and that you are not to doubt but that it was infuſed into them by the inſtinct of the Spirit of God.*

(1) *Iac. Gordonus Scotus lib. Controverſ. Controv.* 9. *cap.* 6. Quamvis appellatio Miſſæ originem accepit à populo, tamen divinâ providentiâ factum eſt ut populus hanc appellationem huic myſterio tribueret: vulgo enim dici ſolet, quod vox populi ſit vox Dei, nec dubitamus quin Spiritus inſtinctu hoc factum ſit. *Pag.* 313.

That

That the word, MASSE, *in the Primitive Signification thereof, doth properly belong unto the* Proteſtants: *and juſtly condemneth the* Romiſh *manner of* Maſſe.

SECT. II.

THe word, MASSE, (by the [c] Confeſſion of Ieſuites and Others, and that from the authoritie of *Councels, Fathers, Canon-law, Schoolmen,* and all *Latine Liturgies*) is therfore ſo called from the *Latine* phraſe [*Miſſa eſt*] eſpecially, becauſe the company of the *Catechumeniſts, as they alſo which were not prepared to communicate* at the celebrating of this Sacrament, after the hearing of the Goſpel, or Sermons, were *Diſmiſſed,* and not ſuffered to ſtay, but commanded *To depart.* Which furthermore your Ieſ. *Maldonate,* out of *Iſidore,* of *moſt ancient authors,* and of *all other the Liturgies,* is compelled to confeſſe to be the *Moſt true meaning of Antiquity.*

Which Cuſtome of exempting all ſuch perſons, being every where religiouſly taught and obſerved in all Proteſtant Churches; and contrarily the greateſt devotion of your Worſhippers, at this day, being exerciſed onely in looking and gazing upon the *Prieſts* manner of celebrating your Romane *Maſſe,* without communicating thereof, contrary to the *Inſtitution of Chriſt*; contrary to the *practiſe of Antiquity*; and contrary to the proper *Vſe of the Sacrament* (all which * hereafter ſhall bee plentifully ſhewed) it muſt therefore follow, as followeth.

(c) Miſſa à Miſſione dicta eſt, quoniam Catechumeni eâ ſuſceptâ foras de Eccleſiâ emitterentur: ut in ritibus Paganorum dici conſueverat, Ilicet, quod per Syncopen idem eſt, ac, Ire licet. Sic noſtrum verbum, Miſſa, Ite, miſſa eſt. *Salmeron. Ieſ. in the place above cited, pag.* 390. 391. Sic accipitur in jure Canonico & in Patribus etiam, atque Conciliis. *Aſor. Ieſ. Inſt. par.* 1. *pag.* 850. Gemina Miſſio; prima Catechumenorum, alia peractis ſacris, Miſſâ completâ. *Binius in the place afore cited.* Eſſe à dimiſſione, per Ite, miſſa eſt, tenet Alcuin. Amalar. Fortunat. *Durant quo ſupra.* [*And the other fore-named Authors, who confeſſe the word to be Latine, do hold that it commeth of* Ite, Miſſa eſt; *for*] Iubebantur exire Catechumeni, & Pœnitentes, ut qui nondum ad communicandum præparaverant. *Coſſand. Conſult. Art.* 24. *As alſo in his Tract. de ſolit. Miſſa. pag.* 217. *with others.* (*See more hereafter, Chap.* 2. §, 5 *where this point is diſcuſſed.*) [*As for the diſmiſſing of the whole Congregation after the receiving of the Sacrament, by an* Ite, miſſa eſt, *it was uſed in the ſecond place, after the other. See Binius above.*] ✠ *This croſſeth not the diſtinction of Penances, which were anciently in their degrees. The firſt was* κλαυσις, *of teares, and groanes.* 2. ἀκροασις, *of them who were admitted to heare Inſtructions.* 3. ὑποπτωσις, *of ſuch as went out before Conſecration, ſomewhat after the Catechumeni.* 4. σύστασις, *this was indeed of thoſe, who were allowed to heare Maſſe at length, but communicated not: and this their preſence, for looking on, was onely for Penance-ſake, to ſee themſelves excluded from the Communion of the faithfull. The laſt was* μέθεξις, *of them which were reconciled and communicated.* ✠ (d) Alij, ut Iſidorus de divin. offic. dixerunt Miſſam appellatam eſſe quaſi dimiſſionem, à dimittendis Catechumenis antequam Sacrificium inchoaretur: quam ſententiam colligo eſſe veriſſimam ex antiquiſs. Authoribus.—— Clamabat enim Diaconus poſt Concionem, Catechumeni exeunto, & qui communicare non poſſunt: ut conſtat ex omnibus Liturgiis, ubi non poteſt nomen Miſſæ accipi pro Sacrificio. *Maldon. Ieſ. lib. de* 7. *Sacram. Tract. de Euch.* §. Primum. *pag* 335. * *See Chap.* 2. *Sect.* 9.

CHALLENGE.

WHereas there is nothing more rife and frequent in your Speeches, more ordinary in your Oathes, or more ſacred in your common Eſtimation, than the name of the MASSE; yet are you, by the Signification of that very word, convinced of a manifeſt Tranſgreſſion of the Inſtitution of Chriſt: and there-

fore your great boaſt of that name is to be judged falſe, and abſurd. But of this Tranſgreſſion more * hereafter.

* *See below, Cha. 2. Sect. 5.*

The Name of CHRIST *his* MASSE, *how farre it is to bee acknowledged by Proteſtants.*

SECT. III.

THe Maſters of your Romiſh Ceremonies, and Others, naming the Inſtitution of *Chriſt*, [c] call it his *Maſſe*: yea (and as another [a] ſaith) *Chriſt ſaid Maſſe*. And how often doe we heare your vulgar people talking of *Chriſt* his *Maſſe*? Which word MASSE (in the proper Signification already ſpecified) could not poſſibly have beene ſo diſtaſtfull unto Vs, if you had not abuſed it to your fained, and (as you now ſee) falſe ſenſe of your kind of *Proper Oblation, and Sacrifice*. Therefore was it a ſuperfluous labour of Mr. [f] *Brerely*, to ſpend ſo many lines in proving the Antiquity of the word, MASSE.

(c) *Durand. Ration. lib 4. cap. 1. & Durant de Ritib. l. 2. cap. 3.* So *Chriſtoph. de Capite ſontium Arebicp. Cæſar. var. Tract.* de Chriſti Miſſa, *pag* 34. Liturgiæ veteres partes Miſſæ Chriſti exactè reſpondent. —— Miſſa Chriſti Eccleſiæ Miſſam declarat.

(a) *Dr. Heskins in his parlament, Book 3. Chap. 33.*

(f) *Liturg. tract. 1. § 1.*

CHALLENGE.

FOr otherwiſe We (according to the above-confeſſed proper Senſe thereof) ſhall, together with other Proteſtants in the * *Auguſtane Confeſſion*, approve & embrace it; and that to the juſt Condemnation of your preſent Romane Church, which in her Maſſe doth flatly and peremptorily contradict the proper Signification therof, according to the Teſtimony of *Micrologus*, ſaying; [g] *The Maſſe is therefore ſo called, becauſe they that communicate not, are commanded to depart.* By all which it is evident, that your Church hath forfeited the Title of *Maſſe*, which ſhee hath appropriated to her ſelfe as a flagge of oſtentation (whereof more * hereafter.) In the Interim, wee ſhall deſire each one of you to hearken to the Exhortation of your owne *Waldenſis*, ſaying; [h] ATTEND, *and obſerve the Maſſe* OF CHRIST.

* *Confeſſ. Aug. Cap. de Cœna Domini.*

(g) *Microl. de Eccl. obſervat. c. 1.* Propter hoc certè dicitur Miſſa, quoniam mittendi ſunt foràs, qui non participant Sacrificio, vel communione Sanctâ *Teſte Caſſand. Liturg. fo 59.*

* *See below, c 2. ſect. 9*

(h) Attende Miſſam Chriſti, &c. *Waldenſ. de Miſſa.*

Of the CANON OF CHRIST *his* MASSE; *and at what words it beginneth.*

SECT. IV.

CHriſt his *Maſſe*, by your owne [i] Confeſſion, beginneth at theſe words of the Goſpell, concerning Chriſts Inſtitution of the Euchariſt, Matt. 26. Luc. 22. [*And Ieſus tooke bread, &c.*] which alſo we doe as abſolutely profeſſe.

(i) Hoc officium Chriſtus inſtituit, ubi dicitur, [Accepit Ieſus panem] *Durand. Ration. l. 4. c. 1. p. 165.* Chriſtus inſtituit, *Luc.* 22. Accepto pane, &c. *Durant. de Ritu. lib. 2 c. 3 p. 211.*

What

What Circumstances, by joynt Consent on both sides, are to be exempted out of this Canon *of Christ his* Masse; *or the words of his Institution.*

It is no lesse Christian wisedome and Charitie, to cut off unnecessary Controversies, than it is a Serpentine malice to engender them; and therefore we exempt those Points, which are not included within this Canon of Christ, beginning at these words; [*And Iesus tooke bread, &c.*] To know, that all other Circumstances, which at the Institution of *Christ* his *Supper* fell out accidentally, or but occasionally (because of the then-Iewish *Passeover*, which Christ was at that time to finish; or else by reason of the custome of *Iudæa*) doe not come within this our dispute touching *Christ his Masse*; whether it be that they concerne *Place*, (for it was instituted in a private *house*:) or *Time*, (which was at *night*:) or *Sexe*, (which were onely *men*:) or *Posture*, (which was a kind of *lying downe*:) or *Vesture*, (which was wee know not what:) no nor yet whether the *Bread* was *unleavened*, or the *Wine mixed with water*: two poynts which (as you know) *Protestants* and your selves [k] grant not to be of the *Essence of the Sacrament*.

(k) Antiquissimus decumbendi usus, more accumbendi nondum invento, ex Philone lib. de Iosepho. ——Iudæorum mos jacendi inter Epulas. *Amos cap.* 2.8. Fœneratores super vestimenta in pignus accepta discumbunt juxta quodvis altare: ubi vestimenta pro lectis. *Casaub. Exerc.* 16. *in Baron.* [*And lest any might object a necessitie of representation* Aquæ, quæ fluxit è corpore Christi, *Bonavent. q* 3. *D.* 11. *cleares it thus*] Dicendum quòd per aquam illam non signatur aqua ista, nec è converso: sed aqua illa aquam Baptismatis signat. [*Againe, concerning the difference of ἄζυμα, it is plaine, that although Azymes were used by Christ, it being then the Paschall feast, yet was this occasionally by reason of the same feast, which was prescribed to the Iewes, as was also the eating of the Lambe.*] Græca Ecclesia peccaret consecrans in Azymo. *Tolet. Iesf. instruct. lib.* 2. *cap.* 25. Lutherani non disputant de necessitate fermenti, aut Azymi. *Bellar. lib.* 4. *de Euchar. cap.* 7. Res videtur esse indifferens in se, sed ità ut peccatum sit homini Græco contra morem & mandatum suæ Ecclesiæ in Azymo: & nos in Latina Ecclesia, nisi in Azymo, sine scelere non facimus. *Alan. Card. lib.* 1. *de Euch. cap.* 12. *pag.* 267. Error est dicere alterutrum panem, sive Azymum sive fermentatum, esse simpliciter de necessitate Sacramenti in hac vel illa Ecclesia: tàm Græcis quam Latinis licet consuetudinem suæ Ecclesiæ sequi. *Suarez. Iesf. Tom.* 3. *Dis.* 44. §. 3 *pag.* 523. In fermentato confici posse, Ecclesia Latina docet, nam Azymus panis fermentato non substantiâ, sed qualitate differt. *Salmeron Iesf. Tom.* 9. *Tra.* 12 *pag.* 75. Christus dicitur panem accepisse: ex quo intelligitur quemvis panem propriè dictum esse posse materiam Eucharistiæ, sive Azymum sive fermentatum. *Iansen. Episc. Concord. cap.* 131. *pag.* 899. Major pars Theologorum docet, non esse aquam de necessitate Sacramenti——Opinio illa Cypriani, quod attinet ad modum loquendi——quod ad rem attinet, non Catholicæ Ecclesiæ, fortasse etiam nec Cypriani. *Bellar. lib.* 4 *de Euchar. cap.* 11. §. Quinto. *And of leavened Bread, Master Brerely Lit. Tract* 4. § 6. *pag.* 413. When the Ebionites taught unleavened Bread to be necessary, the Church commanded consecration to be made in leavened Bread.

✠ Whereupon I presumed to inferre, that this Ceremony of *Mixture* was in it selfe a matter Indifferent, to be disposed of according to the Wisedome of the Church. This point falling in but upon the Bye, I then thought it not worthy the insisting on; and have beene since called upon by a Romish Opposite, to satisfie him, why I should father this opinion on your Church: as though this *Mixture of water and wine* had beene ordained by Christ, for his Church, under a necessity of *Precept*. Whereby I am occasioned to adde a

CHALLENGE;

In Vindication of a former Aſſertion, againſt the Calumnie of a Romiſh Suggeſter.

LEt your (3) Cardinall hold it *Neceſſary* to be obſerved, upon neceſſitie of ſome kind of *Precept*, if he will: yet that it is not ſo, by any Precept of Chriſt (who only can make a thing, otherwiſe indifferent in it's owne nature, to be ſimply Neceſſary in the uſe) wee were ready to proove; but your owne learned Doctours will have us to ſpare our paines, granting that (4) *This point of mixture of water with wine was not commanded of Chriſt: but afterwards enjoyned by the Church.* This being (as Ieſuites and others doe witneſſe) a Doctrine generally conſented unto by your *Schoolmen*, and they themſelves giving their *Amen* thereunto; as alſo alleaging, for their owne better confirmation herein, the judgement of two late Romiſh Councils, *Florence* and *Trent*; beſides their dint of Reaſons; wherof one was the ground of my Aſſertion (to wit) *Becauſe if it had been commanded by Chriſt, or ordained by neceſſity of a Precept of Chriſt, it ſhould be likewiſe of the neceſſity*, or Eſſence *of the Sacrament*; which Neceſſitie the Church of Rome univerſally excludeth. The Conſequence therfore is evident; for whatſoever was inſtituted, as the matter of a Sacrament, was ever held to bee of the neceſſitie of the Eſſence of the ſame Sacrament. Wherefore wee may reckon this *Mixture* amongſt thoſe *Circumſtances* of Chriſts Actions, which were Occaſionall, by reaſon of the uſe and *Cuſtome of that Countrey of Iudæa* at that time, for the tempering and allaying of their *Wine with Water*. (5) *That region being ſo hot* (ſaith your Ieſuit) *that none dranke meere Wine, but mixt with water.* ❖

(3) *Bellar. lib. 4 de Euch. cap. 10. §.* Porrò— Eccleſia Catholica ſemper credidit ità neceſſarium eſſe, aquâ vinum miſceri in calice, ut non poſſit id ſine gravi peccato omitti.

(4) *Suarez in 3. Thom. Qu 74. Diſp. 45. §. 2.* Nihilominus contraria ſententia, ſc. Hoc præceptum eſſe humanũ, eſt communis Doctorum Scoti, Durand. Ledeſma, Gabr. Guil. & favet multum Tridentinum, dicens, hoc eſſe ab Eccleſia præceptum. Nam licet reſponderi poſſit, eſſe ſimul ab Eccleſia et à Chriſto præceptum, & Concilium dixiſſe, quod certius eſt, non tamen negâſſe aliud, aut excluſiſſe: nihilominus tamen ille modus loquendi non ſolet uſurpari in rebus, quæ ſunt jure divino præceptæ. Adjungi etiam poteſt Florent, quod non reprehendit Armenos omittentes miſtionẽ hanc, eò quòd agerent contra divinum præceptum, ſed quod à communi Eccleſiæ conſuetudine diſſentirent: undè tota ratio hujus præcepti videtur in hac conſuetudine poni. Deniq; Alex. Papa, & Conc. Tibur. cap. 19. ſolum dicunt hoc eſſe traditum à Patribus. Vltimò adjungi poteſt Conjectura, quià ſi hoc eſſet divinum præceptum, vix poteſt reddi ratio, cur hoc non ſit de neceſſitate Sacramenti: quià hæc neceſſitas ſolum oritur ex inſtitutione & præcepto Chriſti. Undè in omnibus aliis materijs Sacramentorum, quicquid ex inſtitutione & præcepto Chriſti neceſſarium eſt, eſt etiam de neceſſitate Sacramenti. Et hæc poſterior ſententia ſequenda videtur, Ex qua conſequenter ſequitur, Hoc præceptum eſſe per Eccleſiam diſpenſabile. [*Accordingly the Ieſuite Vaſquez uſing the ſame Reaſons and Authorities, In 3. Thom. qu. 74 Diſp. 177. Cap. 2. Concludeth.*] Præcepto tamen ſolo humano, non divino, eam nos miſcere debere, vera ſententia eſt.——Hæc doctrina eſt cæterorum omnium Scholaſticorum, quos non eſt opus ſigillatim referre: id enim omnes expreſſe dixerunt, ut ſupra notavi. *Ioſephus Angles Flor. Theol. Qu. 1.* Non eſt mixtio aquæ ex neceſſitate Sacramenti, quià ſolùm propter ſignificationem unionis Chriſti cum populo——Græci autem verè conficiunt, tamen aquam non miſcent. *Idem Ioſephus part. 3. Tit. 4, pag. 142. ex Aquin. part. 3. qu. 74. Art. 6. Conclu.* Debet aqua miſceri, probabiliter quidem creditur, quod Dominus hoc Sacramentum inſtituerit in Vino aquâ permixto, ſecundum morem iſtius terræ. (5) *Iac. Gordon lib. Contr. 9. cap. 7.* Prætereà in calida illa regione omnes ſolebant miſcere aquam vino: vinum autem merum bibebat nemo *pag. 320.*

The

The Poynts contained within the Canon *of Chriſt his Maſſe, and appertaining to our preſent Controverſie,*

are of two kindes, viz. { 1. *Practicall.* 2. *Doctrinall.*

SECT. V.

10 PRacticall or Active is that part of the Canon, which concerneth Adminiſtration, Participation, and Receiving of the holy Sacrament, according to this Tenour, *Matth.* 26. [*And Ieſus tooke Bread, and bleſſed it, and brake it, and gave it to his Diſciples, and ſaid, Take, eat, &c.* And Luc. 22. 19. 20. *Do this in remembrance of me. Likewiſe alſo after Supper he tooke the Cup, and gave thankes, and gave it to them, ſaying, Drink ye all of this.*] But the Points, which are eſpecially to be called *Doctrinall*, are implied in theſe words of the Evangeliſts; [THIS IS MY BODY: And, THIS IS MY BLOOD *of the new Teſtament,* 20 *which is ſhed for you, and for many for remiſſion of ſinnes*] We begin with the *Practicall.*

CHAP. II.

That all the proper Active and Practicall *points (to wit, of* 30 Bleſsing, Saying, Giving, Taking, &c.) *are ſtrictly commanded by Chriſt in theſe words* (DOE THIS,) *Luke* 22. *Matth.* 26. *& 1. Cor.* 11.

SECT. I.

40 THere are but two outward materiall parts of this Sacrament, the one concerning the element of *Bread*, the other touching the *Cup*. The Acts concerning Both, whether in Adminiſtring, or Participating thereof, are charged by Chriſt his Canon upon the Church Catholike *unto the ends of the World*. The Tenour of his Precept or Command, for the firſt part, is [*Doe this:*] and concerning the other likewiſe ſaying, 1. Cor. 11. 25.] *This doe ye as often, &c.* Whereof your owne

owne Doctors, aſwell Ieſuites as Others, have rightly [a] determined with a large conſent; that the words [DO THIS] *have Relation to all the aforeſaid Acts*, even according to the judgement of *ancient Fathers*; excepting onely the *Time of the Celebration*, which was at *Supper:* and which (together with Vs) [b] you ſay *were put in, not for Example*, but onely by occaſion of the *Paſſeover*, then commanded to be obſerved. Thus you.

(a) [Hoc facite.] Alter ſenſus eſt, Facite viz. quod feci— Chriſtus accepit panem, gratias egit, benedixit, &c. idipſumq; præcepit Diſcipulis, eorumque ſucceſſoribus Sacerdotibus. *Barrand. Ieſ. Tom. 4. lib. 3. cap '6. pag. 82. col. 2,* [*which ſenſe hee alſo embraceth, although he excludeth not a ſecond.*] Illud [Hoc facite] poſuit poſt datum Sacramentum, ut intelligeremus juſsiſſe Dominum ut ſub, &c. *Bellar. lib. 4. de Euch. cap. 25. §.* Reſp. ultrab. *Idem.* [Hoc facite] illud jubet ut totam actionem Chriſti imitemur. *Ib. c. 13. §.* Quod illa.— Pronomen [Hoc] non tantum ad ſumptionem, ſed ad omnia, quæ mox Chriſtus feciſſe dicitur, refertur: mandat n. facere quod ipſe fecit, nempè, Accipere panem, gratias agere. *Ianſen. Epiſc. Concord. c. 131. pag. 903. Againe Bellar.* Videtur tn. ſententia Iohannis à Lovanio valde probabilis, qui docet verba Domini [Hoc facite] apud Lucam ad omnia referri (id eſt) ad id quod fecit Chriſtus, & id quod egerunt Apoſtoli: ut ſit ſenſus, Id quod nunc agimus, Ego dùm conſecro & porrigo, & vos dùm accipitis, &c. frequentate uſq; ad mundi conſummationem. Profert n. idem Author veteres Patres, qui illa verba modò referunt ad Chriſti actionem, Cypr. l. 2. Ep. 3 Damaſ. l. 4. de fide c. 14. modò ad actionem Diſcipulorum, ut Baſil. reg. mor. 21. Cyril. Alex. lib. 12. in Ioh. c. 58. *Thus ſarre Bellar. lib. 4. de Euch. c. 25. §.* Videtur.——[Hoc facite] Præceptum hoc non poteſt referri ad ea, quæ verbis antecedentibus in ipſa narratione Inſtitutionis habentur. [*Viz. to thoſe circumſtances, which goe before that,* He tooke bread, &c] nam ea vis eſt Pronominis demonſtrativi [Hoc] & verbi [Facite] ut præceptum quod his duobus verbis continetur, ad eas tantum actiones referatur, quas tum in præſentia Chriſtus vel faciebat, vel faciendas ſignificabat: quæ quidem actiones continentur in ipſa narratione Inſtitutionis, quæ incipit ab illis verbis [Accipiens panem] *Greg. Valent. Ieſ. Tract. de uſu alterius ſpec. in Euch. c. 2 §.* Id manifeſtè—— [Hoc facite] Ex tribus Evangeliſtis, & ex Paulo 1. Cor. 11. conſtat Chriſtum ſumptionem vini ſuo facto & præceptione Eccleſiæ commendaſſe. *Alan. Card. de Euch. c. 10. p. 255.* [Hoc facite] Pertinet ad totam actionem Euchariſticam à Chriſto factam, tàm à Presbyteris quàm à plebe faciendam. Hoc probatur ex Cyrillo l. 12. in Ioh. c. 58. ex Baſil. moral. reg. 21. c. 3. *Idem Alan. ib. c. 36. p. 646.* [Hoc facite.] Idem habet & Paulus 1. Cor. 11 qui narrat id ipſum dici circa calicem, ea omnia complectens quæ dicuntur de poculo accipiendo, &c. Quod Lucas complexus eſt, dicens, Similiter & calicem *Ianſen. Concord. c. 131. p. 905.* [*& Durand. l. 4. c. 1. is of the ſame minde, calling this Inſtitution of Chriſt,* Officium Miſſæ.] Non dicit, Hoc dicite, ſed [Hoc facite.] quia mandat facere quod ipſe fecit, ſc. Accipere panem, Gratias agere, Conſecrare, Sumere, & Dare. *Cajetan. Card. in Lucam pag. 304. in fine.* (b) [Cœnantibus autem illis.] & [Poſtquam cœnavit.] Non neceſſe eſt hujuſmodi Sacramenti celebrationem aut cœna præcedat, ut conſequatur, nam Chriſtus ante cœnaverat, non ut exemplum præberet, fecit, ſed neceſſariò, quia oportebat vetera Sacramenta prius implere, quàm nova inſtituere (id eſt) agnum paſchalem priùs edere, quam corpus & ſanguinem ſuum dare. Agnus autem non alio tempore quàm cœnæ edi poterat. *Maldon. Ieſ. in Mat. 26 ſuper illa verba* [Cœnantibus autem.] &c.

CHALLENGE.

THis *Command of Chriſt*, being thus directly and copiouſly acknowledged by the beſt Divines in the Roman Church, muſt needs challenge on both ſides an anſwerable performance. Vpon examination whereof, it will appeare unto every Conſcience of man, which Profeſſors (namely, whether Proteſtants or Romaniſts) are the true and Catholike Executors and Obſervers of the laſt wil and *Teſtament of our Teſtator Ieſus:* becauſe that Church muſt neceſſarily be eſteemed the more lovall and legitimate *Spouſe of Chriſt*, which doth more preciſely obey the *Command* of the celeſtial *Bride-groome*. Wee, to this purpoſe, apply our ſelves to our buſines, by enquiring what are the *Active* Particulars, which Chriſt hath given in charge unto his Church by theſe his expreſſe words [*Do this.*] All which wee are to diſcover and diſcuſſe from point to point.

TEN

TEN TRANSGRESSIONS,

And Prevarications againſt the command of Chriſt [DO THIS] *practiſed by the Church of Rome, at this day, in her Romane Maſſe.*

SECT. II.

10 WEe liſt not to quarrell with your Church for lighter matters, albeit your owne *Caſſander* forbeareth not to complaine that your [c] *Bread is of ſuch extreame thinneſſe and lightneſſe, that it may ſeeme unworthy the name of Bread.* Whereas Chriſt uſed *Solid and tough bread* [*Glutinoſus*] (ſaith [d] your Ieſuit) *which was to be broken with hands, or cut with knife.* Nevertheleſſe, becauſe there is in yours the ſubſtance of *Bread*, therefore we will not contend about Accidents and ſhadowes; but we inſiſt upon the words of Chriſt his Inſtitution.

(c) Haſpanis Oblatas, quæ nunc ad imaginem nummorum, & ad tenuiſſimam & leviſſimam formam, à veri panis ſpecie alienam, redactæ ſunt, per contemptum (*ab ordinis Rom. Expoſitore*) vocari minutias numularium Oblatarum, quæ panis vocabulo indignæ ſunt; propter quas Eccleſiaſticum officium ejuſq; religio per omnem modum confunditur. *Caſſand. Liturg. fol. 66.*

20 (d) Panis azymus glutinoſus erat, & frangebatur ſive manu, ſive cultro. *Lorin. Ieſ. in Act. 2. v. 42. § Indicat.*

The firſt Tranſgreſſion of the (now) Church of Rome, in contradicting Chriſt *his* Canon, *is collected out of theſe words,* [AND HE BLESSED IT;] *which concerne the* Conſecration *of this Sacrament.*

SECT. III.

FIrſt, of the *Bread*, the Text ſaith [*He bleſſed it*:] next of the *Cup*, it is ſaid [*When he had given thankes:*] Which words, in 30 [e] your owne judgements, *are all one as if it ſhould be ſaid, Hee bleſſed it with giving of thankes.* By the which word, *Bleſſing*, he doth imply a *Conſecation of this Sacrament.* So you.

(e) Non dubium eſt quin apud Evangeliſtas εὐλογεῖν idem ſit quod εὐχαριστεῖν: nam quod Matthæus & Marcus dicunt [εὐλογήσας] poſt de calice loquentes, dicunt [εὐχαριστήσας:] & viciſſim quod Matth. & Marcus de pane dicunt [εὐλογήσας,] Lucas & Paulus dicunt [εὐχαριστήσας.] *Mald. Ieſ. in Mat. 26. and Stapleton. Antidot. in eum locum.* Promiſcuè unum pro altero indefinenter accipi. *Salmeron. Ieſ. Tom. 9. Tract. 12.* Hæc duo verba idem valent, ut Cyrillus admonet, & ſicut apparet ex Evangeliſtis, & S. Paulo. Inde eſt quòd Eccleſia Latina, pro eodem accipiens has voces, ſimul conjunxit. *Idem. ibid. pag. 76.* Illud verbum Benedictionis eſt forma ejus Sacramenti, & idem eſt, Benedicere, & uti verbis Conſecrationis ad elementa propoſita. *Alan. l. 1. de Euch. cap. 15. p. 294.* Et Catechiſmus Trident. dicit idem eſſe Benedicere & Conſecrare res propoſitas. *Idem. ibid.* Dixit S. Paulus [Calix Benedictionis, cui benedicimus] i. e. cui benedicendo Sacerdotes conſecrant in altari, ut exponit B. Remigius. *Salmeron. Ieſ. quo ſup.* [See

40 *alſo Ianſ. Concor. c. 131.* εὐλογεῖν & εὐχαριστεῖν *idem valere, vide* 1. *Cor.* 14. *v.* 16, 17. *Marc.* 8. *v.* 6, 7. *Mat.* 15. 36.]

The contrary Canon *of the (now)* Romane Maſſe; *wherein the Romiſh Church, in her Expoſition, hath changed Chriſts manner of Conſecration.*

The *Canon* of the *Romiſh Maſſe* attributeth the property and power of *Conſecration* of this *Sacrament* only unto the repetition of theſe words of Chriſt [*This is my body,*] & [*This is my blood*] &c.

and that from the judgement (as [f] Some ſay) of your *Councell of Florence, and Trent*. Moreover you alſo alleage, for this purpoſe, your publique *Catechiſme*, and *Romane Miſſall*, both which were authorized by the *Councell of Trent*, and *Command of Pius Quintus* then Pope (See the *Marginals*.) Whereupon it is, that you uſe to attribute ſuch efficacie to the very words, pronounced with a *Prieſtly intention*, as to change all the *Bread* in the Bakers ſhop, and *Wine* in the Vintners Cellar into the body and blood of Chriſt. And your * *Summa Angelica* ſpeaketh more largely concerning the *bread* (namely, if it were done conformably to the Intention of the Church) & two of your (t) Ieſuits concerning both kindes. 1

(f) Communis ſententia eſt non ſolùm Theologorum recentiorum, ſed etiam veterum Patrum, Chriſtum conſecrâſſe his verbis [Hoc eſt corpus meum, Hic eſt ſanguis meus.] *Bellar. lib.4. de Euch.c.* 13 §. Quod attinet——— Probatur ex Conc. Florentino, & Conc. Trident.ſeſſ. 13. cap. 1. *Barrad.Ieſ. Tom.* 4. *l.3.c.4. So alſo Suarez Ieſ.Tom.3.Diſp.*58.*Sect.*1. §. Dicendum——Omnes veteres his ſolis verbis dixerunt fieri conſecrationem. *Maldon.Ieſ.Diſp.de S. Euch.pag.*334. Nè formæ ignoratione turpiſſime peccetur, ab Evangeliſtis & Apoſtolis docemur illam eſſe formam. *Catechiſ. Rom.de Euch.num* 18. Teriet Sacerdos ambabus manibus hoſtiam, profert verba Conſecrationis diſtincte [Hoc eſt corpus meum.] *Miſſal.Rom.juſſu Pij Quinti pont. edit. Rubrica Canonis. & Aquinas part.*3.*qu.*60.*Art.*8. (*) *Summa Angelica, tit.* Euchariſtia *num.*25. *de Pane.* Sacerdos conſecrans ex intentione Eccleſiæ, unâ vice poſſit conficere tot hoſtias, quæ ſufficerent toti mundo, ſi neceſſitas eſſet Eccleſiæ. (t) *Vaſquez.qu.*74.*Art.*3. *Diſp.*171.*cap.*3. Veruntamen Sententia vera & communis eſt, Sacerdotem veré habere poteſtatem conſecrandi quamcunq; magnam quantitatem, ſine termino, ſpectatâ ſolùm ipſâ magnitudine ſecundùm rationem quantitatis. *& Egidius Coninck. Ieſ. de Sacramentis.* Si mille ingentes panes, & integrum vas vini conſecraret, talis conſecratio non eſt invalida. *qu.*74.*Art.*1. *&* 2.

CHALLENGE.

BVt *Chriſtopherus* your own *Archbiſhop of Cæſarea*, in his Booke dedicated to *Pope Sixtus Quintus*, and written profeſſedly upon this Subject, commeth in, *compaſſed about with a clowd of witneſſes* and Reaſons, to prove [g] that the *Conſecration*, uſed by 20

(g) *Chriſtoph.de capite fontium Archiepiſc. Cæſarien. Tract. var.ad Sixtum Quint. pont.pariſ.*1586——*Cap* 1. Non ſolùm Thomas, ſed omnes ante Cajetan. Theologi fatentur Chriſtum, cùm benedixit, conſecraſſe. Nec ullum verbum (ut ait Alphonſ. à Caſtro) eſt apud Evangeliſtas, quo Conſecratio ſignificetur, præter verbum [Benedixit] vel per verbum [Gratias egit] quod ibi pro eodem ſumitur.——*Cap.*5. Ad formam à Chriſto inſtitutam obſervandum urget præceptum imitationis, nempè, [Hoc facite]—D.Iacobus in Miſſâ ſua poſt recitationem verborum, viz. [Hoc eſt corpus meum] accedit ad benedictionem, quod eſt argumentum firmiſſ. non credidiſſe eum in ſola verborum illorum prolatione Conſecrationem fieri. Eodem modo Clemens in Miſſa ſuâ. Dionyſ.cap.7. Hierarch.dicit, Preces eſſe effectrices Conſecrationis. Ergo non ſolùm verborum iſtorum prolatio.——Lindanus probat ex Iuſtino, ſine precibus Conſecrationem nullam eſſe. Amalcharius præf.in lib.de offic. Apoſtolos ſolâ benedictione conſecrare conſueviſſe. Idem habet Rabanus.—*& Cap.*6. Certum eſt, Græcos ſuſtinere, non iſtis verbis, ſed Sacerdotis benedictione, ſeu precatione Conſecrationem fieri———Nullus ex antiquioribus Eccleſiæ Doctoribus per ſola quatuor verba Chriſti Conſecrationem fieri dixit.——Irridet eos Scotus, qui ſupernaturalem virtutem, de novo creatam, verbis iſtis ineſſe putant,——Scotum ſequuntur Scholaſticorum turba, Landolfus, Pelbertus, Mart.Brotinus, Nic. Dorbellis, Pet. Tartaretus, Catharinus.——Lindanus de Iuſtino ait, quòd negat Apoſtolos iſtis verbis uſos ad conſecrandam Euchariſtiam. De Baſilio aſſerit, quod Priſcos Patres dicit non fuiſſe contentos ſolis iſtis verbis. Greg.l.7.Ep.63. Morem fuiſſe Apoſtolis, ad ſolam Dominicam orationem oblationem conſecrare. Hier.in Sophon.3. Solennem orationem Sacerdotis precantis Euchariſtiam facere. D.Ambroſ. Conſecrationem incipere ait ex eo loco Canonis, viz. Quam oblationem tu, Deus, Benedictam, &c. Vis ſcire (inquit) quibus verbis cœleſtibus conſecratur? accipe quæ ſint, Fac nobis hanc oblationem, &c. Idem tenet Odo Camerac.——etiam Bern. Audi quid Sacerdos in conſecratione corporis Chriſti dicat, Rogamus (inquit) hanc oblationem benedictam fieri, &c. [*And leſt that any ſhould object, that the Apoſtles did not obſerve in their narration the right order of Chriſts Acts, He addeth*;] Omnes nunc provoco Lectores ad Legendos Miſſales libros Liturg. Iacobi, Clementis, Baſilij, Chryſoſt. & Eccleſiæ Latinæ, & videbunt, niſi ſibi occulos eruere velint, quàm conſtanter omnes uno ore aſſerant & teſtentur, Chriſtum dando Euchariſtiam Apoſtolis dixiſſe, [Hoc eſt corpus meum:] poſt verba [Accipite & manducate.] Hier.Epiſt.ad Hebdid.q.2. Panem, quem fregit Chriſtus, deditq; Diſcipulis eſſe corpus Domini Salvatoris, dicens, [Accipite & comedite, Hoc eſt corpus meum.] Hæc ille. Nota quod ait Chriſtum dixiſſe ad Apoſtolos, non ad panem, [Hoc eſt corpus:] Ergò non per iſta verba panem conſecravit——Si mihi opponant authoritatem Pij Quinti in Catechiſ. qui poſt Conc. Trid. factus eſt, ego opponam illi non minoris authoritatis & ſanctitatis, eruditionis autem nomine majoris, Innocentij tertij ſententiam oppoſitum ſententis——Et dico, librum illum Catechiſmi non definiendo, ſed magiſtraliter docendo factum eſſe. *Hactenus ex Archiep. Cæſarien.* 30 40

Our

our Saviour, was performed by that his *Blessing by Prayer*, which preceded the pronouncing of those words, [HOC EST CORPVS MEVM:] [*This is my Body, &c.*] To this purpose hee is bold to averre that *Thomas Aquinas, and all Catholike before Cajetane have confessed that Christ did consecrate in that his* [BENEDIXIT, that is, *He blessed it.*] And that *Saint Iames and Dionyse the Areopagite did not Consecrate onely in the other words, but by Prayer.* Then he assureth us that the *Greeke Churches maintained, that Consecration consisteth in Benediction, by Prayer, and not in the onely repetition of the words* aforesaid. After this hee produceth your subtilest Schoolman *Scotus*, accompanied with divers others, who *Derided those, that attributed such a supernaturall virtue* to the other forme of words. After steppeth in your *Lindan*, who avoucheth *Iustin* (one of the ancientest of Fathers) as *Denying that the Apostles consecrated the Eucharist in those words*, [HOC EST, &c.] and affirming that *Consecration could not be without Prayer.*

Be you but pleased to peruse the *Marginals*, and you shall further find alleadged the Testimonies of Pope *Gregory*, *Hierome*, *Ambrose*, *Bernard*, and (to ascend higher) *the Liturgies of Clement, Basil, Chrysostome, and of the Romane Church* it selfe; in gainsaying of the *Consecration, by the onely words of Institution*, as you pretend. And in the end hee draweth in *two Popes*, one contradicting the other, in this point; and hath no other meanes to stint their jarre, but (whereas the authority of both is equall) to thinke it just to yeeld rather to the *better learned* of them both. Whosoever requireth more, may be satisfied by reading of the Booke it selfe. ✣ And yet wee would be loath to pretermit the (confessed) Testimonie of your Iesuite *Gordon*, out of Saint *Augustine*, attesting that in this Sacrament (2) *The fruit of the earth is consecrated by Mysticall Prayer.* ✣

It will not suffice to say, That you also use *Prayer*, in the Romish Liturgie: for the question is not meerely of Praying, but where in the forme of *Benediction* and *Consecration* more properly doth consist. Now none can say, that he consecrateth by that *Prayer*, which he beleeveth is not ordained for *Consecration*. We may furthermore take hold, by the way, of the Testification of M. [h] *Brerely* a Romish Priest, who, out of *Basil* and *Chrysostome*, (calling one part *Calix benedictione sacratus*) alloweth *Benediction* to have beene the *Consecration* thereof.

All this Armie of Witnesses were no better then Meteors, or imaginary figures of battailes in the aire, if that the Answer of *Bellarmine* may goe for warrant, to wit, that the only *Pronuntiation of these words* [*Hoc est corpus meum*] *imply in them* (as hee [i] saith) *in Invocation, or Prayer.* Which words (as any man may perceive) Christ spake not supplicatorily unto God, but declaratively unto his Apostles, accordingly as the Text speaketh, [*He said*

✣ (2) *Iac. Gordon. Scotus lib. Contr. 6. cap. 2. num. 6.* Sacramentum hoc fit non per sumptionem, sed per consecrationem, quam alibi S. Aug. (Tom. 3. lib. 3. de Trin. cap. 4.) vocat precem mysticam. [*His words:*] Illud quod ex fructibus terræ acceptum, & prece mystica consecratum, ritè sumimus, &c. ✣

(h) *Tract. of the Masse, pag. 105.*

(i) Verba hæc: [Hoc est corpus meum] pronunciata à Sacerdote, cùm intentione consecrandi Sacramentum, continent implicitè Invocationem *Bellarm. lib. 4. de Euch. c. 14. §. Quint. arg.*

* *See the former teſtimony, letter* (g)

ſaid unto them.] as is alſo well * obſerved by your fore-ſaid *Archbiſhop of Cæſarea*, out of *Saint Hierome*. But none of you (wee preſume) will dare to ſay that Chriſt did *Invocate* his *Diſciples*.

* *See* [illegible] *B.* 7. *Ch.* 3 *at the letters,* (i. k.)

✠ This might *Bellarmine* have learned from Antiquity, if he had not rather affected to have been a Doctor over all others, than a Scholler to Primitive Fathers; who teach that Chriſt reveiled not unto any his words of * *Invocation* by Prayer, wherwith he conſecrated: which they would not have ſaid, if they had judged theſe words [THIS IS MY BODY] to imply in them an *Invocation*. ✠ Theſe words therfore are of Declaration, and not of *Invocation*.

(k) Vehemens prorſus inſania eſt, quòd nunc arbitrantur ſe conſecrare hoc Sacramentum ſine prece, quam Canonem appellamus, abſque invocatione ſuper dona, ſed tantùm recitatione verborum, &c. Talis recitatio non eſt Conſecratio.—— Aliter profectò erat in Eccleſia orientali, & occidentali.—— Hactenùs in Eccleſia doctum fuit, in prece, quâ Sacerdos ſic invocat [Hanc Oblationem quæſumus, Domine, acceptabile facere digneris, &c, *Antididag. de Cath. Relig. per Canon. Eccleſ. Colonienſ. Tract.* 11. *de Miſſa, pag.* 100. §. An ſine prece.

(l) Quod autem ille ſermo Domini ſufficiat ad ſanctificationem, nullus neque Apoſtolus, nec Doctor dixiſſe cernitur. *Nic. Cabaſil. Explicat. Euch. cap* 29. Latini

Which (now) Romiſh Doctrine of *Conſecrating*, by reciting theſe words [*This is my Body, &c.*] your *Divines of Colen* [k] have judged to bee a *Fierce madneſſe*, as being repugnant both to the *Eaſterne and Weſterne Churches*. But wee have heard divers Weſterne Authors ſpeake, give leave to an Eaſterne *Archbiſhop* to deliver his mind. [l] *No Apoſtle, or Doctor is knowne to affirme* (ſaith he) *theſe ſole words of Chriſt to have beene ſufficient for Conſecration*. So he, three hundred yeares ſince, ſatisfying alſo the Teſtimonie of *Chryſoſtome*, objected to the contrary.

✠ This Archbiſhop you (3) grant was *Famous* in his time, living about the yeare 1300. to whom (as you know) the Biſhop of *Epheſus* and the Patriarch of *Conſtantinople* did accord, ſaying that (4) *This Sacrament is not made aſſoone as theſe words are uttered, but afterwards, by certaine prayers of the Church*. And why theſe Greeke Fathers ſhould not rather reſolve us of the ancient Greeke tenor of Conſecration, than any of your late Italian or Latine Doctors, who will make queſtion? As for your other Greeke Patriarch *Beſſarion*, who was made Cardinall by your Church, on purpoſe, that he might make ſome oppoſition unto his fellowes, We make no other account of him than of an Hireling. In briefe, None of the great multitude of Fathers, who have required the uſe of *Prayer*, beſides theſe words, [*This is my body*] did thereby teſtifie that they held theſe to be words of *Invocation*. ✠

objiciunt Chryſoſtomum dicentem; Quemadmodùm opifex ſermo dicens [creſcite & multiplicamini] ſemel à Deo dictus perpetuò operatur, &c. Reſp. An ergò poſt illud dictum Dei [Creſcite] nullo adhuc opus habemus adjumento, nullâ prece, nullo matrimonio? *Ibid.* (3) ✠ *Poſſevin. Ieſ. Apparat. Tit.* Nicolaus Cabaſſilas Archiepiſcopus Theſſalonicenſis, vir clarus fuit. (4) *Suarez in* 3. *Thom. Diſp.* 58. *Sect.* 3. Nicolaus Cabaſſilas & Marcus Epiſcopus Epheſinus, de Conſecratione, & Hieremias Patriarcha Conſtantinopolitanus dicunt non confici hoc Sacramentum ſtatim ac illa verba proferuntur, ſed poſt quaſdam orationes Eccleſiæ. ✠

As

As miserable and more intolerable is the Answer of Others, who * said *that the Evangelists have not observed the right order of Christ his actions:* as if he had first said, [*This is my body*] by way of *Consecration*, and after commanded them to [*Take and eat.*] Which Answere your owne (m) Iesuite hath branded with the note of *Falsity:* yea, so *false* it is, that (as is further * avouched) all *ancient Liturgies*, aswell *Greeke* as *Latine*, constantly held, that in the order of the tenour of Christ his Institution it was first said [*Take yee*] before that he said [*This is my Body.*]

Lastly, your other lurking-hole is as shamefull as the former, where, when the judgement of Antiquitie is objected against you, requiring that *Consecration* be done directly by *Prayer* unto God: [a] you answere that some *Fathers* did use such speeches in their Sermons to the people, *but in their secret instruction of Priests did teach otherwise.* Which Answere (besides the falsity thereof) Wee take to be no better than a reproach against Antiquitie; and all one as to say, that those venerable *Witnesses of Truth* would professe one thing in the Cellar, and proclaime the contrarie on the *house-top.* It were to be wished, that when you frame your Answeres, to direct other mens Consciences, you would first satisfie your owne, especially being occupied in soules-businesses.

Wee conclude. Seing that *Forme* (as all learning teacheth) *giveth Being unto all things*; therefore your Church, albeit shee use *Prayer*, yet erring in her judgement concerning the perfect manner and *Forme of Consecration* of this Sacrament, how shall shee be credited in the materialls? wherein shee will bee found, aswell as in this, to have Transgressed the same Injunction of Christ, [DO THIS.]

Nevertheless, this our Conclusion is not so to be interpreted, as (hearken ° Mr. *Brerely*) to exclude, out of the words of this *Celebration*, the Repetition and pronuntiation of these words [*This is my Body:* and, *This is my Bloud of the new Testament.*] Farre be this from us, becaus wee hold them to bee essentially belonging to the Narration of the Institution of

(*) *See the Testimony be,ore at the letter* (g) *towards the end.*

(m) Alij dixerunt, Christum his verbis semel dictis consecrâsse, sed Evangelistas non servâ le ordinem in rei gestæ narratione. Sed cùm omnes Evangelistæ cònveniunt in hoc, ut dicant, primùm Christum accepisse panem, deindè benedixisse, tertiò fregisse, & tùm dedisse, dicendo [Hoc est corpus meum] videntur non casu, sed consilio Evangelistæ rem narrâsse, ut gesta est. *Muldn. lef. Disp. de Euch. q. 7. p. 133.* [*And among them toat do invert the order, is Alan. lib. 1. de Euch. c. 15. p. 295.*] Alij docuerunt, Christum hæc verba [Hoc est corpus meũ, &c.] bis repetivisse: quæ sententia est falsa, quia nullâ conjecturâ probari potest, *Id. ibid.*

(*) *See above lit.* (g)

(n) Iustin. Apol. 2. docet, Oratione confici Eucharistiam. Iren. lib. 4. c. 5. Invocatione nominis Dei. Cyril. Hier. Catech. mystag. 3. & 4. Invocatione Spiritus Sancti. Hieron. Epistol. ad Evag. Sacerdotum precibus. August. semper ferè piece

mysticâ (ut lib. 3. c. 4. de Trin.) Sacramentum fieri asserit. —— Respondetur, Primò quòd veteres non curabant passim exactè declarare & præcisè quibus verbis conceptis consecraretur: licet Ministris secretiore institutione ea tradidisse constat. *Mart. l. 1. de Euch. c. 17. p. 310.* [*To whom might bee added* Cyprian de cœna Domini, Calix benedictione sacratus.] (o) *It was Mr Brereley his error, Liturg. p. 101. in alleaging* Irenæus lib. 5. c. 2. Quandò mixtus calix, & fractus panis percepit verbum Dei, fit Eucharistia. [*Here by* verbum Dei, *is not meant the words of* Hoc est, &c. *but* Prayer, *and the word of* Blessing, *commanded by the Word of Christ, who blessedit, and commanded his Church, saying,* Doe this: *as appeareth by* Iren. lib. 4. c. 34. *when he saith,* Panis percipiens vocationem (*for* Invocationem) Dei, non est communis panis.] *In the next place* Ambrose l. 4. c. 4. de Sacr. Consecratio igitur quibus verbis sit? Domini Iesu, &c. Ergò sermo Christi conficit hoc Sacramentum, nempe is, quo facta sunt omnia, jussit, & factum est. [*This is the Allegation, whereas if hee had taken but a little paines, to have read the Chapter followlag, hee should have received Saint* Ambrose *his plaine Resolution; that they meant the words of Prayer.* Vis scire quibus verbis cœlestibus consecratur? Accipe verba, Dicit Sacerdos, Fac nobis hanc Oblationem acceptam, &c. *Then he proceedeth to the Repetition of the whole institution, as the complement of Consecration, in the words* [Take, eat, This is my body:] *but not only in these words,* [This is my body.] *We see then that the Latine Church had this forme* (Fac) *even as the Greeke had their* Ποιεῖτε: *both in Prayer, but neither of both without reciting the forme of Institution.*]

Christ;

Chriſt; and are uſed in the Liturgie of our Church: for although they bee not words of *Bleſſing and Conſecration*, (becauſe not of Petition, but of Repetition) yet are they Words of Direction; and, withall, Significations and Teſtifications of the myſticall effects thereof.

✠ *A Vindication, againſt the (poßible) adverſe Conceipts of Some.*

For a further manifeſtation, hearken you unto that which is written; * *Every Creature of God is good, if it be ſanctified with the word of God, and with Prayer.* Wherein wee finde a double acception of *Sanctification*; the one of Ordination, by *The word of God*: the other of Benediction, namely, *by Prayer.* For example, The eating of Swines fleſh is ſanctified to the uſe of a Chriſtian, firſt by *Ordination*, becauſe the word of God in the new Teſtament hath taught us the lawfull uſe of Swines fleſh: and ſecondly by *Benediction by Prayer*, or giving of thanks, in which reſpect it is, that the Apoſtle calleth the one part *the Cup of Bleſſing.* 1 *Cor.* 10. 16. Both of theſe are to be found in our Sacramentall food, wherein wee have the *Sanctification* thereof, both by the *Word* of Chriſt in the tenour of his firſt Inſtitution, *Hee tooke bread, &c.* adding [*Do this:*] as alſo by publike *bleſſing in Prayer*, which is more properly called *Conſecration.*

And although in our Domeſtical feaſts, the ſecond Courſe is bleſſed in the grace, which was ſaid upon the firſt ſervice; ſo the ſecond ſupply of *Bread* and *Wine* (if it ſhall inordinately ſo happen) may not altogether be denied to be conſecrated by the bleſſing pronounced upon the firſt: (even as the Sanctifying of the Sheafe of Corn, was the hallowing of the whole field.) Notwithſtanding, our Church hath cautelouſly ordained, that the words of Inſtitution [*He tooke bread, &c.*] be applyed to every oblation of new *Bread* and *Wine*, for accommodation-ſake, as they are referred in our Liturgie; wherein they are neceſſarily joyned together with the words of *Prayer* and *Benediction.* Therefore, where you ſhall finde in the Fathers the words of Chriſt's Inſtitution, called *Conſecration*; (s) (as it is in *Chryſoſtome* and *Ambroſe*) it muſt be underſtood as joyned with *Prayer*, as the *Benediction* it ſelfe, which hath beene * already copiouſly confeſſed; as well as it is furthermore acknowledged by your Ie-

* 1. *Tim.* 4. 4.

✠ (s) *Chryſ. Tom.* 3 *Hom.* 30. *de Proditione Iudæ* [*Hoc eſt Corpus meum.*] *Quibus verbis res proditæ* Conſecrantur. and *Ambroſ. lib.* 4 *de Sacram. c.* 4. Verba Chriſti faciunt hoc Sacramentum. *Ibid. c.* 5. Vis ſcire quibus verbis Sacramentum conſecratur? Sacerdos dicit: Fac, Deus, hanc nobis oblationem. [*Then he repeateth the words of Inſtitution.*] * *See more in the Margent above, in the beginning of this Section.* ✠

ſuit,

ſuit, that (6) *Sometime the whole ſacred Action was called Conſecration, inſomuch that the Deacon, who doth not meddle with the words of Conſecration, is notwithſtanding called a Conſecrator in Saint Ambroſe.* So he. ♣

(6) *Creſſollius Ieſ. lib* 1. *Myſtag. cap.* 19. Diaconi vocati ſunt Conſecrantes in geſtis S. Laurentij in hunc modum, [Cui commiſiſti Dominici ſanguinis conſecrationem.] Illa etiam vox, Conſecratio, reperiebatur apud S. Ambroſ. lib. 1. offic. c. 41. Qui locus non eſſe mendoſus exiſtimandus eſt, quia Ambroſius ſumma fide narrationem ſuam texuerat ex actis S. Laurentij; neq; hîc Conſecratio propriè et definitè ſumitur, quaſi Diaconus hoſtiam conſecraret, ſed ex communi Eccleſiæ uſu totam ſacram actionem ſignificat.

The ſecond Romiſh Tranſgreſſion of the Canon *of Chriſt his* Maſſe; *is in their Contradicting the ſenſe of the next words of Inſtitution,* [HE BRAKE IT]

SECT. VI.

HE *brake it.*] So all the Evangeliſts doe relate. Which Act of Chriſt plainely noteth that hee *Brake the Bread*, for diſtributing of the ſame unto his Diſciples. And his Command is manifeſt, in ſaying as well in behalfe of this, as of the reſt, [*Doe this.*] Your Prieſt indeed *Breaketh* one Hoaſt into three parts, upon the *Conſecration* thereof: but our Queſtion is of *Fraction* or *Breaking*, for Diſtribution to the people.

The contrary Canon of the (now) Romane Maſſe.

BEHOLD (ſay You) *Chriſt brake it; but the Catholik Church* (meaning the Romane) *now doth not breake it, but giveth it whole.* And this you pretend to doe for reverence ſake, *Leſt* (as your Ieſuite ſaith) *ſome crummes may fall to the ground.* Neither is there any Direction to your Prieſt to *Breake the Bread*, either *before* or *after Conſecration*, in your Romane Maſſe; eſpecially that, which is diſtributed to the people.

(p) Ecce, in cœna Chriſtus fregit panem: & tamen Eccleſia Catholica modò non frangit, ſed integrum dat. *Salmeron. Ieſ. Tom.* 9. *Tract.* 34. §. Nam *p.* 275.

(q) A multo tempore non uſurpatur fractio, ſed ſinguli panes ſeu minores hoſtiæ conſecrantur, ad evitandum periculum decidentium micarum. *Lorin. Ieſ. in Act.* 2. 42.

CHALLENGE;

BVt now ſee (we pray you) the abſolute Confeſſion of your owne Doctors, whereby is witneſſed, firſt, that *Chriſt brake* the *bread into twelve parts, according to the number of Com-*

(r) Fregit.] Nimirùm in tot particulas quot erant Apoſtoli manducaturi, præter ſuam, quam Chriſtus primus accepit. Et (ut quidam non indiligenter annotavit) quemadmodùm unum calicem communem omnibus tradidit ad bibendum, ità unâ palma panem in 12. buccellas fractum manibus ſuis diſpenſavit. *Salmer. quo ſuprà Tract.* 12. §. Sequitur *p.* 77. Apoſtolus Act. 2. Vocat Euchariſtiam fractionem panis, ob ceremoniam frangendi panem in tot particulas quot ſunt communicaturi, ut Chriſtus fecit in cœna. Quem morem longo tempore Eccleſia retinuit, de quo Apoſtolus; Panis, quem frangimus, nonne communicatio corporis Chriſti Domini? in qua fractione pulchrè repreſentatur Paſſio corporis Chriſti. *Idem. Ieſ. Tract.* 35. §. Vocat. *pag.* 288. [In fractione Panis, Act. 2.] Indicat fractionis nomen antiquam conſuetudinem partiendi pro aſtantibus ſive manu, ſive cultro; quià panis azymus glutinoſus ità facilius dividitur. *Lorinus Ieſ. in eum locum p.* 138. *col.* 2. Benedictionem ſequitur hoſtiæ fractio, fractionem ſequitur Communio——Hunc celebrandi morem ſemper Eccleſia ſervavit tàm Græca quàm Latina, quarum Liturgiæ, etſi in verbis aliquandò diſcrepent, certè omnes in eo conveniunt, quòd partes has omnes Miſſæ Chriſti exactè repræſentent, nihil de eſſentialibus omittentes. Vſus autem Eccleſiæ & ejus celebrandi ordo nos docent, qualis fuit Chriſti Miſſa, & quo illam ordine celebravit. *Archiep. Cæſar. var. Tract. p.* 27.

municants

municants. Secondly, that this Act of *Breaking of bread* is ſuch a principall Act, that the whole *Celebration* of this Sacrament hath had from thence this *Appellation* given to it, by the Apoſtles, to be called *Breaking of Bread*. Thirdly, that *the Church of Chriſt alwayes obſerved the ſame Ceremonie of Breaking the bread, aſwell in the Greeke as in the Latine* (and conſequently the *Romane*) *Church*. Fourthly, that this *Breaking of the Bread is a* Symbolicall *Ceremonie*, *betokening* not only *the Crucifying of Chriſts bodie upon the Croſſe*, but alſo (in the common participation thereof) *repreſenting the Vnion of the Myſticall body of Chriſt, which is his Church, Communicating together of one loafe: that as many graines in one loafe, ſo all faithfull Communicants are united to one Head Chriſt, as the Apoſtle teacheth*, 1. *Cor.* 10. *thus*, [*The bread which wee breake, is it not the Communion of the bodie of Chriſt? for we being many are one bread.*]

Wee adde, as a moſt ſpeciall Reaſon, that this *Breaking it*, in the diſtribution thereof, is to apply the repreſentation of the *Bodie Crucified*, and the *Bloud ſhed* to the heart and ſoule of every Communicant: That as the *Bread* is given *Broken* to us, ſo was *Chriſt Crucified* for us. Yet, nevertheleſſe, your Church contrarily profeſſing, *that although Chriſt did breake bread, yet* (Behold!) *ſhe doth not ſo*; what is it elſe, but to ſtarch her face, and inſolently to confront Chriſt his Command, by her bold Countermand (as you now ſee) in effect ſaying; *But doe not this.*

A Second Challenge.

As for that truly-called *Catholike Church*, you your ſelves do grant unto us, that by *Chriſt* his firſt *Inſtitution*, by the *Practice* of the *Apoſtles*, by the ancient and univerſall *Cuſtome* of the whole *Church* of Chriſt, aſwell *Greeke* as *Latine*, the *Ceremony* of *Breaking bread was continually obſerved*. Which may bee unto us more than a probable Argument, that the now Church of *Rome* doth falſly uſurpe the Title of Catholike, for the better countenancing and authorizing of her novell, Cuſtomes, althoughnever ſo repugnant to the will of Chriſt and Cuſtome of the truly-called *Catholike Church*. Howbeit wee would not bee ſo underſtood, as to thinke it an Eſſentiall Ceremonie either to the being of a Sacrament, or to the Sacramentall Adminiſtration; but yet requiſite, for the Commandement and Example-ſake.

In the next place, to your Pretence of *Not-breaking*, becauſe of *Reverence*, Wee ſay; *Hem, ſcilicet, Quanti eſt ſapere!* As if *Chriſt* and his *Apoſtles* could not fore-ſee that your Neceſſitie, (namely) that by the Diſtributing of the *Bread*, and by *Breaking* it, ſome little crummes muſt cleave ſometimes unto the beards of the Communicants, or elſe fall to the ground. Or as though this

this Alteration were to be called *Reverence*; and not rather *Arrogance*, in making your-selves more wise than *Christ*, who instituted; or than all the *Apostles*, or *Fathers* of primitive times, who continued the same *Breaking of Bread*.

Therefore this your Contempt of *Breaking*, what is it but a peremptory breach of Christ his Institution, never regarding what the Scripture saith; * *Obedience is better then Sacrifice.* (*) 1 Sam. 15. 22. For, indeed, true *Reverence* is the mother of *Obedience*; else is it not Devotion, but a meere derision of that Command of Christ, [*Doe this.*]

The third Romish Transgression of the Canon *of Christ his Masse; contradicting the sense of the next words of Christs Command, viz.* [——GAVE IT VNTO THEM.]

SECT. V.

IT followeth in the Canon of Christ his Masse, [*And he gave it unto them*;] even to THEM, to whom he said, [*Take yee, eate ye.*] By which pluralitie of persons is excluded all private Massing; forasmuch as *our High Priest Christ Iesus* (who in instituting and administring of this Sacrament would not be alone) said hereof, as of the other Circumstances, [*Doe this.*]

The Contrarie Canon of the (now) Romane Masse.

This holy Synod (saith your [a] Councell of Trent) *doth approve and commend the Masses, wherein the Priest doth Sacramentally communicate alone.* So your Church.

(a) Missis illis, in quibus solus Sacerdos sacramentaliter communicat —— probat atque adeò commendat. *Concil. Trid. Sess. 22. cap. 6.*

(b) Sunt qui in Missa communionem requirunt: sic, fateor, à Christo institutum fuit, & ita olim fieri consuevit. *Erasm. Concord. Eccles. vers. finem.* Act. 2. Erant cõmunicantes in Oratione & communicatione fractionis Panis] id est, in Eucharistia non minùs quàm oratione. *Lorinus Ies. in Act.* 2. 46. Odo Cameracens. in Canonem scribit, Missas solitarias antiquitùs in usu Ecclesiæ non fuisse. —— Et hunc fuisse antiquum Ecclesiæ Romanæ morem, ut plures de eodem Sacrificio participent, doctissimi quique agnoscunt. —— Itáque hac nostra ætate Rev. Pater & vir doctiss. Iohan. Hoffmeisterus his verbis suam sententiam declaravit. Res, inquit, clamat, tàm in Græca quam in Latina Ecclesia, non solùm Sacerdotem sacrificantem, sed & reliquos Præsbyteros & Diaconos, necnon & reliquam plebem, aut (altem plebis aliquam partem communicâsse, quod quomodò cessavit mirandum est. —— Et aliquos cum Sacerdote adfuisse, qui sacrificia laudis offerebant, & Sacramentorum participabant, Canonis (*Romani*) verba manifestè significant: viz. Quot ex hac Altaris participatione sacrosanctum corpus & sanguinem filij tui sumpserimus, &c. Item, Prosint nobis divina Sacrificia, quæ sumpsimus. *Teste G. Cassandro Consult. Art.* 24. *pag.* 216, 217, —— 223. *&c.*

CHALLENGE.

BVt who shall justifie that her *Commendation* of the *alone-communicating* of your *Priest?* which wee may justly condemne by the liberall [b] Confessions of your owne Doctors; who grant, first, that this is *not according to the Institution of Christ*, saying in the Plurall, [VNTO THEM.] Secondly, nor to the practice of the *Apostles*, who were *Communicating*

together

together in prayer and breaking of bread, Act. 2. 46. That is (ſay they) *aſwell in the Euchariſt as in Prayer.* Thirdly, Nor to the ancient *Cuſtome of the whole Church, both Greeke and Romane.* Fourthly, neither to *Two Councels*, the one called *Nanetenſe*, the other *Papienſe*, decreeing againſt *Private Maſſe.* Fiftly, nor to the very names of the true [a] *Sacramentall Maſſe:* which, by way of Excellencie, was ſometime called [*Synaxis*] ſignifying (as Saint *Baſil* ſaith) the *Congregation of the faithfull:* ſometimes Κοινωνία, *Communion*, or *Communicating:* and ſometimes the *Prayers*, uſed in every holy Maſſe, were called [*Collectæ*] *Collects, becauſe the people uſed to be collected to the celebration of the Maſſe it ſelfe.* Sixtly, Nor to the very * *Canon of the* now *Romane Maſſe*, ſaying in the Plurall [*Sumpſimus*] *wee have received.* And thereupon (ſeventhly) repugnant to the Complaints of your owne men, againſt your Abuſe; who calling the joynt Communion, inſtituted by Chriſt, the *Legitimate Maſſe*; do wonder how your Prieſts ſole-Communicating ever crept into the Church; and alſo deplore the contempt, which your *private Maſſe* hath brought upon your Church. Hitherto (ſee the *Marginals*) from your owne Confeſſions.

Let us adde the Abſurditie of the *Commendation* of your Councell of *Trent*, in ſaying, *Wee commend the Prieſt's communicating alone.* A man may indeed (poſſibly) talke alone, fret alone, play the Traytour alone: but this *Communicating alone*, without any other, is no better Grammar, than to ſay, that a man can conferre alone, conſpire alone, contend, or covenant alone. *Calvin* ſaith indeed of ſpirituall Eating, which may be without the Sacrament (as you alſo [g] confeſſe) that a *Faithfull man may feede alone of the Body and Blood of Chriſt:* But our diſpute is of the *Corporall* and *Sacramentall Communicating* thereof.

(c) Idem Ioh. Hoffmeiſterus; Quomodò (inquit) ordo antiquus ceſſaverit, mirandum eſt, & ut bonus ille uſus revocetur laborandum Nunc verò poſtquàm communionis ordo à nobis obſervari deſiit, idque per negligentiam tàm plebis quàm Sacerdotum, ut ait Hoſpin. — Ex Canone quodam Conc. Nannetenſis, Sacerdos ſolus Miſſam celebrare vetatur: abſurdum enim eſt ut dicat, [Dominus vobiſcum: &, Surſum corda: &, Gratias agimus Deo Domino noſtro] cùm nullus eſt qui reſpondeat: aut ut dicat [Oremus] cùm nullus adeſt qui ſecum oret. —— Et ſimile Decretum reperitur in Concilio Papienſi, ut nullus Presbyter Miſſam celebrare præſumat —— Cur autem Canon noſter [*Speaking of the forme of the Romane Maſſe*] alijs in ſuperſtitionem, alijs in contemptum adductus ſit, in cauſa potiſſimum eſt mutatio priſci ritus. *Georg Caſſand. quo ſup.* (d) Act. 2. 42. [Erant communicantes, &c.] Vſus fuit quondam frequentandæ quotidiè Euchariſtiæ, non minùs quàm Orationis, — κοινωνία ſumitur pro uſu iſtius Sacramenti κατ' ἐξοχήν. Eadem eſt vis etiam vocis συνάξεως, prò congregatione fidelium, ut interpretatur Baſilius. *Lorin. teſt. loco ſupra-citato.* (e) Collectæ, per figuram, dicebantur Preces, ab ipſa celebratione Miſſæ, quùm ad eam populus colligebatur. *Bellar. l.* 2. *de Miſſa cap.* 16. §. Poſt ſalutationem. (*) *See above at* (b) (f) Generaliter autem dicendum eſt, quòd illa eſt legitima Miſſa, in qua ſunt Sacerdotes, Reſpondens, Offerens, atq; Communicans, ſicut ipſa precum compoſitio evidenti ratione demonſtrat. *Durand. l.* 4. *c.* 1. *pag.* 174. Walfridus Strabo, etiam aliqui antiquiores Scholaſticorum Interpretes ſolam legitimam Miſſam fatentur, cui interfuit Sacerdos, Reſpondentes, Offerentes, atq; Communicantes. *Caſſand. quo ſupra.* * *See above at the letter* (a) (g) Qui dicunt Chriſtum manducari ſpiritualiter à fidelibus poſſe, etiamſi Sacramentaliter non manducetur, atq; eo cibo animam ali, vera quidem aſſerunt. *Acoſta. teſt. de procur. Indorum Salut. c.* 7. *p.* 532.

A Second Challenge.

Againſt the former Prevarication, condemning this Romane Cuſtome by the Romane Maſſe it ſelfe.

WEe make bold yet againe to condemne your Cuſtome of *Private Maſſe*, and conſequently the *Commendation* given

given thereof by the *Councel of Trent*. For by the *Canon* of your Masse, wherein there are interlocutorie speeches between *Priest* and *People*, at the celebration of this Sacrament, the *Priest* saying [*Dominus vobiscum*: *The Lord be with you*;] and the *People* answering the Priest, and saying [*And with thy Spirit*] your *Claudius Espencæus*, sometimes a *Parisian Doctour* (one commended by * *Genebrard* for his Treatise upon this same Subject of the *Private Masse*) albeit he agreeth with the execrable Execration and *Anathema of the Councel of Trent*, against them that hold *Solitarie Masses to be unlawfull*; yet after the expence of much paper, to prove that some *private Masse* must needs have anciently beene, because Primitively *Masse* was celebrated almost in all Churches every day; and that Saint * *Chrysostome* did complaine of the absence of the people: yet comming to determine of the poynt, *This Reason* (saith he) *is onely probable, but not evident; for although they affirme a dayly celebration of the Masse, yet doe they not deny a daily Communion.*

Afterwards he seeketh the Originall and beginning of *privat Masses* out of private * *Monasteries*: yet, not able to satisfie himself there, he commeth at length to debate a *Controversie, wherewith many were then perplexed*, to wit, how it could bee said by a *Priest*, being alone, [*The Lord be with you*;] or Answer be made to, and by the said *Priest*, being then alone, [*And with thy Spirit?*]

To this end he propoundeth many * Answers, which I referre to your Choice; whether you will believe, with *Gratian*, that the words [*Dominus vobiscum: The Lord be with you*] spoken by the *Priest*, being alone, may be thought to have been spoken to *Angels*: or, with *Gameracensis*, unto *Stones*: or, with the *Heremites in their Celles*, unto *Formes* and *Stooles*: or else, with the *Deane of the Cardinals*, teaching any *Heremite* being alone, to say, [*The Lord be with you*] as spoken to *himselfe*. All which imaginarie fooleries are so unworthy the Conceptions of but reasonable men, that wee may feare to be held inconsiderate, if wee should indeavour to confute them. Onely wee can say no lesse, than that if the *Apostle* did condemne them, who

(h) Claudij Esperæi Theologi Parisiensis Tractatus de utraq; Missa: quarum alteram publicam, alteram privatam appellant. Opera Gilberti, Theologi Parisiensis. *Genebrard.*

* *See below at the letter* (p)

(i) Hæc & similia pro privatarū Missarum usu & vetustate probabilia quidem sunt, sed minus aperta, nec nimi qui oblatum dicunt, communicatum negant, &c. *Espen. Tract. de utraq; Missa fol.* 336. [*where also he hath beene objected the complaint of Chrysostome, &c. fol.* 222.]

(k) Monachos, plus alioqui jam satis gravatos invidiâ primos privatarum Missarum Authores fuisse, quidam faciunt. *Espens. ibid. fol.* 227. Non est quòd ex publicarum Missarum Monachis cùm interdictione colligamus Privatarum ab eis inventionem. *Ib. fol.* 228.

(l) *Dominus vobiscum, &c.* Quæ salutatio non Cleri modò sed & plebis fuit. Ex horum verborum occasione mota olim jam tanta quæstio, quâ non alia sit in hodiernis de religione controversijs gravior aut magis agitata. ——Gratianus respondet, piè credi, Angelorum in Missâ præsentiam, et nobis orantibus assistentiam: ad Angelos igitur, cum deessent homines, salutationem hic videtur retulisse. Ecquò enim aliò melius referret? An vel ad lapides? ut videtur ante illum Odo Cameracensis. Episc. ad il Canonis [Et omnium circumastantium] cùm postea, inquit, mos inolevit solitarias Missas, et maximè in cœnobijs fieri, ubi non habeant quam pluraliter Collectam salutent, nec plures mutare possunt salutationes, convertunt se ad Ecclesiam, dicentes, se Ecclesiam in Ecclesia salutare, et in corpore totum corpus colloqui. Exercuerat et ante hos Cardinalium Decanum à fratribus Eremitis proposita quæstio, utrum singulares in cellulis, et orantes juxta morem Ecclesiasticum, sibimet dicere deberent [Dominus vobiscum] quando nemo sit qui respondeat? quidam etiam inter se sic rationabantur. Hoc lapidibus, aut tabulis dicendum. Respondet peculiari opusculo, quod et ideò inscriptum, Dominus vobiscum. ——*Ca.* 4. In his docuit servandam Ecclesiæ consuetudinem, et hanc Sacerdotalem salutationem nec per traditionem permutari licere. Ecclesia siquidem Christiana tanta charitatis inter se compage invicem connectitur, ut in pluribus una, et in singulis sit per mysterium tota; et unaquæq; electa anima per Sacramenti mysterium plena esse credatur Ecclesiâ *Thus farre Espen. quo sup. fol.* 210. 213. & *Gers. Tract. Quæstion. quæ. Resp.* Quiâ Sacerdos gerit vicem populi.

ſpeak with ſtrange languages in the publike aſſemblie (although they that ſpake underſtood themſelves) becauſe that in ſuch a Caſe * *If* (ſaith hee) *there be none to interpret, and there come in an Ignorant or Infidell obſerving this, will hee not ſay, you are mad?* how much more extreame *Madneſſe* muſt wee judge this to be, where men either talke to themſelves, or elſe (as if they were metamorphoſed into the things, whereunto they ſpeake) unto *formes, ſtones, ſtooles*, and the like?

* 1. Cor. 14. 23.

For Concluſion, heare the ſaid *Deane of the* Romane *Cardinals* (from whom a (m) *Greeke Archbiſhop* ſhall not diſſent) ſpeake reaſon, and withall tell you that the Correſpodencie of ſpeech, uſed betwixt *Prieſt* and *People*, was to *unite the hearts of both Prieſt and People together*. Wee ſay, with him, *to unite them*, not (as you do) to ſeparate *People* from *Prieſt* by your *ſolitary Maſſes*; and yet to confound their ſpeech by your [*Dominus vobiſcum.*] And if this may not prevaile with you, yet me-thinks the authoritie of *Pope Gregorie*, ſirnamed the *Great*, might command your beliefe. He, upon the forme of the Romane ſervice, by an interchangeable ſpeech betweene *Prieſt* and *People*, concludeth that [n] *Therefore the Prieſt ſhould not celebrate Maſſe alone*. And yet behold a *Greater Pope* than he, even *Soter*, more ancient by 400. yeares, and alſo a *Martyr*, [o] decreeing, as moſt convenient, (for Anſwer unto the *Prieſt's vobiſcum*, and *Orate*) *that there be two at leaſt beſides the Prieſt*.

An * *Anonymus*, not long ſince, would needs perſwade his Reader, that by [*Vobiſcum*] was meant the *Clerke of the Pariſh*. But why was it then not ſaid, *Dominus tecum, The Lord be with thee?* O, this forſooth, was ſpoken to the *Clerke* in civility, according to the ordinary Cuſtome of entitling ſingular perſons in the plurall number: and this Anſwer hee called *Salving of a Doubt*.

But any may reply, that if it were good manners in the *Prieſt*, to call upon the *Clerke* with [*Vobiſcum*] in the plurall number, for civilitie ſake, it muſt then be ruſticitie in your Church, to teach your *Clerke* to anſwer your *Prieſt* [*Et cum Spiritu tuo: And with thy Spirit.*] And againe, the anſwer is impertinent, for where the *Prieſt* is found thus parling with the *Clerke*, hee cannot be ſaid to be *Alone*. And ſo the anſwer of this man muſt be indeed not *Salving*, but (as the reſt of his manner of anſwering) a *Quack-ſalving* rather, and a meere Deluſion. ✣ Which alſo the end of the firſt Inſtitution of theſe words [*The Lord be with you*] doth furthermore declare, which was (as is (7) confeſſed) *to make the People more attentive* to their Prayers. ✣

(m) Sacerdos dicit [Pax omnibus vobis:] quoniam antem pro ſe invicem precari eſt præceptum Apoſtolicum, propterea populus quoq; ei ipſam pacem precatur, dicens, [Et cùm ſpiritu tuo.] *Nic. Cabaſ. Arch. Theſſal. Ann. Dom.* 1350. *Expoſit. Liturg. cap.* 25.

(n) *Greg. Papæ. lib. Capitulari c.* 7. Sacerdos Miſſam ſolus nequaquam celebret; quiâ ſicut illa celebrari non poteſt ſine ſalutatione Sacerdotis, et reſponſione plebis: ità nequaquàm ab uno debet celebrari, eſſe n. debent qui ei circumſtent, quos ille ſaluter, ad reducendum in memoriam illud Dominicum [Ubicunq; ſunt duo aut tres congregati.] *Teſte Caſſandro Liturg. fol.* 96.

(o) *Soter B. of Rome An.* 170. [*who ſuffered Martyrdome, made this Decree for celebrating of Maſſes*] Vt nullas Presbyterorum præſumat, niſi duobus præſentibus, & ipſe tertius habeatur: quiâ cùm pluraliter ibi dicitur [Dominus vobiſcum] et illud in ſecretis [Orate pro me] apertiſſime convenit, ut ipſius reſpondeatur ſalutationi. *Witnes M. Harding Art.* 1. *Diviſ.* 20. *apud Iuellum.* (*) *One that of late writ to a Popiſh Lady, not diſcovering his name.* (7) *Microlog.* [Dominus vobiſcum, et cùm ſpiritu tuo] &c. Notandum ex his verbis ſemper deberi eſſe plures reſpondentes, et unum ſalutantem. Et Hugo de S. victore ait ſic dici, ut reddat populum attentum, *Teſte Caſſa in Lepriurg Cap.* 31.

A THIRD

A Third Challenge.

Against the same Custome.

A *Custome Commendable*, say your Fathers of *Trent*; Condemnable, say wee; even from your owne Consciences, because you were never hitherto able to produce either any *Commendable*, yea or Tollerable example, expresly recorded within the many Volumes of Antiquitie, of any celebration of the *Eucharist*, without a *Communion*; no, not in that onely objected place of *Chrysostome*, whose Speech is not a Grant, that absolutely *All* were absent from his administration of the *Eucharist*: but certainly it is a vehement Invective against all wilfull *Absents*. So farre was hee from allowing, much more from *Commending Communicating alone*, who else-where, against such as neglected to *Communicate* with the poore, taking his Argument from the example of Christ, *That Supper* (saith he) *was common to All*. The very Argument of Saint *Hierome*, saying (yet more obligatorily) *The Lords Supper ought to bee common to All*. Such Reverencers were the Primitive Fathers of the Ordinances of Christ. And as touching *[Nemo, No man] in the testimony of *Chrysostome*, it is knowne to be taken restrainedly, for *Few*: and so acknowledged by your selves in the place objected.

(p) Chrysost. in Ephes. Hom 3. Frustrà habetur quotidiana oblatio, frustrà stamus ad altare, cùm nemo est qui participet. *Ob. à Bellarm. lib. 2. de Missâ, cap 9.* [*Not that in these daily Celebrations None at all did communicate with the Priest: for hee was accompanied, at least, with some Ecclesiasticks, as is implyed in the words* (Stamus ad Altare,) *and it is no rare Hyperbole in Chrysostome to use the word, None, for, a Paucitie.*]

(q) *Chrysost.* Illa cœna (*Christi*) communiter omnes accumbentes habuit. *Tom. 4. in illum locum Pauli*, Oportet Hereses esse. *1 Corinth. 11. 19.*

If all these premises cannot perswade you, wee shall present unto you one, who wil command your consent, *Pope Innocent* the third. (*t*) *It is decreed* (saith he) *that because it is said by the Priest in the plurall number* [*The Lord be with you*] *and also* [*pray for mee*] *that none presume to celebrate without two, besides the Priest, to make answere to these Salutations.* So hee, even as you have heard Pope *Soter* to have said before him.

(t) *Hieron.* Cœna Domini dicitur, quia Dominus in cœna tradidit Sacramenta. Dominica cœna debet omnibus esse communis. *Ivo Carnot. part. 1.* (*) [*For againe, if it should be strictly racked, so should he himselfe not have participated, and then was it no Masse at all. But Chrysostome's Rhetorique, in hyperbolizing, is noted especially by your students; as may be observed in Chrysostome's like Invective against the carnall security of men, even in the word,* Nemo: Nemo divina sapit: nemo terrena contemnit: nemo ad cœlum attendit. *Hom. 12. ad Heb. Now, none is so senselesse as to thinke hereby that Chrysostome thought himselfe absolutely to bee wholly alone.*] (*s*) [Frustrà stamus, &c.] Ex quibus verbis apparet, in his quotidianis Missis solos ferè Ministros & Clericos, paucos verò aut nullos à populis communicâsse. *G. Cassander de Liturg. Chrysost.* [*Yea and Espencæus durst not rely upon this Testimony.*] (*u*) *Innocent. 3. de offic. Missæ. lib. 2. cap. 20.* Statutum est autem in sacris Canonibus, ut nullus Presbyterorum Missarum solennia celebrare præsumet, nisi duobus præsentibus, sibique respondentibus, ipse tertius habeatur, quia cùm pluraliter dicitur ab eo [Dominus vobiscum] & illud in secretis [Orate pro me] apertissimè convenit, istius salutationi respondeatur à pluribus.

The

The fourth Romiſh Tranſgreſſion of the Canon *of Chriſt his* Maſſe, *contradicting the ſenſe of the next words,* [—— SAID VNTO THEM.]

SECT. VI.

IN the aforeſaid Canon of Chriſt his Maſſe it followeth, [*And he ſaid unto Them.*] Chriſt *Saying*, or ſpeaking to his *Diſciples*, by commanding them to *Take, &c.* did, doubtleſſe, ſo ſpeake, that they might heare his Command; to wit, in an audible voice. Which done, he further commanded, concerning this ſame Circumſtance, joyntly with the reſt, ſaying, [*Doe this.*]

The contrary Canon of the Romane Maſſe.

But your late *Councell of* [a] *Trent* pronounceth him *Anthema, who ſhall condemne her Cuſtome of the Prieſt, uttering the words of Conſecration in a lowe voyce. Whereby* (ſaith your [b] Ieſuite) *it forbiddeth the words of Conſecration to be delivered in a loud and audible voice.* So they.

(a) Si quis dixerit, Eccleſiæ Romanæ ritum, quo ſubmiſſâ voce pars Canonis, & verba Conſecrationis proferuntur, damnandum eſſe, Anathema ſit. *Concil. Trident. Seſſ. 22. Can. 9.* (b) Quibus verbis Conc. verba Conſecrationis altâ voce proferri prohibuit. *Ledeſma Ieſ. de Script. quovis ling. non legend. pag. 161.* In inclinatione Sacerdotis, & oſculatione altaris, thurificatione ſecundâ expletâ, Sacerdos ſe convertens ad populum, ſub ſilentio dicit [Dominus vobiſcum:] Et mox voce aliquantulum elevatâ dicit, [Orate pro me, fratres.] *Durand. Ration. l. 4. c. 32. initio.*

CHALLENGE.

DO you ſee what your Church doth profeſſe? See alſo, we pray you, notwithſtanding, what your owne Doctours are brought to confeſſe (namely) firſt, that *The example of Chriſt and his Apoſtles is againſt this uttering thoſe words in a low and inaudible voice.* Secondly, that *The ſame Cuſtome was controlled by the practice of of the whole Church of Chriſt, both in the Eaſt part thereof* (from the teſtimonies of ancient Liturgies, and Fathers) & in the *ancient Romane Church*, by the witneſſing of *two Popes*; in whoſe time the *People hearing the words of Conſecration pronounced, did anſwer thereunto*, AMEN. Thirdly, that the ſame Innovation was much miſliked by the Emperour *Iuſtinian*, who

(c) Chriſtus altâ voce pronuntiabat verba illa [Hoc eſt corpus meum] ut audirentur ab Apoſtolis. *Bellar. lib. 2. de Miſſa, cap. 12. §.* Quod attinet. —— In Eccleſia Orientali altâ voce recitari conſueviſſe non negamus *Idem ibid §.* Reſpondo. —— Certè ex Græcorum Liturgijs invenies tàm in Miſſa Iacobi Apoſtoli, & Clementis Romani, quàm in illis quæ editæ ſunt à Baſilio & Chryſoſtomo, quòd ubi Sacerdos protuliſſet verba Conſecrationis tam poſt panis, quàm poſt vini Conſecrationem, populus acclamabat dicendo, Amen Idem etiam confirmatur ex Leone, Auguſtino, Ambroſio, & aliis multis Patribus. *Salmeron. Ieſ. Com. in 1 Cor. 14. Diſp. 22. p. 188.* Moris enim fuit Eccleſiæ primitivæ, ut conſtat ex Leone magno, & Iuſtino Martyre, ut verbis Conſecrationis altâ voce prolatis, populus reſponderet, Amen. *Idem Tom. 9. Tract. 13. pag. 90. Col. 2.*

ſeverely

severely commanded by his Edict (as [d] you know) that *The Priest should pronounce the words with a cleare voice, that they may bee heard of the people.* Whose authoritie you peremptorily contemne, as though *it did not belong to an Emperor to make Lawes* in this kind. But forasmuch as the *King of Kings*, and the *High Priest of Priests, the Sonne of God*, hath said of this, as of the other such Circumstances, [*Do this,*] who are you, that you should dare to contradict this Injunction, by the practice of any *Priest*, saying and speaking (yet not as *Christ* did, *unto Them*) but only to himselfe, without so much as any pretence of Reason, [e] which might not likewise have moved the ancient *Church of Christ*, both *Greeke and Romane*, to the same manner of *Pronunciation?* Whereas the *Catholike Church*, notwithstanding, for many hundred yeares together, precisely observed the ordinance of Christ.

(d) Novellâ Constit. 123. Iustiniani severè præcipitur Sacerdotibus, ut in Eucharistiæ celebratione verba clarâ voce pronuntientur, ut à populo exaudiantur. ——[*Which made Bellarmine to bluster after this manner:*] Ad Novellam responderi possit imprimis, ad Imperatorem non pertinere de ritu sacrificandi leges ferre: proinde non multum referre quid ipse sanxerit. *Bellar. l. 2. de Missa. c. 12. §. ad Novellam.*

(e) Vtile est, ad reverentiam tanti Sacramenti (ut Basil. rectè docet lib. de Spiritu Sancto *c. 27.*) & multum confert ad dignitatem & reverentiam mysteriorum, ut non assuescant homines eadem sæpiùs audire: vel potiùs ut non offerrentur ad aures vulgi. Et in Liturgijs Græcis Basilij & Chrysostomi præscribunt quædam sub silentio dicenda. —— In Liturgijs Chrysostomi Sacerdos orat μυστικῶς, quod non significat moderatâ voce, sed planè secretò. In Latinis Liturgijs, Innocentio teste, præcipua pars Missæ secreta erat. *Bellar. quo supra.* [*We oppose. 1. Never were any words held secret, so, as not to be heard of them that were baptized, and were allowed to bee Communicants. Basil speaketh of the rites of Baptisme to be kept secret, but to whom? ἀμυήτοις: and how secret? by silence of voice in the Congregation? no; but, Non convenit circumferri, &c. γράμμασιν. And of what? of words? nay, but ὡς ἐπὶ τὸ πολὺ ἔξεστιν ἀκοῦσαι. Neither doth Chrysostome's suspicion or not knowledge of the Communion bid Secretò inferre any more then such a Service, in respect of them that were not to be partakers of the Communion. Secondly, wee oppose concerning the point in question, that the words of institution were in those times pronounced with an audible voyce both in the Greeke and Latine Churches (as hath beene confessed, and their owne Writings doe verifie:) Basil. Liturg.* Sacerdos benedicens panem, ἐκφώνως λέγων —— altâ voce dicens; Accipite, Hoc est corpus meum. *Chrysost. in 1. Cor. 15. Hom. 40.* Vobis, qui mysterijs estis initiati (μεμυημένοις) volo in memoriam revocare eam dictionem, &c.] *secundùm Græcam Edit.*

The Second Challenge.

In respect of the necessitie of a Lowd voice, *especially by the Romish Priest, in uttering the* words of Consecration.

THe greatest silence, which is used by the Romane worshippers, is still in the Priests uttering, or rather muttering the words of Institution [Hoc Est Corpvs Mevm: and, *Hic est sanguis meus:*] albeit heere is the greatest and most necessarie Cause of expressing them, for the satisfaction of everie understanding Hearer among you. For, those, you call the *words of Consecration*, the just pronuntiation whereof you hold to be most necessary: because if the *Priest*, in uttering of them, faile but in one syllable, so farre as to alter the sense of Christs words (which as you say may happen by six manner of Defects) then the whole *Consecration* is void; and the thing which you adore, is in substance meerely * *Bread* still. If therefore the

* *see Booke 7 c. 5. §. 2.*

People

People shall stand perplexed in themselves, whether the words, which are concealed, be duly uttered by the Priest to himselfe, how shall it not concerne them to heare the same expresly pronounced, lest that (according to your owne Doctrine) they be deluded in a point of faith, and with divine worship adore *Bread* instead of the person of the *Sonne of God?* Whereof we are to entreat at large in due * place, if God permit.

(*) *Ibidem.*

Your fift Romish Transgression of the Canon *of Christ his* Masse, *is a second contradiction against the Sense of the former words of Christ* [— SAID VNTO THEM] 1

SECT. VII.

AGaine, that former Clause of the Canon of Christ, to wit [*He said unto them*] teacheth that as his voyce, *Saying unto them*, was necessarily audible, to reach their eares; so was it also *Intelligible*, to instruct their understanding: and therefore not uttered in a *Tongue unknowne*. Which is evident by that he giveth a Reason for the taking of the Cup [*Enim*] *For this is the bloud, &c.* which particle [*For*] (saith your [f] Cardinall) *is imployed in the first part also.* Now, whosoever reasoneth with another, would be understood what he saith. 21

(f) [ENIM.] Ea particula intelligitur in forma panis. *Bellar. l. 4. de Euch. c. 14*

The contrarie Canon of the (now) Romane Masse.

The Councell of Trent (saith your [g] Iesuite) *decreed, that it is not expedient that the Divine service should be celebrated in a knowne tongue.* Whereupon you doubt not to censure the contrarie Doctrine of Protestants to be [h] *Hereticall and Schismaticall, and no wayes to be admitted.* But why? *Lest* (say you) *the Church may seeme a long time to have beene asleepe, and to have erred*, in her contrarie Custome. So you. Our Church of *England* contrarily thus: * *It is a thing repugnant to the Word of God, and Custome of the Primitive Church to have publicke prayer, and ministring of the Sacraments in a tongue not knowne of the people.* This occasioneth a double Plea against your Church of Rome, first, in defence of the Antiquitie and Vniversalitie, next for the Equitie of *Prayers in a knowne tongue*, in the publicke service of God. 30 40

(g) Concil. Trident. Sess. 22 c. 8. Statuit non expedire ut divinum Officium vulgari passim linguâ celebretur. *Aegor. Iesuit. Instit. Moral. par. 1. l. 8. c. 26 §. Verum enimverò.*

(h) Asserere Missas celebrandas esse linguâ vulgari, consilium est Schismaticum —— Hæreticum —— & non acceptandum, —— nè Ecclesia dormitâsse aliquandò, atq; adeò errâsse videatur. *Salmeron. Iesuit. Tom. 9. Tract. 32. Sect. 5. p. 251.*

* *Article* 24.

I. CHAL-

I. CHALLENGE,

Against the Romish Alteration of the Catholicke and Vniversall practice of the Church, and the Antiquitie thereof.

IN the examination of this point, Consider in the first place your owne Confessions, given by your (i) Iesuits, and others, acknowledging that *In the dayes of the Apostles, and a long time after, even for a thousand yeares and more, the whole Church, and in it the People of Rome had knowledge of this part of Service, concerning the Sacrament, and used to say,* AMEN. So you. And this is as much as wee need to require, concerning the judgement and practice of the true Antiquitie of this Custome. You will rather doubt (wee suppose) of the Vniversalitie thereof, because you usually goe no farther then your Dictates, which teach, that because there were generally but three generall and knowne tongues, *Hebrew*, *Greeke*, and *Latine*, therefore the divine Service was celebrated thorowout the Church in one of these three. And because these could not be the vulgar language of every Christian Nation, it must follow (say (k) they) that the *People of most Nations understood not the publike Prayers used in their severall Churches.* And with this perswasion doe your Doctors locke up your consciences in a false beliefe of an universall Custome of an unknowne service of God. Which you may as easily unlocke againe, if you shall but use, as a key, this one Observation, viz. *That the three common tongues* (namely) *Hebrew, Greeke, and Latine, although they were not alwayes the vulgar Languages, yet were they knowne Languages commonly to those people that used them in Divine Service.* Which one onely Animadversion will fully demonstrate unto us the truth of our Cause.

It is not denied but that the three Languages, *Hebrew*, *Greeke*, and *Latine* were, in primitive ages, most (m) universall; insomuch, that the *Hebrew was spoken (albeit corruptly) thorowout almost the whole Easterne Church.* The *Greeke was currant thorow the whole Greeke Church also, and in the lesser Asia.* And the *Latine was dispersed over a great part of Europe.* It will now be full lie sufficient to know, that the most of these Languages were certainly knowne, in publicke worship, unto all them of whom they were used in publicke Sermons, and preachings. For your owne Church, howsoever shee decreed of *Praying*, yet doth she forbid *Preaching in an unknowne tongue.*

Now therefore joyne (wee beseech you) the eyes of your bodies and minde together, in beholding and pondering our *Marginals*, and you shall finde, first (if wee speake of the

(i) Tempore Apostolorum totum populum respondere solitũ in divinis officijs —Et longo tempore post in Occidente & Oriente Ecclesia. Tempore Chrysostomi, & Cypriani, atq; Hieronymi, eadem Consuetudo invaluit. Et Hieronymus scribit in præfat. lib. 2. ad Gal. In Ecclesijs urbis Romæ quasi cœleste tonitrũ audiri populum reboantem, Amen. *Bellar. lib. 2. de verbo Dei, cap. 16. §.* Sed.—— Tempore Apostolorum, cùm celebraretur Sacrificium hoc, Sacerdos dixit, [Hoc est corpus meum] & populus respondebat, Amen. ——Et hic usus manavit in totam Ecclesiam usquè ad mille & amplius annos. *Maldon. Iesuit. Disp. de Sacram. Tom. 1. de Euch. Conject. 1. §. Vbi Scribit.*

(k) *Bellar. lib. 2. de verbo Dei, cap. 15 & 16. and so Others also.*

(m) Tres hæ linguæ universalissimæ, ità ut Hebraica per totum fere Orientem: Omnes enim Chaldaicâ, aut Syriacâ i. Hebraicâ, sed corruptè loquebantur. Græca per totam Græciam, & Asiam minorem olim ac varias provincias latè patebat: Latina autem per magnam Europæ partem vagabatur. *Ledesma Iesuit. in defens. Bellar.*

(n) [*Concionatus eſt Græcè Chryſoſtomus apud Antiochenos, apud Cæſarienſes Baſilius, apud Alexandrinos Athanaſius, apud Hieroſolymitanos Cyrillus.*] *Thus frõ Conſtantinople to Antioch, throughout Aſia, was the Greeke Language univerſally knowne.*

(*) *See above at the letter* (1)

(o) Cum Eccleſiâ Rom. de Latinis & Græcis eſſet permixta, ſingulæ lectiones de utraq; lingua recitabantur: nam ab una lingua recitantes ab utriuſq; linguæ populis intelligi non poterant. *Rupertus de Divinis officijs. lib* 3. *cap.* 8.

(p) [*Auguſtini ſunt plurimi Tractatus & Sermones ad Hipponenſes ſuos. With whom he rather choſe to ſpeake* oſſum *then* os: *to the end they ſhould underſtand him.*] *Lib. Retract.* ca 20. Pſalmum, qui ijs caneretur, per Latinas literas feci, propter vulgi & Idiotarum notitiam. *Idem Sermon.* 25. *de verb. Apoſt.* Punicum proverbium eſt antiquum, quod quidem Latinè vobis dicam, quiâ Punicè non omnes nôſtis. [*So well was the latine knowen unto them.*] Item Tert. ad uxorem, ſcripſit Latinè, Ad mulieres de Habitu, ad Fœminas de cultu, ad Virgines de velo, *directing the ſame writings to them, thus*; Dei Servæ, Conſervæ, et Sorori meæ, &c. Cyprianus ſæpe ad Martyres & plebem Latinè.]

(n) *Greeke Language*) that there was a generall knowledge thereof, even among the vulgar people of the *Churches of Antioch, Cæſarea, Alexandria*, and thorowout *Aſia*. Secondly, if of the *Latine*, you may behold anciently the familiar knowledge therof in the Church of *Rome*, whereof Saint * *Hierome* hath teſtified, that *The people were heard in the Churches of Rome reſounding and thundring out their Amen.* This in Churches unmixt. Thirdly, in mixt Congregations of *Greeke* and *Latine*, that the [o] *Service was ſaid both in Greeke and Latine.* Fourthly, your owne generall Confeſſion, yielding a common knowledge of the *Latine tongue* to the people of a *great part of Europe*: and wee ſay alſo of *Africke*, (inſomuch, that *Auguſtine* doth openly teach that the (p) *Latine tongue* was better knowne to his *Africans* than was the *Punicke*, although this were their native Language:) And alſo of (q) *France, Spaine, Italy, Germany, Pannonia, Dalmatia*, and *many other Nations in the North* and *Weſt*: particularly manifeſted by the *Latine Homelies*, (that is, Sermons) and writings made to the people of *Africke* by *Tertullian, Cyprian*, and *Auguſtine*; and in *France* and *Germany* by the people, praying, and joyntly ſaying, AMEN.

Not to tell you of the now-Cuſtome of the remote Chriſtian Churches, ſuch as are the *Egyptians, Ruſsians, Ethiopians, Armenians*, and others; all which exerciſe their publike Service in the vulgar and mother-tongues of their owne ſo diſtinct and different Nations. For the which cauſe they can finde no better entertainment with your Ieſuites, than to admoniſh you that [r] *You are not to be moved with the example of ſuch barbarous people.* O Ieſuiticall ſupercilioſneſſe! to contemne them as *Barbarous*, in an example of praying in a *knowne tongue*: the contrarie whereunto (as namely, praying in an unknowne tongue) the Apoſtle condemneth as * *Barbaroſneſſe* it ſelfe.

With the ſame modeſtie might you ſcoffe at, and reproach other more ancient Nations and Chriſtians, commended by primitive Fathers, for celebrating their *Oblations, Prayers*, and *Pſalmes* in their Nationall tongues; ſo, that one repeating the words firſt, the whole people with joynt voyce and heart accorded in ſinging. Among whom are recorded the converted

(q) Curabant Romani, ut & in provincijs plurimi loquerentur Latinè, ita ut Hiſpanias & Gallias Latinas prorſus fecerint, veteribus illarum gentium linguis abolitis. *Vives in Aug. de Ci. Dei lib.* 19. *c.* 7. Noſtri per totum ferè occidentem, per Septentrionis, per Africæ non exiguam partem brevi ſpatio lingua n Romanam celebrem, & quaſi Regiam fecerunt—— Noſtra eſt Italia, noſtra Gallia, noſtra Hiſpania, Germania, Panonia, Dalmatia, Illyricum, & multæ aliæ nationes. *Valla præfat. in l. Elegant.* Certè teſtimonium ex Hilario ductum videtur omninò cogere, ut credamus in Gallia fuiſſe conſuetudinem, ut populus et Eccleſia caneret etiam antè Ambroſij tempora. *Bellar. l.* 1. *de bonis operibus. c.* 16. §. Fortaſſe. (r) Certum eſt (inquiunt Proteſtantes) Ruthenos, Ægyptios, Æthiopes, Armenos, & quoſdam alios celebrare divina Officia in Lingua vulgari.—— Reſpondemus, nos non moveri Barbarorum moribus. *Salmeron. Ieſ. Com. in* 1. *Cor.* 16. *Diſp.* 30. §. Septimò. (*) 1. *Cor.* 14. 11.

Iewes

[r] *Iewes*, the [s] *Syrians*, and [t] *All*, aſwell *Greekes as Romanes, praying in their owne tongue, and with harmonicall conſent ſinging of Pſalmes*, in the publicke worſhip: as alſo the [u] *Grecians, Egyptians, Thebæans, Paleſtinians, Arabians, Phœnicians*, and *Syrians*. This from the Teſtimonies of holy Fathers.

Whether therefore the tongue, wee pray in, bee *barbarous* or *learned*, it is not reſpected of God, but whether it be *knowne* or *unknowne*, is the point. In which reſpect we may uſurpe the Similitude which S. [x] *Auguſtine* hath; *What availeth a golden Key, if it cannot open that which ſhould bee opened? or what hurteth a wooden Key, if it be able to open, ſeeing that wee deſire nothing, but that the thing ſhut may be opened?* By this time you ſee your Noveltie in your Romiſh Practice.

Behold in the next place the Iniquitie and prophanneſſe thereof, and how after the death of Pope *Gregorie the firſt*, which was about 608 yeares after Chriſt, your Roman Church degenerated as much from the (then) *Romane truth*, in this point, as ſhe did from her *Romane tongue* and Language it ſelfe. Wee are here conſtrained to plead the whole cauſe, for the defence of a neceſſitie of a knowne worſhip, in reſpect of *God*, of *Man*, and of *Both*.

(f) *De Iudæo converſo*, *Ambroſ. in 1. Cor. 14.* Aliquando Syrâ Linguâ, plerunq; Hebræâ in oblationibus utebantur.

(t) *Hier. ad Euſtoch. Epitaph. Paulæ.* Hebræo, Græco, Latino, Syroq; Sermone Pſalmi in ordine perſonabant. *Ad finem.*

(u) *Orig. con. Celſum. lib. 8.* Græci Græcè, Romani Romanâ, ſinguliq; precentur linguâ ſuâ—— Non enim eſt Deus maximus unus eorum, qui certam aliquam linguam ſortiti; cæterarum iguari ſunt.

(x) *Baſil. ad Cler. Eccleſ. Cæſarien.* Quidam Pſalmos cauſantur, et modos Pſalmodiæ—Vnum hoc numeris datur, ut quod canendum ſit prius ordiatur, reliqui ſuccinunt.——eluceſcente die pariter omnes veluti uno ore et corde confeſſionis Pſalmum Deo offerunt——Horum gratia ſi nos fugitis, fugietis ſimul Ægyptios, Thebæos, Paleſtinos, Arabes Phœnicas, Syros & ut ſemel dicam omnes apud quos vigiliæ, preceſq; communeſq; Pſalmodiæ in pretio ſunt. *For the Sclavonians. See hereafter. 6.* Chalenge at (d) (y) *Aug. de doctr. Chriſt. l. 4 c. 11.* Quid prodeſt, &c.

A SECOND CHALLENGE,

Shewing the Iniquitie of Service *in an* Vnknowne tongue: *and firſt of the Injury done by the foreſaid Romane Decree unto the ſoules of* Men.

THe former Decree of your *Councell* for unknowne Service, how injurious it is unto man, we may learne by the Confeſſions, of Ieſuites and others, [z] granting that *The Apoſtles in their times required a knowne Language, Greeke in the Greeke Churches, and Latine in the Latine Churches*: becauſe firſt that this made for the *Edification and conſolation of Chriſtians*. Secondly, that *Man gaineth more both in mind and affection, who knoweth* non intelligit in ſpeciali, licet in generali intelligat.——Ad fructum devotionis conducibilius intelligendo orare. *Aquinas in 1. Cor. 14.* Iubet Apoſtolus ut ad ædificationem abundent: melius eſt orare mente, diſtinctè intelligente ea quæ orat, quàm confuſè. Et ex hac doctrina habetur, melius eſſe ut publicæ preces Eccleſiæ noſtræ; audiente populo, in lingua Clericis & populo communi dicantur, quàm Latinè. *Cajetan. Cardin. in eum locum. 1. Cor. 14.* Paulus vult omnes homines orare, etiam mente. *Faber Stapulenſ. in eundem locum.* Quid proficit populus non intelligendo ea quæ orat? *Lyran. in 1. Cor. 14.* Ne benedicens (Sacerdos) diceret, Ego quidem intelligo & gratias ago peregrinâ linguâ: reſponder Apoſtolus [Sed alter non ædificatur:] Id eſt, Indè nulla ædificatio Eccleſiæ, cujus imprimis ratio habenda erat: ità ut nolit ullas preces publicas in Eccleſia celebrari ignoto prorſus Sermone,——qui non ſit Græcis Græcus, Hebræis, Hebræus, Latinus Latinis, nam magna ex parte hæc idiomata ab ijs, qui ſunt ejuſdem linguæ, intelliguntur. *Salmeron. Ieſ. Com. ſup. eum locum. 1. Cor. 14.* [*which he confeſſeth of the Apoſtles times.*]

(z) Apoſtolus præcipit, ut Preces ad ædificationem fiant; quemadmodùm probatur Rom. 15.—— Plus lucratur, quoad intellectum et affectum, qui non ignorat quæ orat.—Qui non intelligit, non ædificatur, in quantum

what he prayeth. As for him that is *Ignorant*, you ſay, *He is not edified, inaſmuch as he knoweth not in particular, although in generall he doth underſtand.* Thirdly, that the *Apoſtle commandeth that all things be done to edification.* Fourthly, that the *knowne Service is fitter for Devotion:* and thereupon ſome of you have furthermore Concluded, that *It were better that the Service were uſed in a Language knowne both to the Clergie and People.* And againe, that *People profit no whit by praying in a ſtrange language.* So your owne Writers, as you may obſerve in the *Marginals.*

Now what more extreame and intolerable Injury could you do to the ſoules of Gods people, than by impoſing a *ſtrange language* upon them, thereby (according to your own Confeſſions) to deprive them, and that wittingly, of *Edification, Conſolation,* and *Devotion*, the three chiefe Benefits that mans ſoule is capable off, in the ſervice of God? Thus in reſpect of your Injurie againſt Man.

A Third Challenge.

Touching the Injurie done, by the ſame Decree, againſt God *himſelfe.*

YEt all this notwithſtanding, you are bent to cozen Chriſtian people with palpable Sophiſtry, by your[a] Cardinall, who confeſſeth that the *Pſalmes* in the daies of the *Primitive Church*, were ſung joyntly of the people, *Becauſe they were ordained for inſtruction and conſolation of the people, as the chiefe end.* But as for the *Divine Service, The Principall end of it* (ſaith hee) *is not the inſtruction and conſolation of the people, but the worſhip of God.* So he. Whom when wee aske, why the people then did all joyne together both in *Singing of Pſalmes*, and *Anſwering* the Miniſter in *Divine Service*, and *Prayer?* He ſaith it was becauſe of the *Paucitie* of the people, and rareneſſe of the Aſſembly. Whereby it ſeemeth hee meant to maintaine Your Degenerate Romiſh Worſhip with Paradoxes. Firſt, As if *Pſalmes*, publikely ſung in the Church to Gods glory, were not *Divine duties and Service.* Secondly, As if the *Primitive Church*, uſing both *Pſalmes* and other *Prayers* in a *knowne tongue* (as hee confeſſeth) did not hold a neceſſitie of the common knowledge of both, for *Inſtruction* and *Conſolation.* Thirdly, As if the Aſſemblies of *Chriſtians* were of ſuch a *Paucitie*, in the dayes of *Tertullian*; when thoſe *Pſalmes* ordained for *Inſtruction* and *Conſolation* were in uſe. And fourthly, as if *People* now adayes had not as much need of *Inſtruction* and *Conſolation*, as they that lived in

(a) *Bellarm. lib. 2. de verbo Dei, cap. 16.* De Canticis Spiritualibus tempore Primitivæ Eccleſiæ Tert §. Porro conſuevisſe.— Quoniam igitur iſta Cantica fiunt ad Populi conſolationem, vult Apoſtolus, ut fiant linguâ quæ intelligatur: ut Idiota, &c. *Ibid.* §. Quoniam ——— Præterea tunc, quia Chriſtiani erant pauci, omnes ſimul pſallebant in Eccleſiâ, & reſpondebant ei in his officijs: at poſteà, creſcente populo, diviſa ſunt magis officia, & ſolis Clericis relictum eſt, ut communes preces & laudes in Eccleſiâ peragant. *Ibid.* §. Reſpondeo negando. ——— Deniq; finis præcipuus illorum Canticorum erat inſtructio & conſolatio populi, ——— & niſi linguâ nota facta fuiſſent ——— periſſet præcipuus fructus ipſorum. At Divinorum officiorum nec eſt finis præcipuus inſtructio, vel conſolatio populi, ſed cultus Dei. *Ibid.* §. Deniq; finis.

Primitive

Primitive times; yea, and more, especially such *People*, who being led blind-fold by an *Implicite Faith*, have reason to crave *Instruction*; and having their Consciences tortured and perplexed with multiplicities of Ceremoniall Lawes, have as just cause also to desire *Consolation*.

As for your objecting the *Worship of God by unknowne prayers*, that may be sufficient, which your owne *Catechisme* (authorized by the *Councel of Trent*) teacheth you; where answering to that question, *why God, although he know our wants before wee pray, yet will be sollicited by our prayers?* it [b] saith, that he doth this to the end, that *Praying more confidently, we may bee more inflamed with love towards God: and so being possessed with more joy, may be exercised to a fervent worship of God.* So your publike and generall *Romane Catechisme*.

The case then is plaine. From more *Edification* there ariseth more *Consolation*; from more *Consolation* there issueth more *Devotion*; from all these proceeds more *filiall Love* and dutifull *Worship of God*. Which was long since shadowed (as [c] *Philo Iudæus* allegorizeth, witnessing your Iesuite) by *Moses and Miriam singing unto the Lord; Moses signifying the understanding part, and Miriam betokening the Affection; both notifying, that wee are to sing Hymnes both affectionately and understandingly unto God.* Therefore, if you be men of Conscience, recant that your now objected *Barbarous Paradixe*, Which (contrary to all anciently professed Divinity, and expresse Scripture, saying, * *I will pray with my spirit, I will pray with my understanding also*) doth thrust mans *Understanding* out of Gods worship, to the utter abolishing of λογικὴν λατρείαν, that is; his *Reasonable worshipping of God*; by making man (as Saint [d] *Augustine* noteth) no better than *Quzells, Parrots, Ravens, and Mag-pies, all which learne to prate they know not what.*

(b) Cur Deus, cùm sciat quibus indigemus, vult oratione nostrâ sollicitari? Vult nos citè petendo petere fidentiùs——ut magis ad amorem incendamur——ac ut sæpiùs majori affecti lætitiâ ad eum amandum atque colendum incitemur ardentiùs. *Catech. Trid. vel Rom. part. 4. c. 2. pag. 386.*

(c) Exod. 15. [Cantemus Domino] Cantabat Moses & Miriam, hempè Moses, id est, pars intellectus, & Miriam, id est sensus purificatus; justum enim est intelligibiliter & sensibiliter Deo hymnos dici, utrumque instrumentum concinnè pulsari, tàm intellectum quàm sensum, in solius Dei salvatoris laudem, & actionem Gratiarum. *Dist. 2. §. Exercitus.*

Hactenus Philo Iudæus. Pulcherrimus hic Tractatus moralis. *Peregrius Iesuit. in Exod. 15.* porrò. (*) 1 *Cor.* 14. 15. (d) *August. Enarr. 1. in psal.* 18. Merulæ, Psittaci, Corvi, Picæ, & hujusmodi volucres sæpè dotentur ab hominibus sonare quod nesciunt: scienter verò cantare non avi, sed homini Divinâ voluntate concessum est.

The Fovrth Challenge,

Against the said Romish Decree, as joyntly injurious both to God *and* Man; *from the Text of the Apostle,* 1 *Cor.* 14.

In the fourth place Wee are to speake of the Iniquity of your unknowne language in *Prayer*, joyntly against both *God* and *Man*; because that without the understanding of the Prayer it is impossible for a man (being of discretion) to pray unto, or to praise God as hee ought: and consequently to obtaine any blessing

bleſſing by prayer from God, according to that Apoſtolicall Doctrine, 1 *Cor.* 14. where hee ſaith of the man ignorant of the language of prayer, [τὸν ἰδιώτην] *How ſhall hee ſay Amen, at thy giving of thankes, ſeeing hee knoweth not what thou ſayeſt?* To which Argument of the Apoſtles, taken from the *Impoſſibility*, your (e) *Eckius* and ſome Others anſwer, that the Apoſtle ſpeaketh of *Preaching, and not of Praying*. What, not of *Praying, Eckius?* May it not be ſaid of this your great Doctor, and Antagoniſt to *Luther*, that this man could not ſee the River for water? for (as your (f) Cardinall confeſſeth) in the text it ſelfe the Apoſtle uſeth theſe three words, *Pray, ſing, and give thankes*. Will you now ſeeke an Evaſion from Maſter (g) *Brerely* Pr. collecting (as he ſaith) the *Contrary* in the Apoſtle, as affirming that not the whole vulgar, but ſome one was eſpecially appointed to ſupply the place of the *Vnlearned to ſay, Amen?* Which reaſon hee may ſeeme to have borrowed from your (h) *Senenſis*, who ſaith that *The Apoſtle by him* [*That occupieth the place of the unlearned*] *meant the Clarke of the Pariſh, and not the vulgar people.*

But this is thought of your *Bellarmine*, and others, to be but an unlearned anſwer, becauſe that *In the dayes of the Apoſtle* (ſaith he) *There was not any ſuch office ordained, as is the Clerke of the Pariſh. And if there had beene any ſuch, yet the Greeke phraſe* [ἀναπλήρων τὸν τόπον] *would not admit of any ſuch interpretation.* So he. ✠ And how might not that Clerke be an *Ignaro*, ſeeing you do confeſſe, that (i) *Oftentimes the Prieſt and Deacon underſtand not what is prayed.* ✠

Laſtly, it can be no leſſe than an extreme Infatuation to oppoſe (as (k) do your Ieſuit *Salmeron*, *Eckius*, and the *Rhemiſts*) the example of *Children, becauſe the Children crying Hoſanna, and not underſtanding their prayers, were notwithſtanding* (ſay they) *accepted of Chriſt*. Ergò *the Prieſt, Monkes, & Nunnes, in prayſing God, may be grateful to God although they underſtand not that which they pray*. So they. An Objection taken (as you ſee) from *Children*, or rather, as it might ſeeme, made by *Children*, it is altogether ſo *Childiſh*. For the Apoſtle, as it were, foreſeeing that this might poſſibly bee fancied by ſome fond and obſtinate Oppoſers to the Spirit of Truth, doth in the very ſame Chapter 1 *Cor.* 14. 20. purpoſely prevent it, ſaying, *Brethren, be not children in underſtanding*. For although, when a Childe asketh his Fathers

(e) Dicit Apoſtolus [ut inſtruam] Expende vocem hanc, Inſtruam, quòd ſit de prædicatione, non de Miſſæ celebratione. *Eckius Enchirid. Qu. Miſſa Latinè*, § Quod ad. *& Bellar.* Aliqui reſpondent, non agi hic de precibus. *Lib. 2. de verbo Dei. cap. 16. §. Ad hanc.*

(f) Imò ſequitur [ἐροῦσι, λαλῇ, εὐχαριστήσας] quibus verbis Apoſtolus ſignificat precari, &c. *Bellar. ibid.*

(g) *Maſter Brerely in his Liturgie of the Maſſe. Tract. 5. Sect. 4 ad finem.*

(h) Providet ſapienter Eccleſia, ut Miniſter vice totius populi reſpondeat: imò hoc eſt quod Apoſtolus ait, cùm ſubdit, Qui ſupplet locum Idiotæ. *Sixt. Senenſ. Biblio. lib. 6. Annot. 263.* Hinc manifeſtè cõvincitur, fuiſſe tempore Apoſtoli Pauli unum, qui ſupplereț locum populi. *Ledeſma Ieſ. de Scriptur. non legend cap. 16. 27. §* Præterea ex. *& Sa. Ieſ. Comment. in hunc locum.*

(i) Tempore Apoſtolorum nullum fuiſſe pro Laicis conſtitutum, ex Iuſtino conſtat. Et Græca vox [ἀναπλήρων τὸν τόπον] non ſignificat, ſecundùm uſum Græcæ linguæ, vice Idiotarum, ſed unum eſſe ex Idiotis. *Bellar. lib. 2. de Verbo Dei, cap. 16. §.* Sed non videtur. —— Ita eſt ſecundùm phraſin Græcam, ut ſit ſenſus: Vnus ex Idiotis. *Salmeron. Ieſ. in 1 Cor. 14. Diſp. 22, §.* Illud: *And the Engliſh Rhemiſts in their Annotations on the ſame place.* (9) *Sixtus Senenſ. Biblioth. lib. 6. Annot. 263.* Verùm etiam ſæpenumerò nec ipſi Presbyteri nec Diaconi intelligunt quid orant. (k) Satisfacit Sacerdos, cùm preces etiam non intellectas abſolvit: etiam meretur, modò in Dei laudes preces non intellectas peroret. Sic in Monaſteriis profeſſæ, & Monachi non pauci orant, quæ intellectu non modò non aſſequuntur. Sic enim Pueri orant, & eſt beneplacitum Deo. *Eckius Tom. 2. Hom. 3. in feſto Rogat. pag. 90.* Etiam pueri orant, Ozanna, & preces eorum erant Chriſto gratiſſimæ. *Salmer. Ieſ. in 1. Cor. 16. Diſp. 30. §.* Septimo. *So the Rhemiſts in Matth. 21. verſ. 16. and in 1. Cor. 19 pag. 463.*

bleſſing

bleſſing onely with clapping his hands together, or uttering halfe ſyllables, it joyeth the Father, becauſe his Childe now expreſſeth his duty, according to the Capacitie of a Childe: yet if the ſame Childe, after hee is come to the perfect yeares of diſcretion, ſhould performe that duty in no better manner than by Childiſh babling, would the Father hold this to be *Reverence*, and not rather plaine Mockerie? So is the Caſe betwixt us and God, who * *accepteth every one according to that which hee hath, and not according to that which hee hath not*: a Childe in the capacitie of a Childe, but a man according to the apprehenſion of a man. In which conſideration the Apoſtle ſaith, 1 *Cor.* 13. (1. *When I was a childe, I ſpake as a childe, but being a man, I put away childiſhneſſe.* Away therefore with this your more than *Childiſh* Objection.

(*) 2. *Cor.* 8. 12.

Wee returne to the Impoſſibilitie of praying duely in an unknowne tongue, which the Apoſtle illuſtrateth by two Similitudes, the one taken from an Inſtrument of peace, Verſ. 7. *Hee that knoweth not the diſtinct ſound of the Pipe* [τῦς;] *How ſhall he know what is piped?* that is, it is impoſſible for him to apply himſelfe to the daunce. The other from an Inſtrument of warre, Verſ. 8. *If the Trumpet give an uncertaine ſound, who ſhall prepare himſelfe to battell?* As if hee would have ſaid, It is impoſſible to know when to march forward, or when to retraite. So it is ſaid of *unknowne Prayer* [τῦς;] *How* ſhall hee that is ignorant of the language ſay *Amen?* that is to ſay, (by the interpretation of your(l) Ieſuit) *How ſhall people, ignorant of the tongue, anſwer Amen?* (that is) *yield conſent unto the Prayer, ſeeing that they who diſſent among themſelves after a Babyloniſh confuſion, cannot conſent in minde and affection.* So he. Or, as your(m) *Aquinas*; *How ſhall hee ſay, Amen, who underſtandeth not what good words thou ſpeakeſt, but onely knoweth that thou bleſſeſt?* Thus in one Tranſgreſſion you commit a double Sacriledge, to wit, by *Robbing God of his* due *Honour*, and *Men* of their ſpirituall graces and *Comforts*.

(l) Populus ignotæ linguæ quomodò reſpondebit, Amen? hoc eſt, animæ præbebit aſſenſum, cùm more Babylonicę cõfuſionis qui diſſident, nequaquàm ſenſu animiſque conſpirent. *Acoſta ſer. de Indorum ſalute, cap. 6. pag. 37.*

(m) Quomodò dicet, [Amen?] Cùm quid boni dicas non intelligit, niſi benedicas tantùm. *Aquinas in hunc locum, 1. Coriath. 14. I adde Sander. de viſib. Monarch. ad Ann. 1563.* [Si benedixeris ſpiritu, Quomodò dicat

To conclude. Theſe Premiſes do prove, that among many thouſands of your people, aſſembled at a *Romane Maſſe*, and being ignorant of their Service, not any ſuch an one (a miſerable Caſe!) can juſtly be held to bee a true *Worſhipper of God*, who requireth of his Worſhippers the * *Calves of their lippes*, and not (as now they make themſelves) *the lips of Calves*.

Amen?] Significatur de precibus Eccleſiaſticis, fateor, quas in ſpiritu, hoc eſt, in dono linguæ peregrinæ rectari nollet, ut in Latina Eccleſia Hebræam, aut in Græca Perſicam: quia de eiſſent plerunque viri docti & periti illius linguæ, qui populo interpretari poſſent. [*Thus from the Apoſtle hee granteth, that Prayers are not to bee uſed, where the people have not the interpretation: although hee ſay, that* Deus honorificentiùs colitur per linguam doctam, quàm per indoctam & vulgarem. *As though where there is* no reſpect of perſons with God, *yet there ſhould be* reſpect of the Tongues.]

THE

The Fift Ghallenge,

Out of the Doctrine of the Apoſtle, 1 Cor. 14. more copiouſly, in confutation of your divers Objections.

IT were an eaſie matter to bee ſuperfluous in the proſecuting of this Argument, by proving the truth of this Doctrine out of the Teſtimonies of ancient Fathers, if it were imaginable that any Reply could bee made to that which is already ſayd. But yet behold an([n]) *Anonymus*, having had notice of moſt of theſe points, hath formed ſuch Objections and Anſwers, as his prejudicated and pourblinde Conceit could reach unto. Firſt, and moſt common, in anſwere to the places objected out of 1. *Cor.* 14. affirming (out of the Rhemiſts Annotations) *That the Apoſtle ſpeaks not of the publike and ſet prayers of the Church; but of extraordinary & ſpirituall exerciſes of Exhortations and ſuddaine Prayers*. So he. Wherein the man contradicteth your own[o] Schoolemen, but eſpecially the *Apoſtle* his direct ſaying, Verſe 23. *If the whole Congregation meete together, &c.* What more publique than that *Aſſembly of the whole Congregation?* And (to ſuppoſe that they were *extraordinarie Prayers*) what is more Conſectarie and Conſequent, than that if the Apoſtle note it for an Abuſe, to practiſe ſuch *Extraordinarie Exerciſes of Preaching and Praying in a tongue unknowne*, even becauſe the Hearers are not thereby *Edified?* Doubtleſſe the ſame Abuſe, practiſed in publike and ordinarie Service, being more notorious and Common, muſt needs bee ſo much the more condemnable: as witneſſe both * Ancient Fathers, and your owne * Brethren, who have taught the uſe of a *knowne Tongue*, in all publique and ordinary ſervice of God, from this Text of Scripture, which (as you ſay) ſpeaketh of *Prayers extraordinarie*. Which is a full Confutation of your former Objection.

Yea, but *It is ſufficient* (ſaith he) *that the vulgar people know, in generall, although they underſtand not the Prayers in particular*. Which againe Contradicteth the Apoſtle, who in the ſixteenth Verſe will have the *Private* or *Vulgar man* to bee able to *give conſent to the publique Prayer, in ſaying Amen*. And therefore requireth the Miniſter, Verſe 7. as the *Harper*, to yeeld in particular a *Diſtinction of tunes* [διαστολὴν τοῖς φθόγγοις:] and Verſe 8. as a *Trumpeter*, [ἄδηλον φωνὴν] to give *a certaine knowne ſound*; that which your owne Doctors have alſo confeſſed.

A third Inſtance is taken out of *Bellarmine*, who ſaith that *The* ([p]) *Apoſtle reprehendeth not an unknowne Prayer, but prefereth a knowne Prayer before the other, ſaying Verſe 7. Thou, indeed, prayeſt well, but another is not edified*. Flatly contradictorie to the whole ſcope of the Apoſtle, throughout the Chapter, as your

(n) *In his aforementioned Writing to a Lady, &c.*

(o) Alij dicunt Apoſtolum loqui de divinis officijs, viz. Haymo, Primaſius, P. Lombardus, D. Thomas, & alij quidam ex Latinis. *Teſte Bellar. lib. 2. de verbo Dei, cap. 16.*

* *See the fixt Challenge following.*
* *See the former Challenges.*

(p) Non reprehenditur oratio non intellecta, ſed ei anteponitur oratio quæ intelligitur, ut patet Verſ. 17 [Tu quidem benè gratias agis, ſed alter non ædificatur] *Bellar. quo ſupra.*

your owne * Ieſuite is forced to proclaime. *The Apoſtle* (ſaith hee) *would have the people to be edified, becauſe then all things ought to have beene done to the Edification and Conſolation of the Aſſembly: and therefore hee would not have any Publike Prayer uſed among the Hebrewes, but in the Hebrew-language; nor among the Grecians, but in Greeke, nor yet among the Latines, but in the Latine tongue.* The meaning then is, [*Thou indeed*] namely, who art the Miniſter, and knoweſt the prayer, ſo far doſt well; but in reſpect of others, which cannot underſtand, *Not well*, becauſe, *They are not edified.*

(*) *Salmeron. Ieſ. See above Challenge 2. at the let.* (z)

His fourth Objection hee wreſteth out of the fourth Verſe. [*If I pray with my tongue, my ſpirit prayeth, but my underſtanding is without fruit.*] So hee. As though that ſtrange *Tongue*, here ſpoken off, were not *underſtood* by him that *prayed*. Which contradicteth the Apoſtle, Verſe 4. *Hee that ſpeaketh with the tongue doth edifie himſelfe*: for never did any deny that hee, who had the miraculous gift of Speech in a ſtrange tongue, did underſtand himſelfe, although ſometimes he wanted the gift of Interpreting it, for the underſtanding of all others. Therefore ſaith the Apoſtle, Verſe 13. [*Hee that ſpeaketh with the tongue, let him pray, that hee may interprete it.*] Fiftly, by the word [*Spirit*] (q) your Cardinall would have underſtood the *Affection*, as if Affection without *underſtanding* did profit him that prayeth: which is fully contrary to the Apoſtles doctrine, as witneſſeth your (r) *Salmeron* in plaine termes; ſhewing that the word, *Spirit*, thorow-out this whole Chapter, ſignifieth not the *Affection*, but the miraculous *Spirituall gift* of ſpeaking in *Strange tongues*, as alſo the * Fathers expound it.

(q) Id eſt, ſi orem dono linguæ: nimirùm, quam non intelligam, [Spiritus] id eſt Affectus meus orat, ſed mens eſt ſine fructu. Ergo dicit Apoſtolus, non Orationem, ſed mentem eſſe ſine fructu. *Bellar. quo ſup. And this anſwere Maſter Brerely borrowed from Bellar. Tract. upon the Maſſe. p. 452.*

In the next place the aforeſaid *Anonymus* contendeth by Reaſon, but ſuch as others reached unto him. *Fathers ſay* (ſaith hee) *the words of Conſecration ſhould be kept ſecret.* True, to them that were not capable of this Sacrament, but * never to the licenſed Communicants; becauſe that *Chriſt*, and his *Apoſtles*, yea and the *Vniverſall Church* primitive conſecrated in an *audible voice*, and *knowne language*, as hath beene confeſſed. Yet furthermore. *The Church* (ſaith hee) *uſed the ſaid Hebrew word, Alleluiah*, unknowne to the people. What then? know you not

(r) Vox [Spiritus] à principio uſq; ad finem Donum Spiritus peculiare ſignificat, quo impellebatur linguis loqui. Si Apoſtolus in hac voce admitteret Homonymiam aliquam, Græci Patres nos de eo admoniſſent. *Salmeron. Ieſ. in eund. locum.* (*) *Vpon the ſame place both Ambroſe*, [Spiritu id eſt, linguâ ignotâ.] ✠ *And Chryſoſtome alſo upon Saint Pauls words* [My Spirit prayeth, but my mind is without fruit] πνεῦμα, πνεῦσι τὸ χάρισμα τὸ δοθὲν—ἴδιον τῶν τὸν λαλοῦν λέγει, *called his* Not knowing the Prayer, ἄ μηδεὶς ζημίαν. *Hier. in 1. Cor. 14.* Omnis ſermo, qui non intelligitur, Barbarus eſt. [Spiritus meus orat, ſed alter non ædificatur] Id eſt, Non eſt legenti infructuoſus ſermo, ſed audienti, quia ignorat——Sic igitur legendum, ut intelligant alij [Quomodò dicet Amen?] i.e. quomodò præbebit conſenſum. *Baſil. in Reg. Contract. Reg. 278. de prece audienti incognitâ*; ἀγράμμοις ἔσι τοῖς τὸ προσευχόμενον, μεθ' ἑρμηνείας. *And of their tranſlation of Scriptures into their nationall tongues, Chryſoſt. Hom. 1. in Ioh.* Syri, Indi, Ægyptij, Perſæ, Æthiopes, & innumeræ aliæ gentes in ſuam transferentes linguam, homines barbari philoſophari didicerunt. *Aug. l. 2. de doctr. Chriſt. cap. 5.* Ex quo factum eſt ut Scriptura divina ab una lingua profecta——per varias interpretum linguas longè lateq; diffuſa innotoſcere gentibus ad ſalutem. (*) *See this proved Booke 7. Chap. 3.* ✠

that in all Churches, of whatſoever language, is uſed alſo the Hebrew word, *Amen?* and if people doe not learne one or two words of a ſtrange tongue, it is not for that they are witleſſe, but becauſe they are wilfull and careleſſe.

Their laſt Reaſon. Some *languages* (as for example that in *Italie*) were *Romane*, and corrupted by invaſion of Enemies of divers languages, and in the end became *Italian*, &c. yet the *publike Service* was not altered, but continued *Romane* as before. This Argument is *à facto ad jus*, all one with that Reaſoning *à Baculo ad angulum*. Like as if ſome ſhould conclude, that becauſe *Stewes* are allowed at *Rome*, they are therefore juſtly licenſed. But wee demand, are men made for languages, or rather languages for men? if the latter, then is that language to be uſed, which is knowne to ſerve beſt for the *Edification* and *Conſolation* of Gods people in his worſhip.

A Sixt Challenge.

Out of the Doctrine of Antiquitie.

ALthough it were prepoſterous to exact of us a proofe, from Antiquity, of condemning the Service in a ſtrange tongue, ſeeing (as hath beene confeſſed) the *Primitive practice* is wholly for us; and therefore no Abuſe in thoſe times could occaſion any ſuch Reproofe: yet ſhall wee, for your better illumination, offer unto you ſome more expreſſe Suffrages of the ancient Fathers, after that wee ſhall have ſatisfied your Objections, pretended to make for your Defence. Saint *Auguſtine* ſaith of the People, that their *Safetie conſiſteth not in the vigour of their underſtanding, but in their ſimplicitie of believing.* Soindeed doth (s) *Auguſtine* forewarne the people, who although they knew the ſingle words of the *prayers of Heretikes*, yet might poſſibly be deluded with the obſcuritie of their Hereticall Senſes. The Difference is extreme. For Saint *Auguſtines* people underſtood the language of thoſe prayers, in the obſcure and involved Senſe whereof they were unwillingly ignorant. But your Popiſh people are wilfully ignorant both of the Words and Senſe. The oddes therefore is no leſſe than this; they were ſimply, yours are ſottiſhly ignorant: and *Auguſtine* wiſheth that their *Simplicitie* were *corrected*; you hold your peoples blindneſſe worthy to be *commended*.

Secondly, *Origen* ſaith, that when Chriſtians are exerciſed in reading of holy Scripture, *albeit ſome words be not underſtood,*

yet

(s) *Aug. de Bap. l. 6. c. 24.* Multi irruunt in preces, etiam ab Hæreticis compoſitas, & per ignorantiæ ſimplicitatem non valentes decernere, utuntur eis, & plerunque pretis vitium ſuperat precantis affectus. — Non quia iſta corrigenda non ſint, ut populus ad id, quod planè intelligat, dicat Amen. *Idem de Catechizand. rudibus c. 9. Teſte Caſſandro in Liturg. pag. 102.*

yet is that reading profitable. This Sentence also is alleged for countenancing of (t) *Prayer in an unknowne tongue*; notwithstanding, that in a mans *Reading of Scripture, God is said to speake unto man*: but in *Praying*, *man is said to speake unto God.* So that it may be both lawfull and profitable to the *Reader*, to finde some particular Scriptures, which God would have to excell the Capacitie of the most learned, to humble them, to the admiration of his excellent wisedome, as the Fathers teach. Whereas contrarily an unknowne *Prayer*, wittingly used, is both unprofitable and unlawfull, as hath beene copiously confessed by your owne Divines, from the Doctrine of the Apostle.

More objections out of the Fathers you have not. Wee will try whether wee can recompence your Nominalities (that wee may so call your impertinent Objections) with Realties and solid Proofes. Cast but your eyes upon the *Marginals*, consisting partly of the Relation of your owne (u) *Cassander*, and partly of our (x) *Collections*, and you shall finde, among the Fathers, (y) *Ambrose* denying that *Hee, who is the person ignorant of the Prayer, can give consent unto it, by saying Amen*: and thereupon inferreth, that onely *Such things should be spoken in the publike Congregation, which the Hebrewes understand.* (z) *Chrysostome* noting a Man, *Ignorant of the Prayer, to be no better than a Barbarian to himselfe, not in respect of the nature of the voice, but of his owne Ignorance*; and declaring *Prayers in an unknowen tongue*, to be contrary to the Apostles Doctrine, who requireth that *All things be done to edification.* (a) *Isidore* peremptorily affirming an [*Oportet*,] and duety, that *All may be able to pray* in publike places of prayer. *Theophylact* noting that (b) *The giving of thankes to God is unprofitable, where the edification of the people is neglected. Augustine*, in his Comment upon the *Psalmes*, often exhorting all sorts of men to sing them: and thereupon the (c) Authour of the *Preface* before his Comment (as it were tu-

(t) *Origen. Hom.* 10. *in Ios.* Quæ nos proferamus sæpe non intelligimus, sed virtutes intelligunt. Ergo licet preces non intellectis usurpare. *Os. Bellar. l.* 2. *de verbo Dei. cap.* 16.

(u) Iohannes Billet in summa de divinis officijs, In primitiva Ecclesia (inquit) prohibitum erat, ne quis loqueretur linguis, nisi intelligeretur.——— At nostris temporibus, ubi nullus aut rarus invenitur legens, vel audiens, qui intelligat, completum est quod à Prophera dicitur: Erit Sacerdos ut populus. Videtur potius esse tacendum quam psallendum. Innocent. 3. in Conc gen. in lib. Decret. de offic. Iud. Ordinar. Quoniam in plerisq; partibus——permixti sunt populi diversarum linguarum.—— Pontifices civitatum provideant viros idoneos, qui secundùm diversitatem linguarum divina illis officia celebrent.—Æneas Syl. Hist. Bohem. c. 13. Cyrillo Romæ Episcopo supplicante, ut lingua Sclavonicâ res divina fieret——essentq; non pauci qui contradicerent, audita est vox, tanquam è cælo, in hæc verba missa, Omnis Spiritus laudet Dominum, & omnis lingua confiteatur ei: indeq; indultum Cyrillo. *Huiusq. rei Cassand. Lit. fol.* 101 102. (x) *Conc. Aquisgranens. cap.* 131. Psallentium in Ecclesia Domino mens concordare debet cum voce, ut impleatur illud Apostoli, Psalmam Spiritu, psalmam & mente. (y) *Ambros. in* 1. *Cor.* 14. [Qui supplet locum Idiotæ, quomodò dicet Amen ad benedictionem tuam, quia nescit quid dicis?] Imperitus enim nesciens quid dicitur, nescit finem orationis, & non respondet Amen. Verum ut confirmetur benedictio: per hos enim qui respondent Amen, impletur confirmatio precis, ut omnia dicti veri testimonio confirmentur in mentibus Audientium——[Sed alius non ædificatur.] Si igitur ad ædificandam Ecclesiam convenitis, ea debent dici, quæ intelligant Audientes: nam quid prodest, ut quis lingua loquatur, quam solus scit? ideò tacere debet in Ecclesia, ut ij loquantur qui prosunt Audientibus. (z) *Chrysost. in* 1. *Cor.* 14. [Barbarus] Et ille mihi, & ego illi, non utiq; ob naturam vocis, sed ob imperitiam——Ut qui non intelligit quid loquatur, sibi est Barbarus. [Qui locum tenet indocti.] Indoctum promiscuam plebem intelligit, monstratq; non leve impedimentum esse, si non intelligat. [Omnia ad ædificationem.] Ædificare enim Architecti est opus, & per omnia proximum juvare—Si enim ædificandi gratiâ non venis, quid necesse est omnino venisse? (a) *Isidor. de Eccles. offic. lib.* 1. *cap.* 10. Oportet, quando oratur, ut ab omnibus oretur. (b) *Theophylact. in* 1. *Corint.* 14. [Tu gratias bene agis, sed alius non ædificatur.] Proximi utilitate rejecta, inanes erant hujusmodi gratiæ. (c) *In the Preface of an unknowne author, before the Prologue of Saint Augustine upon the Psalmes*: Quo modo debet potuit Deo psallere, qui ignorat quid psallat.

ning his note to *Auguſtines*) doth deny that any can ſing *Pſalmes as hee ought to God, who knoweth not what hee ſingeth.*

(10) *Mr. Meric Caſaubon Prebend. Cantuar. Tranſcript. Notarum Marginal. M.S. Patris ſui Iſaaci in Bellar. now extant in the Kings Ma. Library at S. James.* — Ad Bellar. (Edit. Pariſ. 1608. pag. 111. C. D. Adverſus impiiſſimam hujus Capitis doctrinam, memineris veterem Eccleſiam, cui Romana è diametro eſt hic oppoſita, nihil ſtudioſius feciſſe, quàm ut in vernaculas linguas verterentur Biblia. Gothicæ verſionis mentio apud Sozom. p. 90. Dalmaticæ, Hier. To. 4. p. 79. Armenæ, Pachym. in vita Chryſoſt. [De illa Armena lingua, ſatis conſtat eam fuiſſe uſurpatam in Eccleſia. Vide locum Bellar. Tom. 6 p. 623. Scripturam ſacram ſtatim initio verſam eſſe in omnes linguas, teſtatur Euſeb. Demonſt. p. 88.] De Liturgia in vernacula lingua in Meſopot. locus Baſil. 279. Syr. Ægypt. Indica, Perſica, Æthiopica, Chryſoſt. ἀμνᾶ λόγῳ in Ioh. Eaſudem, & Sychicæ, & Sauromaticæ, Theodor. p. 82. ubi notat verba: εἰς ἑκάστους τὰς γλώττας, τὰς ἑαυτῶν καὶ τὴν πάτριον διάλεκτον. Idem clamat verbis pene eiſdem Aug. lib. 22. de Civ. Dei. Chriſoſt. cap. 3. Adde, in Jure orientali Bonifid. p. 243. tractatur hæc quæſtio, & pronunciatur oportere ſacra peragi linguâ Arab. inter Saracenos. Vide Iuris orient. Leuncla. p. 365. Vellem doctiſſ. Bellar. ſtatum Quæſtionis rectè concepiſſet in hoc unum Cap. non enim quæritur, An lingua latina fuerit olim ſub Imp. Rom. in uſu in Eccleſiis? ſed illud quæritur, An res ſacræ adminiſtrari, & populo proponi debeant ea linguâ quam vel ſit populo vernacula, vel certè à populo intelligatur. Propterea poſſumus veteris Eccleſiæ opinionem fuiſſe, debere populum intelligere myſteria Chriſtianæ religionis, & omnia impedimenta eſſe amovenda: quæ de re extat locus in Conſtit. Iuſtiniani (365.) inſignis, & p. 366. ex Paulo. Idipſum probat Imperator. Loquitur autem ibidem ſacra Euchariſtia, de Liturgia. Eodem referri poteſt, quod Conſt. Iuſt. p. 372. conceditur Iudæis, ut ſacram Scripturam in Græcam linguam vertant, & quamcunque aliam voluerint, & habuerint ubi notam, aut eadem habuerint. Vult enim ἐκείνους μεγαλύνειν τὸν τῶν ὅλων δεσπότην: & mox, ἐπαινεῖσθαι τοῖς τοιούτοις παρὰ πάντων, &c. Refer eodem locum aureum Chryſoſt. ἵνα μὴ ἐκεῖ δίκην δῶμεν, ταῦτα εἶπεν ἡ γραφὴ πρὸς ἡμᾶς, ἵνα μὴ ἐκεῖ δίκην δῶμεν, &c. Reſpondet Auguſtinus, ſatis eſſe Scripturam propter obſcuritatem legi non deberi, quia ſcripta non Romanâ Heb. linguâ, ſed ignotâ ſint. Græcâ. Id argumentum ſuetum eſſet, ſi lectores Scripturam ignotâ linguâ legant. Homerum vel Ct. Caſaubon. [Chriſoſtome ſaith it by the ſame words of the Apoſtle. [Hee is a Barbarian] τὸν ἀνθρωπον βάρβαρον καλεῖ ὁ φιλόσοφος καὶ ῥήτωρ. Ita Chriſoſtomus.] (*) *See above in the beginning of the 6. Sect. Hereof.* (t) (u) *Ibid. at the letter* (u) (*) *Ibid.* (*) *Ibid.* (11) *Baſil. Magn. Hom 4. immediately before the end.* πῶς ἡμῖν καλλίων, &c. Quomodo non longè pulchrius eſt, cum in Eccleſia permixtus ſonitus (quemadmodum littus percellentis undæ) virorum, mulierum, & infantium ex orationibus ad Deum noſtrum reſultat? *And in Reg. Contract. Qu.* 278. Linguâ ignotâ, nihil utilitatis redit ad precantem.

✠ Who ſo deſireth more, let him caſt his eye upon the (10) Marginals, where hee may ſee the Tranſcript of a Patrizing Son of a moſt admirable Treaſure of learning (Mr. *Iſaac Caſaubon*) relating his Notes out of Antiquity, to prove the generall Conſent of Fathers, both for the Tranſlating of Scriptures into the Mother-tongues of moſt Nations; as alſo the *Liturgie*, or Church-ſervice univerſally uſed in the vulgar languages of ſeverall Countries. ✠ 10

And, leſt that this might not ſuffice, wee have added the * *Edict* of the Emperour *Iuſtinian*, commanding a *lowd voice* in the *Miniſter*, that the *people may underſtand* his words. Next, a *Canon* of a Councell, requiring a * *Concordance*, both of *voice and underſtanding in the ſinging of Pſalmes*; as that *which ought to be*, by that Doctrine of Scripture [*I will pray with my ſpirit, and I will pray with my underſtanding.*] Then, a *Decree* of one *Pope*, in his Councell, that proviſion be made, where people of divers Languages dwell in the ſame cities, that their * *Service* may be done according to their *Different tongues*. After, the *Reſolution* 20 of another *Pope*, to grant unto the * *Sclavonians*, at their converſion to the Faith, that *Divine Service* might be uſed in their *owne tongue*; moved thereunto, as by a *voice from heaven*, ſounding out that Scripture; *Let every tongue praiſe the Lord.* And laſtly, a * *Prohibition* in the Primitive Church, that *None ſhould ſpeake in languages unknowne to the people.* ✠ And leſt you may hereafter, according to your maner, ſcorne our zeale, in requiring the joynt prayers and thankeſgivings publikely in the Church, by the voice of *Men*, *Women*, and *Children*; know yee that (11) Saint *Baſil*, delivering the judgement of 30 Gods Church in his time, held this an order *decent and beautifull*; cenſuring an *Vnknowne prayer to be unprofitable to them that pray.* ✠ 40

When you have digeſted all theſe Premiſes, concerning the *Equity* and *Neceſſitie of knowne Prayers* in the publike and Divine Service, both in conſideration of *Gods worſhip*, and *Mans manifold profit*, ſo amply confirmed by ſo many and uncontrollable teſtimonies; then gueſſe (if you can) of what dye the face of your Doctor *Stapleton* was, when hee ſhamed not to call this our Practice of *knowne prayers* (d) *Profaneneſſe?* and to number it among *Hereticall pravities*. As for your owne People, who preferre an unknowne worſhip, what can wee ſay leſſe, than that all ſuch Ignorants are but *dumbe worſhippers*: and becauſe of their ignorance, in praying they know not what, they are to be ſent to accompany *Popinjayes* and *Iack-dawes*, accordingly as S.* *Auguſtine* formerly hath reſembled *them*.

(d) Quod autem omnia vernaculè fiunt in Eccleſia, planè profanum eſt. *Stapleton ſpec. pravit. Hæret.* p. 580.

(*) *See above Sect. 7. in the Challenge* 3.

✦ A SEAVENTH CHALLENGE,

For Vindication, againſt Francis de Sancta Clara, *a late Reconciler of our Engliſh Articles with the Doctrine of the Romiſh Church.*

A Romiſh profeſſor at Doway publiſhed a Treatiſe this very yeare of our Lord 1634. VVhich hee calleth a *Paraphraſticall Expoſition of the Articles of the Church of England*; whoſe ayme is not to draw the Romiſh profeſſors to the Engliſh, but the Engliſh to the Romiſh; and by his ſeeming Reconciliation to put upon our Church (as wee uſe to ſay) the *Gull*: albeit his whole Paraphraſe be, indeed, nothing but a *Farrago* of his ſelfe-fictions, and Opinations, whereof his *Paraphraſis* or Expoſition, upon this Article, will give you a ſhrewd gueſſe, if you ſhall have the patience to examine ſuch ſtuffe.

Our Engliſh Article (12) ſaith, that *To pray or adminiſter the Sacrament in an unknowne tongue is plainely repugnant to the Word of God, and the Cuſtome of the Primitive Church.* The Article of the Church of Rome Contrarily: (13) *Hee that ſhall ſay that the Maſſe ought to be Celebrated onely in the vulgar tongue, let him be Anathema, that is, Accurſed.* The Engliſh Article hath two points. 1. *That Prayer in a tongue unknowne to the People that pray, is Repugnant to the Word of God.* 2. That it is alſo plainely *Repugnant to the Cuſtome of Primitive Antiquity.*

(12) *Franciſcus de S. Clara Profeſſor Ddac. Expoſit. Artic. Confeſſ. Angl. Art.* 24 Linguâ populo non intellectâ, preces peragere, & Sacramenta adminiſtrare, verbo Dei, & primitivæ Eccleſiæ conſuetudini planè repugnat.

(13) *Concil. Trid. ſeſſ.* 22. *Can.* 9. Si quis dixerit, tantùm linguâ vulgari Miſſam celebrari debere, Anathema ſit.

Firſt of the Repugnance to the word of God.

The Romiſh Expoſitor, Paraphraſing upon theſe words [*Repugnant to the word of God*,] ſuppoſeth in the firſt place that thereby is meant the Doctrine of the Apoſtle, 1. *Cor.* 14. concerning

concerning *Prayer in a Tongue not underſtood of him that prayeth:* and then for anſwere thereunto, repeateth onely their old *Crambe*, to wit, that by *Prayers*, there ſpoken off, are not meant the publike prayers in the ſet and ſolemne ſervice of the Church of *Corinth*; but other their (14) *Private Convents and Colloquies*. And whereas, the Apoſtle requireth of the *Idiote*, that is, *Private* or Lay-man (as wee call him) that hee underſtand his Prayer ſo, as to be able to give conſent thereunto in publike, ſaying, *Amen*; he (15) expoundeth this as underſtood of *Him, who by office anſwereth Amen for the reſt of the People*, whom wee name the Pariſh-Clerke. Both which have beene * Confuted by your owne *Schoolemen*; and the Latter more eſpecially by *Bellarmine* himſelfe, in our former Sections, as you have ſeene.

A ſecond deviſe of qualifyiug theſe words of our Article, [*Repugnant to the word of God*] is his owne, but thus: (16) *The Article decreeth it to be repugnant to the Scriptures, that is,* (ſaith hee) *not to the Doctrine of Scripture, but to the Scription, or tradition of Scripture, which among theſe Corinthians was in praying in a common tongue.* Here you have a dainty Diſtinction betweene the word, *Scripture*, and *Scription*; the word *Scripture* to ſignifie the Doctrine of *Scripture*, and the word *Scription*, to betoken Tradition of Scripture. So hee, by an elegant Figure, which wee forbeare to name, but wiſh there were ſome ſenſe in it. For was it ever heard off, that there was a *Scripture* without *Scription*? that is to ſay, a Writ without writing; or when as all Divines ever diſtinguiſhed of *Traditions* into ἔγγραφα and ἄγραφα *Written*, which are the *Scriptures* themſelves, and *Vnwritten*, which are without the ſame written word of God; Was it poſſible for them to conceive of a *Tradition in Scripture*, which was not *Scripture* or word of God? If ſo, then whereas all Creatures are diſtinguiſhed into Senſible and Inſenſible, it ſhall be poſſible to point out a Senſible Creature void of Senſe.

His third Crotchet. (17) *When the Article ſaith* [*Repugnant to the word of God*] *It is to be underſtood as meaning, Repugnant to the Inſtitution and Ordinance of Saint Paul, not of Chriſt, Saint Pauls writings being comprehended under the name of Gods word: although all that are commanded by the Apoſtles are not therefore the commands of Chriſt, as all do confeſſe.* So hee. That there are in Scripture *Apoſtolicall Conſtitutions*, namely ſuch as are fitted to the Churches, according to the Conveniences of the times, diſtinguiſhed from Divine Conſtitutions, which are enjoyned the Church, as neceſſary for all times, it is true. But that (both which this Paraphraſe affirmeth) either S. *Paul*, in requiring a *Knowno Prayer*, delivered not therein the Doctrine of Chriſt, neceſſary

(14) *Paraph.* Crediderim Sanctum Paulum vel de privatis conventibus, vel de privatis colloquiis, poſt omnia officia habitis, ibi agere.

(15) *Paraph.* Idiota apud Apoſtolum i. e. Ille cui incumbit reſpondere.

* *See the Challenget above thorow-out.*

(16) *Paraph.* Decrevit igitur Articulus eſſe Repugnans Scripturis, id eſt, non Doctrinæ Scripturæ, ſed Scriptioni, ſeu Traditioni Scripturæ, quæ fuit Corinthijs in Lingua communi.

(17) *Idem.* Dumdicit eſſe Repugnans verbo Dei, intelligi deberent Inſtitutioni D. Pauli, non Chriſti, cujus ſcripta ſub nomine verbi Dei comprehenduntur: omnia tamen ab Apoſtolis demandata non ſunt mandata Chriſti, ut ab omnibus conceſſum eſt.

ſary for all times, or that our Engliſh Compoſers of this their Article (in affirming the Inſtitution of *Vnknowne Prayers* to be *Repugnant to the word of God*) did not thereby underſtand the word and Commandement of Chriſt, in his Authenticall Scripture, are two as ſtrange exorbitancies as your Gloſſer could make.

For the Apoſtle, to ſhew that hee taught a Doctrine which concerned all the Churches of Chriſt, and at all times, uſeth Similitudes to Illuſtrate his meaning, univerſally fitting all ages and Congregations of Chriſtians in their ſolemne prayers. *If a Trumpet*, (ſaith hee) *or a Pipe give an uncertaine ſound, who ſhall prepare himſelfe either to the Battell, or to the daunce?* applying thoſe Similitudes as well to praying, as to preaching in an *Vnknowne tongue*. But every one of you will grant that the *ſame Scripture*, for neceſſitie of *preaching in a knowne tongue*, is the Divine Inſtitution of Chriſt, and not onely an Apoſtolique Conſtitution. Therefore (except you will ſeparate that which Chriſt, by his Apoſtle, hath joyned together) you muſt confeſſe the ſame neceſſitie of the Command of Chriſt for knowne Prayer. Beſides, his Concluſion [*How ſhall hee that underſtandeth not, ſay Amen?*] being as true of all Prayers, in all ſubſequent ages of the World, as it could be to the Church of *Corinth*, it prooveth the truth of the Divine Ordinance of Chriſt therein. Thus farre of the meaning of S. *Paul*, now to returne to our Article.

Whereas you, and all that ever read Proteſtant Bookes know, that whenſoever they affirme any thing to be *Repugnant to the word of God*, they meane to the *Scripture*, as it is the expreſſe Command and Ordinance of God, and of Chriſt; and that notwithſtanding your Gloſſer ſhould dare to tell us that the meaning of our Article [*An unknowne Prayer to be Repugnant to the Word of God*] muſt ſignifie, *not Repugnant to Scripture*, or to the *Inſtitution of Chriſt*, but to *Scription and Apoſtolicall Tradition*; muſt needs argue, in your Profeſſor, ſome eccliſpe of judgement, by the which alſo hee venteth out his Inference following.

A fourth ſtraine he hath in his Inference from our Engliſh Article, as followeth. (18) *The Article affirmeth* (ſaith hee) *that Prayers ought to be uſed in a tongue knowne to the people, therefore wee properly inferre, that Prayers in our Church may be in Latine, becauſe it is a language commonly knowne.* So hee, ſpeaking of your Romiſh Latine prayers, not knowne of your owne people. As if one ſhould argue, ſaying, Becauſe the kingdome of England holdeth it neceſſary that the pleading of her lawes be uſed in Engliſh, in a tongue knowne and underſtood of her Subjects: therefore may it be thence Concluded

(18) *Idem.* Vi hujus verbi probabiliter inferri poteſt, debere Eccleſiæ officia apud nos hodiè celebrari in lingua Latina, quia per ſe loquendo eſt lingua communis, & communiter intellecta: ſolùm autem aſſeritur in Articulo, Preces publicæ fiant linguâ à populo intellectâ, quod ſine dubio debet intelligi de lingua per ſe communi, non per Accidens loquendo.

cluded, that the Pleas of other kingdomes may be exerciſed in Latine, a common language, although not underſtood of the people of any Nation. Who ſeeth not in his Inference an extreme want of Logicke?

A more full Confutation of the Gloſſers Qualification of the words of our Engliſh Article, viz. [Prayer unknowne is Repugnant to the words of God;] *by his interpreting it, as not meant ſtrictly of the doctrine of Chriſt, but of the Tradition of the Apoſtle himſelfe.*

It is moſt notoriouſly knowne to you all, that *The ſame* Article, againſt *Vnknowne Prayers*, is common to all the Churches of Proteſtants, in a full Accordance, to condemne the contrary Profeſſion and practice of the Romane Church, which juſtifieth her Cuſtome of praying in a *Language unknowne to the people*, as *not Repugnant* to the Law of God. And (reciprocally) you are not ignorant that your *Councell of Trent*, in her *Anathema* and Curſe, caſt upon all that ſhould ſay, *That the Maſſe ought to be celebrated in the vulgar tongue*, intended thereby to accuſe all Proteſtants for condemning the Cuſtome of the Church *of Rome*, as a tranſgreſſion of the word and Commandement of God in holy Scripture. Now this your Paraphrazer, by his Moderation and qualification indeavouring to reconcile theſe Two Contradictorie Intentions, namely, of your Romiſh in condemning our Engliſh Article, and of our Engliſh Article, in condemning your Romiſh Canon: What it is but to affirme, that one Church hath oppoſed againſt the other for Cauſes they know not what?

Of the ſecond part of the Engliſh Article.

The Article, [Prayer in an unknowne tongue is likewiſe Repugnant to the Cuſtome of the Primitive Church.] *The Gloſſer oppoſeth againſt this.*

HIS FIRST INSTANCE.

(19) *Some, whoſe vulgar language is not Greeke, yet being under the Greeke Patriarch of Conſtantinople, pray in the Greeke Idiome.* So hee, for proofe of the lawfulneſſe of the peoples praying in a language unknowne. But the Inſtance is lame of the right legge; it ſheweth indeed, and wee confeſſe, that many, whoſe native language is not Greeke, pray notwithſtanding in the *Greeke Idiome*; but that they underſtand

(19) *Paraph.* Græci apud omnes Iuriſdictioni Patriarchæ Conſtantinopolitani ſubditos, licet Græci non ſint, officia Idiomate Græco celebrant.

derſtand not theſe Greeke prayers (which is the onely point in queſtion) it prooveth no more than *Tenterton-ſteeple* proveth *Goodwin-ſands*. For we have * manifeſted the contrary in a full Section, (namely) that all ſuch People, who, being not *Greekes*, and prayed in the *Greeke Idiome, did notwithſtanding underſtand that Greeke language wherein they prayed.* Was your Paraphrazer in good tune, thinke you, when hee would not ſee this his marke, that he might ſpeake to the purpoſe and matter in queſtion?

(*) *See above Sect. 7 thorow-out.*

Next, he being deſtitute of any other Inſtance in the Greeke Church, ſeeketh ſome other advantage in the Latine Church, in the dayes of Antiquity, from Saint *Cyprian*, and S. *Auguſtine*: (20) *They both witneſſe* (ſaith he) *that their people in Africke ſaid their Maſſe and other ſervices in Latine, albeit their owne language was the Punicke, and that the meaner people were ignorant of the Latine tongue.* So hee, joyning his witneſſes together; but wee will take them apart, to avoid Confuſion, for the better confuting of your Paraphraſer, if hee will yet thinke himſelfe confuted. *Cyprian* is alleged to have ſaid, as is premiſed, in his Expoſition upon the Lords prayer: where there is not one ſyllable of mention of the people of *Africke* ſaying of Maſſe, or of their vulgar *Punicke Language*, or of their *Ignorance of the Latine tongue.* If this be not foule dealing, to produce a dumbe witneſſe, and to father Sayings upon him, which hee never uttered, then will you thinke it farre more ougly, if the witneſſe, being heard to ſpeake himſelfe, ſhall avouch the Contrary. Hearken then unto *Cyprian*, in the ſame Expoſition of the Lords Prayer, inſtructing his *Punicks* and *Africans* as followeth. (21) *Dearely beloved Brethren, when wee pray, wee ought to be watchfull, and attend our Prayers with our hearts, leſt our mindes in praying thinke of any other thing, than on that which is prayed.* So hee. *Ergo*, ſay Wee, The *Africans*, albeit their vulgar Idiome was *Punicke*, yet did they underſtand thoſe *Latine Prayers*, which you your ſelves muſt likewiſe confeſſe, except any of your Prieſts could accordingly inſtruct your rude people, ignorant of the Latine tongue, wherein they pray, by ſaying unto them, *Beloved Brethren, We*, (that is, you and I) *ought to attend to our prayers, and not thinke of any thing but that which is prayed.* If any of you ſhould ſo exhort your ſeely people, to attend to that they underſtand not, might they not interpret that his Exhortation to be no better than meere Mockerie; and as plaine an exprobration, as if hee ſhould entreate a bald man to combe his head, or a blind man to thred a needle?

(20) *Paraph.* In Africa, ut teſtatur Cyprianus in orat. Domin. Et Auguſtinus de bono perſeverant. cap. 13. Miſſas, & reliqua faciebant Latinè, licèt lingua vulgaris erat Punica, & Latina ab inferiori plebe non intellecta.

(21) *Cypr. Sect. 22. Expoſ. in Orat. Dom.* Quandò ſtamus ad orationem, Fratres dilectiſſimi, vigilare & incumbere ad preces, toto corde debemus, nè quicquam tunc animus, quàm id ſolum cogitet quod precatur.

Wee adde furthermore, that this *Latine Expoſition of the Lords Prayer* was one of the *Sermons of Saint Cyprian*, and ſo ſtiled

ſtiled in the ſame place, *Sermo ſextus*, his *ſixt Sermon*, preached promiſcuouſly to all his people of *Africke* then aſſembled. Which is a demonſtrable Argument that this people of *Africke* underſtood the Latine tongue; you your ſelves profeſſing that *Preaching* ought alwaies to be uſed in a Language which the people do underſtand.

Saint Auguſtine is his ſecond Witneſſe, but for what? namely, that *The Africans, albeit their Nationall Language was the Punick, yet did they pray in the Latine tongue, whereof they were ignorant.* So he. And Wee anſwer, that in the place alleged (which is his Booke *de Bono Perſeverantiæ, cap.* 13.) there is no more mention of *Punick tongue*, or *Latine Language*, than there is of *Welſh*, or *Iriſh*. It may be that *Saint Auguſtine* hath ſomething hereof in ſome other place, and ſo indeed he hath: for in a Sermon of his unto the *Africans*, he ſpeaketh hereof as plainely, as if in direct termes hee had given this your Paraphraſer the word of diſgrace. (12) *There is* (ſaith hee, preaching unto his *Africans*) *a knowne Proverbe in the Punick tongue, which I will render unto you in Latine, becauſe all of you do not underſtand Punick: The Proverbe is this, The Peſtilence ſeeketh money.* So hee, ſhewing that the *Africans* underſtood *Latine* better than *Punick*, although this were their *Nationall Language*. Farre otherwiſe your Gloſſer, that the *Latine was unknowne to the Africans, becauſe their native language was Punick.* Whereby hee bewrayeth a (Proverbially ſo called) *Punick Faith*. Flatly contradicting *S. Auguſtine*, (23) who furthermore confeſſeth of himſelfe, ſaying, *I learnt the Latine tongue from the fawning and flattering Speeches of my Nourſes.*

(22) *Aug. de Verbis Apoſtoli. Serm.* 24. Proverbium notum eſt Punicum, quod quidem Latinè vobis dicam, quia Punicè non omnes nôſtis; Nummum quærit peſtilentia.

(23) *Auguſt. lib.* 1. *Confeſſ. cap.* 14. Latina didici inter etiam blandimenta Nutricum.

Our Concluſion, by way of Cenſure of this mans Expoſition of the Articles of the Church of England, and of the Romiſh Authorizers of the ſame Treatiſe.

This one Point being the firſt of his Paraphraſe, that fell in our way, concerning any doctrine appertaining to the *Romiſh Maſſe*, wee have beene the more Copious in Confutation thereof, that our Reader might take a juſt ſcantling of the judgement of this *Paraphrazer* in the reſt; and of thoſe who were the *Cenſurers*, Approvers, and Authorizers of the ſame: more principally *Thomas Blacklous*, (24) who ſhewes to what end this Tractate was writ, and approoved (as he ſaith) *To bring thoſe that wander out of the way unto the fold of Chriſt*, Meaning, the Church of *Rome*. So then wee perceive it was not (as he ſeemeth to pretend) in the behalfe of Proteſtants, to free them from any of the former Cenſures and *Anathema's*, or from the curſes and cruelties of the *Romiſh Church* againſt

(24) *Cenſura Thomæ Blacklouſe de Libellis de Articulis Confeſſionis Angl.*— Catholico animo conſcriptis, ut Errantes ad Chriſti caulam reditum inveniant.

againſt them; but onely to enſnare them, if it may be, in the ſame *Babyloniſh* thraldome of *Superſtition* and *Idolatry*, from whence by the marvailous and gracious providence of God they have beene delivered.

Therefore, from theſe our Premiſes, VVee Conclude *Blacklow* and his fellow Privilegers of this Booke, to be guilty of all the above-manifeſted ſtrange dealings, in perverting of the ſenſes of the Articles and Authors by him alleged. Beſides that, which ſurmounteth the reſt, is the hainous Crime of wilfull Perjurie, if they have taken the oath enjoyned unto all Romiſh Prieſts by *Pope Pius*, after *the Councell of Trent*, ſwearing *To expound no Text of Scripture, without the unanimous conſent of ancient Fathers:* yet now have allowed ſuch an Expoſition of the text of the Apoſtle, concerning *Prayer in an unknowne tongue*, which they were never able to juſtifie by any one Father of Primitive times, for the ſpace of 600, that wee ſay not a thouſand yeares after Chriſt, as hath beene ſufficiently proved.

Before Wee end, Wee ſhould aske your Cenſurers, what *Church of Rome* it is, whoſe doctrine they would reduce Proteſtants unto? Is it the old and primitive Religion of *Rome?* Why this is that, which Wee ſo conſtantly profeſſe. But meane they the Religion of the *new* Church of *Rome*, in her *new Creede* of new Articles, conformable to the *Councel of Trent?* Wee muſt ſay then of your Doctrine, as Chriſt ſaid of *Wine*, *No man drinking the Old, deſireth the New, for hee will ſay, the Old is better.* Luc. 5. 39. ✠

The ſixt Tranſgreſſion of the Canon *of Chriſt his* Maſſe, *contradicting the Senſe of the next words of Chriſts Inſtitution,* [TAKE YE.]

SECT. VIII.

THus ſaid Chriſt to his Diſciples; by which words what is meant, your Ieſuite will expreſſe (to wit) that [c] *Becauſe the Apoſtles tooke that which Chriſt gave, the word* [GAVE] *doth ſignifie a Delivery out of Chriſt his hands into the hands of them that did take.* Here, you ſee, is *Taking* with *hands*; eſpecially ſeeing that Chriſt, in giving the *Cup*, ſaid, *Drinke you all*, Matth. 26. one delivering it to another, as it is ſaid of the *Paſchall Cup*, Luc. 22. 17. as it is (f) confeſſed.

(c) Quia Apoſtoli non acciperent niſi quod ipſe daret, verbum Dandi Tranſlationem de manibus Chriſti in manus Diſcipulorum ſignificat. *Sabaetes. Ieſ. Tom. 9. Tractat. 18. pag. 126.* Videtur quod Chriſtus aut ſingulis in manus dederit partem à ſe ſumendam, aut patinam tradiderit propinquioribus, &c. *Iauſen. Epiſc. Concord. cap. 131.* (f) *Iauſen Concord. in eund. locum.* Fracto pane in duodecim buccellas, ſingulis in manus dederit; & Calicem propinquiores ſequentibus tradiderunt; ſic enim dixit; Accipite, dividite inter vos.

The contrary Canon in your (now) Romane Maſſe.

Concerning this, *It is to be noted* (ſay [g] you) *that the Church of Rome hath judged it laudable, that Lay-people abſtaine from taking the Sacrament with their owne hands: but that it be put into their mouthes by the Prieſt; which is ſo ordained for a ſingular reverence.* So you.

(g) Notandum eſt quòd laudabiliter Eccleſia proſpexit, ut ab iſto modo olim licito, nempè accipiendi proprijs manibus Sacramentum, pro reverentia Euchariſtiæ, abſtineant. *Et rurſus*; Olim ex patina ſuis quiſque manibus ſumpſit ſuam particulam, ut moris fuit ad Sextam uſque Synodum, nempè, Cæſar-auguſtanam: verùm ob ſacram hujus Myſterij ſingularem reverentiam Eccleſia inſtituit, nè Laici nudâ manu Euchariſtiam attingerent, ſed à Sacerdote in os ſumentis mitteretur. *Salmeron. quo ſupra. Tract.* 12. *pag.* 78. 79.

CHALLENGE.

WHat we may *note* of this your [*Notandum*] the [h] Confeſſions of your owne Ieſuites will ſhew: firſt, that the Practice of the Apoſtles and Primitive Church, for above 500. yeares, was according to Chriſts Inſtitution, to *deliver the Bread into the hands of the Communicants*. Secondly, that the ſame Order was obſerved at *Rome* (as appeareth by the *Epiſtle of Pope Cornelius.*) Thirdly, that whereas *Some* had deviſed, for *Reverence*-ſake, certaine *Silver veſſels*, by the which they received the Sacrament; yet two *Councels*, the one at *Toledo*, and the other at *Trullo*, did forbid that faſhion, and required that they ſhould *receive it with their hands*. Hitherto from your ſelves.

(h) Apoſtoli primùm manibus ſuis panem ſanctum acceperunt: & hujus ritus meminerunt veteres Patres. Nam Tert. lib. ad uxorem inquit; Euchariſtiæ Sacramentum nec de aliorum manibus, quam præſidentium ſumimus. Et ex Cyprian. Serm. de lapſis, ob nonnulla exempla, quæ producit, conſtat, Euchariſtiam in manibus Cómunicantium Laicorum dari. Vt conſtat ex Concil. Toletano, cap. 14. & ex ſexta Synodo in Trullo 101. ubi prohibentur fideles offerre vaſcula aurea & argentea, in quibus accipiant Euchariſtiam, ut per ea communicent, ſed proprijs manibus. Idem colligitur ex Epiſtol. Cornel. Papæ, quam refert Euſeb. lib. 6. Hiſt. c. 35. & ex Dionyſ. Alex. ut refert Nicephor. cap. 9. & ex verbis Ambroſij. *Suarez. tom.* 3. *in Tho. Diſp.* 49. *Sect.* 6. *initio.* Hoc intelligi poteſt ex Greg. Nazian. Morem fuiſſe, ut Chriſtiani Euchariſtiam, quam accepiſſent, ad os admoverent. —— unde relictam eſſe credo Conſuetudinem in multis locis, quando non communicant, dùm Euchariſtia oſtenditur, manus tendant, quaſi geſtientes manibus ſumere. *Maldon. Ieſ. de Euch.* 5. Nova creatura. *pag.* 285.

Vainе, therefore, is your pretence of *Reverence*, in ſuffering the *Prieſt onely to receive it with his hands*, as being more worthy in himſelfe than all the reſt of the people: when as our *High-Prieſt Chriſt Ieſus* diſdained not to *deliver* it into the *hands of his Diſciples*. Or elſe to deny this liberty unto the people, as if their *Hands* were leſſe ſanctified than their *mouthes*.

But you will ſay that it is in *Reverence*, leſt that the *Body of Chriſt may* (as you teach) *light upon the ground, if any fragments of the Hoaſt ſhould chance to fall.* There can be no doubt, but that, in the diſpenſation of this bleſſed Sacrament, Chriſtians ought to uſe due Cauteloufneſſe, that it may be done without miſcarriage; yet muſt you give us leave to retort your pretence of *Reverence* upon your ſelves, thus: Seeing that *Chriſt* himſelfe *inſtituted*, and his *Apoſtles* obſerved, and that the whole *Church of Chriſt* (for ſo many hundred yeares) thus *practiſed* the adminiſtration of this Sacrament *from hand to hand*,

without

without respect of such *Reverence*, they therefore were not of your opinion, to thinke every *Crumme* or piece of the *Hoast*, that falleth to the ground, to be really the *Body of Christ*.

This Aberration wee may call, in respect of others, but a small Transgression, if yet any Transgression may be called *Small*, which is a wilfull violating of this so direct a Charge of Christ, [*Doe this.*]

The seventh Transgression of the Canon *of Christ his Masse. contradicting the Sense of the next words,*

[EATE YEE.]

SECT. IX.

AS in the third Transgression, wee, by these words of Christ [*He gave it to them,*] spoken in the plurall number, have proved, from your owne Confessions, a necessary Communion of the people in the publike Celebration thereof with the Priest, against your (now) Profession of *private Masses*; contrary to the ancient Custome and Vniversall practice of the Church, * concerning All capable thereof: So now out of these words [TAKE YEE, EATE YEE] wee observe that the persons present were *Takers* and *Eaters* of the blessed Eucharist, and not onely Spectators thereof. An Abuse condemned by our *Church of England* in her 25. Article saying, *Sacraments were not ordained of Christ to be gazed upon.*

(*) *For we insist not upon the fourth degree of Penance in the Greeke Church, called ἀναστασις; of such who, in pœnam, staid to receive themselves deprived of that Blessing, which others enjoyed See above, cap. 1 Sect. 2.*

The Contrary Canon of the (now) Romane Masse.

But your Practice now is flat contrary, in your Church, by admitting people of all sorts, not as the Lords *Guests*, to *Eate* of the Sacrament of the *Lords Supper*; but as *Gazers* only to looke on it, as upon a *proper Sacrifice*: telling the *People* that they, seeing the *Priest* eate and drinke, (1) *Doe spiritually eate and drinke in the person of the Priest.* And the onely beholding of the *Priests Sacrifice*, at the *Elevation* and *Adoration* thereof, is esteemed amongst you, at this day, the most solemne and saving worship, which any people can performe unto God.

(1) *Synod. Trident. Sess.* 22. *c.* 6. Adstantes fidices, spiritualiter communicant. In cujus (namely, *the priests*) persona totus populus spirituali quadam similitudine sanguinem Christi bibere gaudenter debet credere. *Eccius Enchirid. de Euch. c.* 10. *pag.* 114. *and Acosta the Jes. see above Sect.* 3 *let.* (g.)

CHALLENGE.

BVt Christ (you see) instituted this Sacrament onely for *Eaters*. The Apostle exhorteth every man to Preparation; *Let a man examine himselfe*: and exhorting every one, being prepared, to *Eate*, saith, *So let him eate.* This (to use your owne Con-

(k) Temporibus Dionyſij Areop. (ut patet ex cap. 3. Hier.) omnes invitabantur, ad ſingula ſacra, [venite, fratres, ad communionem.] Chryſ. Orat. ad Mart. Philog. Quotidianum Sacrificium in caſſum fit, nemo accedit. *At witneſſeth Card. Aden. l. 2. de Euch. cap. 30. pag. 648.* Sciendum eſt juxta antiquos Patres, quod ſoli Communicantes divinis myſterijs intereſſe conſueverant, unde ante oblationem jubebantur exire Catechumeni, & Pœnitentes, ſc. quia nondùm ſe præparaverant ad communicandum. *Caſſand. Conſult. Art. 24. pag. 216. 217.* [*and doe further bringe in Cabilons de Sacrificio Miſſæ, witneſſing the ſame.*] Quod olim tam ſacerdotes quàm Laici quotieſque Sacrificio Miſſæ non intererant, per eâ communicatione cum Sacrificante communicabant: ſicut in Canon. Apoſtolorum, & libris antiquiſſimis Doctorum Eccleſiæ perſpicuè cognoſcitur. *Caſſander Liturg. cap. 36.* Nec propriè dici poteſt Communio, niſi plures de eodem Sacrificio participent. Haec Micrologus cap. 51. de orat. ad populum. *Veſſe Effect. Treat. de privata Miſſa, fol. 232. col. 2.* (l) Sciendum eſt ſ. juxta antiquos Patres, quod ſoli Communicantes divinis officijs intereſſe conſueverant. Microlog. de Eccleſi. obſervat. Et in Liturg. Æthiop. Si communicare non vultis diſcedite. In Liturg. Armen. Exeant foras. Nic. Cuſan. Dico, inquit Dionyſ. Areop. quòd qui non parati erant ad ſuſceptionem, expellebantur ex Eccleſia. *Hee, Veſſe Caſſandro Liturg. cap. 28. pag. 49.* (m) Diaconus clamabat, [Si quis non communicet, det locum] *Greg. Dial. cap. 23.* [*εἰ τίς ἐστι ἰδιώτης κλάσθω*] &c. (n) *Calixtus Papa ut habetur de Conſecrat. Diſt. 2. C.* Peracta.——Peractâ Conſecratione, omnes communicent, ——Sic enim Apoſtoli ſtatuerunt, & ſancta tenet Eccleſia. (o) Calviniſtarum & Lutheranorum inſcitiâ, Sacramentum hoc Cœnam appellantium: atqui nullus in ſacris literis locus eſt, ubi Cœna vocatur. Vbi dicit D. Paulus, [Iam non eſt Dominicam Cœnam manducare] nullo judicio adhibito exiſtimant illum Euchariſtiam Cœnam appellare——Non viderunt homines cœci quòd Luc. 22. 20. & Paulus, verſ. 25. ſcribit [Poſtquam cœnavit] ſuſtulam & communem cœnam, antè hoc Sacramentum, Cœnam votant. *Maldon. Tom. in Matth. 626. pag. 14.* (p) Veteriſſimi Patres, Apoſtolorum authoritatem ſecuti, cœnæ Chriſti nomine ſacram Euchariſtiam interdum vocârunt, quòd in illo noviſſimæ cœnæ ſaluberi myſterio à Chriſto Domino ſit inſtituta. *Catech. Rom. par. 2. q. 173.* Cœna Dominica, ex Inſtitutionis tempore, à D. Paulo dicitur. *Eſtius Pœnop. l. 4. c. 37.*

(*) Confeſſions) was *practiſed in ancient times, when as the people were thus generally invited, Come, Brethren, unto the Communion.* When as ancient *Fathers* (as you have alſo acknowledged) *ſuffered none but capable Communicants to be preſent at the celebration of the Euchariſt.* As for them that came unprepared, and as not intending *to Communicate, they commanded them to be gone, and to be packing out of doores.* To this purpoſe your owne Relator telleth you, from other Authors, of the practice of Antiquity, and of other ſucceeding Churches, in not ſuffering any to be preſent, but ſuch as did Communicate; and of removing and expelling them that did not.

Nor can the Church of Rome juſtly take exception at this, ſeeing that in the *Romane Church* alſo (in the dayes of Pope *Gregory* the firſt, which was 600. yeares after Chriſt) the office of the *Deacon*, at the time of the celebration of the *Euchariſt*, was to cry aloud, ſaying, (m) *If any do not Communicate, let him give place.* Where wee ſee the religious wiſedome of that *ancient Church of Rome*, which could not ſuffer a *Sacrifice* to devoure a publike *Sacrament*, and to exclude a *Communion*. Whereunto the Scriptures gave the name of Συναξις, that is, a *Gathering together*, and Κοινωνία, that is, a *Communion*; as alſo of *The Supper of the Lord*: Yea, and *Calixtus*, a Pope more ancient that *Gregorie*, required that perſons preſent ſhould *Communicate*: (n) *Becauſe* (ſaith hee) *the Apoſtles had ſo ordained, and the holy Church obſerveth the ſame.*

But what have Wee ſaid? have Wee called this Sacrament *The Supper of our Lord*? ſo (wee thought) were wee taught by the Apoſtle, 1 *Cor.* 11. before wee heard your Ieſuite (o) *Maldonate* denying this, and bitterly enveying againſt Proteſtants, terming them *Blind men for want of judgement*, for ſo calling it. But he muſt pardon us, if wee (though wee ſhould ſuſpect our owne ſight) yeeld to the *ancient Fathers* of Primitive times, as to men farre more cleare-ſighted than that Ieſuite could be; *who* (as both your (p) *Romane Catechiſme*, with *Lindan*, inſtruct-

eth

eth, and as your Cardinall [q] *Baronius* confesseth) *following the authority of the Apostles, used to call the sacred Eucharist, the Lords Supper, distinct from the Paschall Supper*, which went before it: amongst whom you have ([r]) *Dionysius Areopagita*, with *Chrysostome, Cyprian, Augustine, Hierome, Anselme, Bernard.* VVhereupon (with some of them) wee enjoyne *a Necessitie of a joynt Communion* with those that are present.

Will you suffer a *Golden mouth* to be Moderator in this Controversie? thus then. *Whosoever thou art* (saith S. *Chrysostome*) *that being fit to participate of this Sacrament shalt stand onely looking on, and not eate, thou dost no lesse Contumely and reproach to the Sacrament, than a man invited to a Feast, who will not taste thereof, doth unto the Lord that invited him to be a Guest.* So he. And to shew that it cannot be sufficient to behold it onely as a proper *Sacrifice* (as you pretend) the same Father (as you know) saith against such *By-standers*; *Why doe wee waite at the Altar, offering* (meaning * unproperly) *a Sacrifice, when as there is none to Communicate? And why dost thou, impudent fellow, stand here still, not being one of them that participate thereof?* But enough.

This then you perceive is a matter of no small importance, even by reason of the nature of this *Sacrament*, which is a *Divine Banquet*; being also enjoyned upon the Catholike Church by that Command of Christ, [DO THIS.] Therefore the Command and Precept comming, maketh you Transgressors for not *Eating*; even as by the first Command given unto mankind of [*Eate not*] our first Parents became *Transgressors* for *Eating*. So justly doth *our* * *Church* require, that *Gazers, who Communicate not, should depart.* Wee forbeare to repeate that which wee have formerly * proved (to wit) that you, by not dismissing the non-Communicants from beholding the celebration of this Sacrament, are condemned by the word, *Masse*, whereof you have so long boasted, untill that now your *Glory* is become your *shame.*

(q) Constat Cœnam Domini (sic enim Patres consueverunt institutionem sacræ Eucharistiæ appellare. —Idemq; esse Cœnam Dominicam manducare, quod Eucharistiam sumere, ut Aug. demonstrat, fuisse distinctam à Cœna Paschali. *Baron. An.* 34. *num* 45.

(r) Dionys. Areop. Hier. c. 3. [θειότατον δεῖπνον.] Chrysost. Hom. 24. in 1. Cor. μυστικὸν δεῖπνον Oecumen. κυριακὸν δεῖπνον, δεσποτικὸν τελεῖ μυστήριον. Cyprian. lib. institut. de Cœna Domini. Bern. Tract. *habet* de Cœna Domini. Tert. li. 2. cap. 4. ad uxorem; Convivium Dominicum. Hier. in 1. Cor. Cæterum Dominica Cœna debet esse omnibus communis, quia ille omnibus, qui aderant, discipulis æqualiter tradidit Sacramentum. Anselm. in 1. Cor. Dominica cœna omnibus Christianis debet esse communis. *Baron. quo supra.*

(s) Obsecro, si quis ad convivium vocatus, & manus quidem laverit & accubuerit, paratusque & dispositus ad mensam fuerit, & tamen nihil ciborum gustaverit, nonne inferet Convivatori contumeliam, à quo fuerat vocatus? Nonnè satiùs erit ei, qui talis est, omninò non comparuisse? ità tu quoque qui advenisti, & hymnum cecinisti cum omnibus reliquis, ex Eorum te numero esse, qui digni sunt, hoc ipso confessus es, quòd non cùm indignis abscessisti. Quomodò, cùm manseris, de mensa ista non participas? indignus es igitur eâ communione, quæ in precibus? [συνίσηγε ἑταιρῶν καὶ χαιρωμένων.] *Chrysost. Hom.* 3. *in Epist. ad Ephes.* (t) Audi Chrysost. Hom. 61. ad pop. Antioch. & Hom. 3. ad Ephes. Frustrà hic offertur hostia salutaris & quotidianum Sacrificium; incassum Altari insistimus, cùm nemo est qui participet, nullus cui communicetur. ——— Quid stas, si è numero es pœnitentium, ——— tu tamen hic interim perstitis impudens? at ex ijs non es, sed inter eos, qui possunt esse participes. *Espens. de Missa privata, pag.* 221. *Item Chrysost. Hom.* 3. *ad Ephes. p.* 778. *Edit. Savil.* Ὅσοι δ' ἐν μετανοίᾳ ἀπέλθητε πάντες, ὅσοι μετέχειν οὐ μεταμέλεια εἶσιν. (*) *See hereafter in the sixt booke.* (*) *Exhortation before the Communion.* (*) *See above Chap.* 1. *Sect.* 2.

The Eighth Tranſgreſſion of the Canon *of Chriſt his Maſſe, by a ſecond Contradiction of the ſenſe of the former words,* [EATE YEE.]

SECT. X.

THis is the laſt Act of Chriſt, concerning the uſe of the firſt Element, viz. [*Bread*] ſaying, EATE YEE; even as hee ſaid of the other, [*Drinke yee;*] and of both hee gave this his joynt Command [*Doe this.*] Wherefore this Act of *Eating* being thus preſcribed, as the onely bodily outward end of this Sacrament, it doth exclude all other bodily Vſes of mans invention. Accordingly our *Church of England*, Article 25. ſaith, *Sacraments were not ordained of Chriſt to be carried about, but to be duly uſed.*

The contrarie Canon of the Romane Maſſe.

The holy Synode of Trent (ſaith your [a] Ieſuite) *hath ordained that this Sacrament be preſerved, carried abroad, and publikely propoſed to the people in Proceſſion, with ſolemne Pompe and Worſhip. Which is a laudable Cuſtome.*

(a) Statuit ſacroſancta Synodus Trident. Seſſ. 13. cap. 5. Divinum hoc Sacramentum publicè interdum proponendum, vel circumferendum eſſe per vias & loca publica cum ſolemni pompa & veneratione. Quæ eſt laudabilis conſuetudo. *Suarez. Ieſ. in Thom. 3. Tom. 3. Diſp. 65. Sect. 1. pag. 827.*

CHALLENGE.

VVEe do not diſpute againſt all manner of *Reſervation of the Euchariſt*, for wee acknowledge ſome to to be ancient; but wee enquire into the religious uſe and end of *Reſervation:* which, wee ſay, was not for any *publike Proceſſion*, or *Adoration*, but onely for a *Sacramentall Eating* thereof. And how unjuſtly you call this your *Proceſſion* (onely for publike *Adoration*) *Laudable*, wee are provided to demonſtrate by the Confeſſions of your owne Ieſuites and others (out of *Cyprian*, and other *Fathers*) who conſulting firſt about Antiquitie, grant that, after the Celebration of the Euchariſt, anciently (b) *The Remainders, which were left* (*leſt they ſhould corrupt and putrifie*) *were uſually either given to children under age* (yet *not to be received Sacramentally, but onely to be conſumed by them:*) *or were burnt in the fire, or elſe eaten reverently in the Veſtrie,*

(b) Priſca conſuetudo erat dandi Euchariſtiam infantibus, ut ex Cypriano & aliis conſtat; & ſi aliquæ particulæ ſupereſſent mos erat ut pueri impuberes, qui Eccleſiam frequentabant, accererentur, ut eas conſumerent. *Suarez. Ieſ. quo ſup. Diſp. 46. Sect. 6. pag. 557.* In Conc. Matiſconenſi advocantur innocentes parvuli, ut detur illis, ſi quid ex Sacramenti particulis conſumendum eſt. *Bella. lib. 4. de Euch. ca. 5. §.* Quarto profert —Licet Græci antiquitùs pueris darent (ut de Conſecrat. D. 2.) parvuli tamen Sacramentaliter ſumere non poſſunt, quiâ non utuntur Sacramento, ut Sacramento, ſed ut communi cibo, propter carentiam diſcretionis. *Summa Angel. p. 148.* Pueris exhibitæ, ſed (ut ſic dicam) perfunctoriè, nè ut credo corrumperentur. *Eſpenſ. l. 2. de Euch. c. 12.* Reliquias comburendas eſſe. *Heſych. in Lev. cap. 8. §.* Quomodo ergò,

called

called the * *Pastophorium.* Which was likewise the Custome of *Rome* in the Primitive age, as (e) *Pope Clement* witnesseth. And although in the times of extreme persecution *Christians* were permitted to take the *Eucharist, and carrie it home to their houses,* yet it was (as you [d] grant) to no other end but *that they might eate it:* and this onely in the time of *Persecution: After which time the same Custome was abrogated.* So you. How then can you call the *Reservation of the Hoast, for publike Procession, and not for Eating, Laudable,* which hath beene thus checked and gain-sayed by so syncere Antiquitie?

Secondly, when you please to reveile unto us the first Birth of your owne *Romane Custome,* you grant that it was not untill a (e) *Thousand foure hundred yeeres after Christ.* And must it then bee called a *Laudable Custome,* whereby (that we may so speake) beardlesse Noveltie doth take place of sage and gray-headed Antiquitie?

Thirdly, in discussing the end, which was destinated by our Saviour Christ, you further grant, that (f) *The primitive and principall end, prescribed by Christ, is for Sacramentall eating: and that the Sacrament is to be given for this, as it's primary effect.* And yet notwithstanding for you to bring in a *Pompous ostentation* of not-*Eating,* and to call it a *Laudable Custome,* argueth what little Congruitie there is betweene your *Practice,* and Christs *Institution*; Which (12) *Origen* in his time urged against *Reservation till the morrow.* And how much lesse *Laudable* will this appeare to be, when wee consider the grosse and intollerable Abuses of your *Processions,* which are displayed by your owne Authours? Noting in them the very fooleries of the (g) *Romane Pagans,* by your fond *Pageants,* where *Priests* play their parts, in representing the persons of *Saints*; others of *Queenes,* accompanied with *Beares* and *Apes,* and many like prophane and sportfull Inventions, and other Abuses: which occasioned some of your owne more devout Professors to wish, that this your Custome were abrogated, (h) *Thinking that it may be omitted.*

(*) This παστοφόριον of *Clement* will *Bellarmine* have to be Vas quoddam, a Vessell, *wherein the Sacrament was* reserved: *for hee thought that this would make for their priests* Pixe, or Boxe. *But hee is learnedly confuted, in this, by Doctor Whitaker, Prælect. de Euch. 2. p. 627. even out of Clement himselfe: who requireth that a Church should be built somewhat long, in forme of a Ship, and to have on both sides* παστοφόρια, *like a ship. And the* LXX *in Esay. 22. doe render it thus; that Esay was commanded to enter into* [παστοφόριον] *the word comming of* מסך, *or* מסכ, Thalamus, *or* Domus. *And, in* Clemēs, *doth signifie* Cubiculum Sacerdotum; *wherein the priests kept it for no other use than to* Eate it.

(e) Quòd si remanserint in crastinum, non serventur, sed cum timore & tremore in Sacrario consumantur. *Clement. 1. apud Gratian. de Consecrat. D. 2.*

(d) Quondam imminente persecutione, domum deportabant, & asservabant; cum opus esset sumpturi——Consuetudo post per Conc. Toletanum antiquata. *Durant. de Rit. l. 1. c. 16. num. 11.*

(e) Hist. Mediol An. 1404. Circumferri cœptum, &c. Quam Processionem tantâ lætitiâ & consensione, ac læ. â solennitate prosecuta est Latina Ecclesia. Nam de Græca nihil mihi constat. *Espenc. de Euch. c. 8. p. 47.* [*We may adde, that there is no* Extat *of any such* Circumgestation *in the Greeke Church.*] (f) Primarius finis servandi Eucharistiam semper fuit manducatio: servatur enim ad viaticum Infirmorum. *Bellar. l. 4. de Euch. c. 5.* § Deinde, Sacramentū per se est dandum propter suum primarium effectum, & non aliàs. *Suarez. Iesc. Tom. 3. Disp. 52. Sect. 4.* § Secunda Sent. (12) *Origen. in Levit. 7. Hom. 5.* Nam Dominus panem, quem Discipulis suis dedit; dicens, Accipite, & ç. non distulit; nec servari jussit. (g) Ita Romani factitabant, & aliæ pleræque Gentes, à quibus ad nos proculdubiò ritus hujusmodi manavit.——Nam Supplicationum nostrarum pompas solent ludicra quædam præcedere, ubi effigies aliqua magnis malis dehiscens, dentibusque sonitum faciens, & aliæ oblectationes ludicræ, in quibus Prophetæ representantur, alati pueri, & chorus inducitur fœminarum; hic Davidem agit, ille Salomonem, alij Reginas singunt, alij venatores ludunt, Simiam, & jumenta inducentes; Sacerdotum alij Divorum personas agunt, eorum imagines aut reliquias ferentes. *Polyd. Virgil. Lib 6. Invent. pag. 414. 415.*

(h) Videtur hic Circumgestationis usus etiam cum Ecclesiæ lucro omitti posse, cùm sit recens, & diu absque ea Circumgestatione Sacramento suus honos constiterit; plerunque non devotioni, sed pompæ & ostentationi inservit. Itaque vir summi judicij Albertus Crantzius laudat Nic. Cusanum Legatum per Germaniam, quòd abusum ejus, in nimis frequenti per singulas ferias Circumgestatione, sustulerit, & constituerit, quòd nisi intra tempus festi Sacramento dedicati, in publicum non deferetur: quia (inquit) ejus Sacramentum institutum est ad usum, non ad ostentationem. *Cassand. Consult. Art. 22. Tit. de* Circumgestatione. *pag. 174.*

ted with profit to the Church, both becauſe it is but an Innovation, and alſo for that it ſerveth moſt-what for oſtentation and pompe, rather than pious Devotion. So they.

Laſtly, leſt you may object (as elſe-where) that a Negative Argument (as this, becauſe Chriſt did not inſtitute this Cuſtome, therefore it may not be allowed) is of no effect; wee adde, that the Argument negative (if in any thing) then muſt it prevaile in condemning that Practice, which maintaineth any new End, differing from that which was ordained by Chriſt. Which made *Origen* and *Cyprian* argue Negatively in this Caſe: the one (i) ſaying, *Chriſt reſerved it not till to-morrow:* and the other, *This bread is received, and not reſerved,* or *put into a Boxe.* Which Concluſion wee may hold, in condemning of your publike Carrying of the Hoaſt in the ſtreets and Market-places, to the end only that it may be *Adored,* aſwell as (of latter times) your Pope *Pius Quartus* (which your Congregation of (k) Cardinals report) *did forbid* a new-upſtart Cuſtome of *Carrying the Sacrament to ſicke people, that they might adore it, when as they were not able to eate it.* All theſe Premiſes doe inferre, that your Cuſtome of *Circumgeſtation of the Sacrament, in publike Proceſſion, onely for Adoration,* cannot juſtly be called *Laudable,* except you meane thereby to have it termed a *Laudable Novelty,* and a *Laudable prophanation,* and *Tranſgreſſion,* againſt the *Inſtitution of Chriſt*; as now from your owne Confeſſions hath beene plainly evicted: and as will be further manifeſted, when wee are to ſpeake of your * *Idolatrous Infatuation* it ſelfe.

(i) Chriſtus non diſtulit, nec ſervari juſſit in craſtinum. *Orig. Hom. 5. in Levit.* Panis iſte recipitur, non includitur. *Cyprian. de Cœna Dom. col.* 382.

(k) Sic ſanctiſſ. Sacramentum ad infirmos deferendum eſt, ut illud ſumant, non autem ut adorent tantùm; ſicubi fit in aliquibus locis, quod Pius Quartus prohibuit *Declaratio Rom. Cardinal. in Concil. Trid. Seſſ.* 13. *Can.* 6. [*Set forth by Iob. Gallemart, Academiæ Duac. Catechiſt. pag.* 115.]

(*) *In the ſeventh booke.*

✠ The onely one that offereth to ſtand in our way, as objecting any Authority from Antiquity, for *Proceſſion,* is your (13) *Pamelius*; with whom wee neede not to contend, becauſe your owne French Biſhop doth eaſily ſhoulder him out, proving that the Teſtimonie of *Tertullian* (ſpeaking of his wifes *Proceeding*, or *going out of her houſe, for viſiting the ſicke and poore*) *is ridiculouſly miſtaken, for going in a publike Proceſſion, even then, when it was ſcarce free for Chriſtians to meete together in Churches, for feare of perſecution.* Wee proceede therefore to the next Tranſgreſſion. ✠

(13) *Pamel. in Tert. ad Vx. l.* 2. *c.* 4. [Si jejunia obſervanda ſunt, maritus (*nempè Ethnicus*) eâdem die convivium exerceat; procedendum erit, nunquam magis familiæ occupatio adveniat.] *Vide Pamelium*; Proceſſionum ceremonias antiquas eſſe, vel ex hoc loco colligere potes. *Gabriel Epiſc. Albiſpinæ Lib. Obſervat. Sac.* Nùm illi homines ridiculi ſunt, qui ex hoc loco Proceſſionum ritus deducì fabulantur? quibus hominibus ſc. vix liceret in Eccleſiâ convenire, eos volunt ceremonias ſuas vicatim et publicè exercuiſſe—— Quapropter procedere nihil aliud apud Authorem ſignificat, quàm domo exire alicujus officij exercendi cauſâ; partim ut ægrotos, & indigentes viſitarent, mox enim explicat ſe Tert. [Quis enim (inquit) ſinat uxorem ſuam, viſitandorum fratrum gratiâ, vicatim aliena, & quidem pauperiora quæq; tuguria circuire?]

The Ninth Tranſgreſſion of the Canon *of Chriſt his* Maſſe, *contradicting the Senſe of the words following,* [In Remembrance Of Mee.]

Sect. XI.

Remembrance is an act of *Underſtanding*, and therefore ſheweth that Chriſt ordained the uſe of this Sacrament only for perſons of *Diſcretion* and Vnderſtanding, ſaying, [Do This In Remembrance Of Mee.]

The contrarie Canon of the Roman Church, in former times.

Your Ieſuite *Maldonate* will be our Relater, ingenuouſly confeſſing, that in the dayes of (l) *Saint Auguſtine*, and *Pope Innocent* the firſt, this opinion was of force in your Church, *For ſixe hundred yeares together*, viz. *that the adminiſtration of the Euchariſt is neceſſary for Infants, Which opinion* (ſaith hee) *is now rejected by the Councell of Trent, Determining that the Euchariſt is not onely not neceſſarie for Infants, but alſo that it is Indecent to give it unto them.* So hee. Of this more in the Challenge.

(l) Auguſtini & Innocentii ſententia erat, quæ ſexcentis annos in Eccleſia viguit, Euchariſtiam etiam Infantibus neceſſariam eſſe; quæ ab Eccleſia jam rejecta, Concil. Trid. ſtatuente, non ſolum non neceſſarium eſſe, ſed ne quidem decere Euchariſtiam infantibus dari. *Maldonat. Jeſ. Comment. in Ioan. 6. 53. pag. 719.*

CHALLENGE.

IS not now this your Churches *Rejecting* of her former Practice a Confeſſion that ſhe hath a long time erred in Tranſgreſſing of the Inſtitution of Chriſt? How then ſhall your Trent-Fathers free your fore-father *Pope Innocent*, and your former Romane Church from this taxation? This they labour to do, but (alas their miſerie!) by colluſion and cunning: for the ſame *Synod of* (m) *Trent* reſolveth the point thus; *The holy Synod* (ſay they) *teacheth, that Children, being void of the uſe of Reaſon, are not neceſſarily bound to the Sacramentall receiving of the Euchariſt.* This wee call a Colluſion; for by the ſame Reaſon, wherewith they argue that *Children are not neſſarily bound to receive the Euchariſt, becauſe they want reaſon*, they ſhould have concluded, that Therefore the Church is and was *neceſſarily bound* not to adminiſter the *Euchariſt to Infants*, even becauſe they *wanted Reaſon*. Which the Councell, doubtleſſe, knew, but was deſirous thus to cover her owne ſhame, touching her former ſuperſtitious practice of *Giving this Sacrament unto Infants*. In excuſe whereof, your *Councell of Trent* adjoyneth, that the *Church of Rome*, in thoſe dayes, was not condemnable; but why? *Becauſe* (ſaith your * Councell) *Truly and without Controverſie wee ought to believe, that they did not give the Euchariſt unto Infants, as thinking it neceſſarie to Salvation.* Which Anſwere your owne Doctors will prove to be a bold, and a notorious untruth, becauſe

(m) Sancta Synodus docet, Parvulos, uſu rationis carentes, nullâ obligari neceſſitate ad Sacramentalem Euchariſtiæ communionem —— Neque ideò tamen damnanda eſt Antiquitas, ſi cum morem aliquando in quibuſdam locis ſervârunt, quia certè eos nullâ ſalutis neceſſitate feciſſe, ſine controverſia credendum eſt. *Conc. Trident. Seſſ. 21. ca. 4.*

(*) *See the Teſtimony below at the letter* (r.)

cauſe (as your Ieſuite [n] ſheweth) *They then beleeved that Infants baptiſed could not be ſaved, except they ſhould participate of the Euchariſt; taking their Argument from that Scripture of Iohn. 6.* [*Except you eate the fleſh of the Sonne, &c.*] and therefore held they it *neceſſarie to the ſalvation* of Infants.

That this was the beleefe of *Pope Innocent*, and of the *Church of Rome* under him, your Pariſian Doctor(o) *Eſpencæus* alſo proveth at large, out of the expreſſe writings of *Pope Innocent*. Yea, and your greatly approved *Binius*, in his Volumes of the Councels, dedicated to *Pope Paul the fift*, (p) explaineth the ſame ſo exactly (See the *Marginall* Citation) that it will permit no evaſion. And ſo much the rather, becauſe that which the *Tridentine* Fathers allege, for cauſe of Alteration, doth confirme this unto us: *It is undecent* (ſay they) *to give the Euchariſt unto Infants.* This may perſwade us that *Innocent* held it *neceſſary*, els would he not have practized, and patronized a thing ſo utterly *Vndecent*. ✠ Beſides one of your (14) Ieſuites ſpareth not to make a double cauſe of the Alteration of that Cuſtome; one, to avoid the *Vndecencie* and *Prophanation of the Sacrament* (meaning, by the caſting it up againe:) and ſecondly, becauſe of the *Hereſie* of thoſe, *who thought the Receiving of this Sacrament neceſſarie for the Salvation of Infants.* Calling this opinion an *Hereſie*. ✠

Wee diſpute therefore. If the *Church of Rome*, in the dayes of

(n) Eccleſia tunc adducta fuit Euchariſtiam Infantibus dare, argumento ſumpto ex verbis Chriſti, [Niſi manducaveritis carnem filij hominis, et biberitis ſanguinem, non habebitis vitam in vobis.] *Maldon. Ieſ. Diſp. de Sacram. Tract. de Euch.* §. Nono, *p.* 200 Etiam credebant Infantes tunc baptizatos, niſi Euchariſtiam perciperét, ſalvos eſſe non poſſe. *Idem Com. in Ioh. 6. 63. p. 717.*

(o) Innocent. 1. Rom. Pont. Epiſt. 93. ad Conc. Milevet. con. Pelag. reſpondebat, quòd parvulos æternæ vitæ præmiis, etiam ſine baptiſmatis gratia poſſe donari, perfactum eſt: niſi n. manducaverint carnem filii hominis, non habebunt vitam in ſemetipſis: qui autem hanc eis ſine regeneratione

defendunt, videntur etiam mihi Baptiſmum caſſare velle, cùm prædicant nos habere, quod in eos creditur non niſi Baptiſmate conferendum. [*Whence Eſpencæus thus:*] Mirum, ejus temporis Pontifices ex Euchariſtiæ neceſſitate Baptiſmi & ejus præcurſoris urgere neceſſitatem, niſi idem, & ex eodem tùm loco, tùm Innocentii argumento & authoritate, adverſus eoſdem hoſtes urgeret Auguſt. Epiſt. 106. cont. Pelag. ——— Contra Apoſtolicæ ſedis authoritatem, ubi de hac ipſâ re cùm ageretur, hoc teſtimonium exhibitum eſt Evangelicum, ne Parvuli non baptizati vitam poſſe habere credantur. Si autem credunt ſedi Apoſtolicæ, vel potiùs ipſi Magiſtro & Domino Apoſtolorum, qui dicit, non vitam habituros, niſi manducaverint, & biberint, &c. *Eſpenc. de Admat. Euch. lib. 2 cap. 12. pag. 58.* [*Afterwards he bringeth in many other teſtimonies of Saint Auguſtine, and ibid. pag. 59. he proveth that he did not retract his opinion.*] Ejus haud dubiè ſunt contra Iulianum libri, quo valentiorem habuit Adverſarium neminem; in quem etiam ſcribendo mortuus eſt, ac proinde ſententiam non retractâſſe videtur: in quibus Iulianum obruit Majorum præjudicio, ab Innocentio Rom. Pont. exorſus, qui parvulos (ait) definivit, niſi manducaverint carnem filii hominis, vitam prorſus habere non poſſe. *Eſpenc. ibid.* [*And a little after he ſheweth the looſeneſſe of Aquinas his Solutions. Albeit Saint Auguſtine was not conſtant in this opinion, but (as may be gathered out of Bedes Collectanies in 1. Cor. 10.* Nulli aliquatenùs dubitandum, &c.) that although the *Child* do not *participate*, yet by *Baptiſme* hee is made partaker of that which it ſignifieth.]

(p) *Binius Tom. 1. Cons. ex Reſcriptis Innocentii Papæ ad Conc. Milevet. Epiſt. 25.* Illud verò, &c. *Hinc Binius;* Hinc conſtat Innocentii ſententia, quæ 600. circiter Annos viguit in Eccleſia (quamquè Auguſtinus ſecutus) Euchariſtiam Infantibus neceſſariam fuiſſe. Conc. Trid. rectè decrevit, eam non ſolum non neceſſariam Infantibus, ſed nè quidem decere ut eis diſtribuatur ——— Quidam viri non vulgariter docti exiſtimârunt Innocentium hunc locum, [Niſi manducaveritis, &c.] in Baptiſmi ſumptione interpretari. Sed decepti ſunt, quòd vim argumenti, quo Pontifex utitur, non ſunt aſſecuti. Ille enim ut Pelagium (qui docebat Baptiſmum Infantibus, Parente fideli prognatis, peccatum originale non contrahentibus, neceſſarium non eſſe) convinceret, hâc Ratiocinatione eſt uſus: Quibus neceſſaria eſt Euchariſtiæ ſumptio, iiſdem Baptiſmi ſumptio magis eſſe neceſſaria; At infantibus omnibus eſſe neceſſariam Euchariſtiæ ſumptionem, probatur per verba Iohannis [Niſi manducaveritis, &c.] Quæ expoſitio praxi Eccleſiæ nunc repugnat. [De Auguſtini ſententia lege ipſum Auguſtinum, Epiſt. 106. Col. 148. Edit. Baſil. 1543.] *Hæc Binius in Editione ſua Colon. Ann. 1618. being omitted in his former Printed Volume, Anno 1606.* (14) Iac. Gordon. Scotus lib. Contr. 8. c. 1. Prima abrogationis cauſa, quia frequens communio Infantium fieri non poterat niſi indecorè, & cùm periculo profanationis tanti Sacramenti. Secunda cauſa, quia orta eſt Hæreſis quorundam, qui exiſtimârunt hanc communionem eſſe prorſus ad ſalutem neceſſariam Infantibus. *Pag.* 111.

Pope Innocent the first, held it a *Doctrine of faith*, in the behalfe of *Infants*, that they ought to receive the *Sacrament of the Eucharist*; the same Church of Rome, in her *Councell of Trent* (whose Decrees, by the *Bull of Pope Pius the fourth*, are all held to be beleeved upon *necessitie of Salvation*) did decree contrarily that the *participation of the Eucharist is not Necessary*, no nor yet *decent for Infants*. Say now, did the *Church of Rome* not erre in the dayes of Pope *Innocent*? then is shee now in an errour. Or doth shee not now erre herein? then did she formerly erre, and consequently may erre hereafter, not onely in determining a matter to be *Necessary to Salvation*, which in it self is *Superfluous and Vndecent*, but also in opinion *Hereticall*. Thus of the contrary custome of the Church of Rome, in elder times.

The now contrary Opinion, concerning the Romane Masse, at this day.

Even at this day also your Iesuite will have us to understand the meaning of your Church to be, that (r) *Infants are capable of the Sacrament of the Eucharist*. And not thus onely, but as unreasonably altogether, you hold that (14) *Mad-men, when they are destitute of reason and discretion*, may notwithstanding be made Partakers of the same blessed Sacrament. Which is proper to those, who (as the Apostle teacheth) are to *Examine themselves*, to *Remember thereby the death of Christ*, and (Sacramentally) to *Discerne the Lords Body*.

(r) Non quòd Infantes sunt incapaces hujus Sacramenti; sed quia hoc nunc magis expedit ad decentiam, & reverentiam, quæ aliquali utilitati parvulorum præferenda est. *Suarez. Tom. 3. Disp. 62. Sect. 3. §. Quocirca.*

(14) Non quicunquè usu rationis carentes arcendi sunt à sumptione Eucharistiæ, sed hi, qui nunquam habuerunt usum rationis. *Aquin. p. 3. Thom. Qu. 80. Art. 9.*

CHALLENGE.

WHereunto wee oppose the Authority of the (s) *Councell of Carthage*, and of that (which you call the) *Councell of Laterane*, which denyed, as you know, that the *Eucharist* should be delivered unto *Infants*, accounting them *uncapable of divine and spirituall feeding: without which* (say they) *the corporall profiteth nothing*. But wee also summon, against the former assertion eight of your ancient (t) Schoolemen, who upon the same Reasons made the like Conclusion with us. And wee further (as it

(s) Conc. Carthag. 3. Eucharistiam Catechumenis & mortuis dari prohibet, et consequenter pueris, qui utriq; sunt divini illius cibi incapaces, ut quidam ratiocinantur: quià tales non possint accipere, nec comedere; pervenerint, Eucharistiam accipiant.—Quià verò propria & spiritualis manducatio et bibitio est, sine qua Sacramentalis non prodest, frustrà pueris Sacramentum et cùm periculo porrigeretur———Non igitur satis est quòd puer possit naturaliter edere, quia hoc possit trimus et quatrimus præstare: sed opus est ut possit Sacramentaliter edere, i. cognoscere ibi esse Christum, et discernere ab aliis cibis. *Salmeron. Tes. Tom. 9. Tract. 32. in illa verba* [Dedit Discipulis] *pag. 78.* (t) *And of this opinion were* Mayor, Petrus Soto, Paludanus, Alensis, Gabriel, Catharinus, Dom. Soto—Ratio eorum (*saith he*) *sunt hæc.*) quià hoc Sacramentum est cibus spiritualis: Ergò accommodatum eis solummodò qui possint actus spirituales vitæ exercere, quod parvuli non possunt. *Suarez. Tes. quo sup* [*And to the former Schoole-men, to make them even, wee may adde also Summa Angel: Tit. Eucharistia.*]

were,

were, arresting you in the *Kings name*) produce against you Christ his Writ, the Sacred Scripture, whereby he requireth in all persons about to Communicate three principall Acts of Reason; one is before, and two are at the time of receiving. The first is (*) 1. Cor. 11. *[δοκιμαζέτω,] Let a man examine himselfe, and so come, &c.* The second [διακρίνων,] *To discerne the Lords body.* The third is [ἀναμιμνήσκεσθε,] *To remember the Lords death untill his coming againe.* All which Three, being Acts of Iudgement, how they may agree unto Infants, being persons void of Iudgement, judge you. And remember, wee pray you, that wee speake of (*) See above Sect. 10 *Sacramentall Eating*, and not of that use * before spoken of, touching *Eating it after the Celebration of the Sacrament*; which was for *Consuming* it, and not for *Communicating* thereof.

Chap. III.

The Tenth Transgression of the Canon of Christ his Masse, by the now Church of Rome, *is in contradicting the Sense of the next words following (concerning the second part of this Sacrament of receiving the* Cup) [He Likewise Tooke The Cvp, And Gave It To Them, Saying, Drinke Yee All Of This.] *And adding,* 1. *Cor.* 11. [Do This, As Often As Yov Do It, In Remembrance Of Mee.]

Sect. I.

BY which words [*Like maner of Taking*, and *Giving*, and *Saying, Drinke yee All of this*] wee say that Christ ordained for his Guests as well the Sacramentall Rite of *Drinking*, as of *Eating*; and hath tied his Church Catholike in an equall obligation for performance of both, in the administring of this Sacrament.

This Cause will require a just Treatise, yet so, that our Discourse insist only upon necessary points, to the end that the extreme *Insolencie, Noveltie, Folly*, and *Obstinacie* of the Romane Church, in contradicting of this part of Christ his Canon, may be plainely displayed; that every conscience of man, which is not strangely preoccupated with prejudice, or transported with malice, must needs see and detest it. Wee have heard of the Canon of Christ his Masse.

The

The contrary Canon of the Romish Church, in her Masse.

Shee, in her *Councel of Constance*, decreed that (a) *Although Christ, indeed, and the Primitive Church did administer the Eucharist in both kindes; notwithstanding* (say they) *this Custome of but one kinde is held for a law irreproveable.* Which Decree she afterwards confirmed in her (b) *Councel of Trent*, requiring that the former *Custome and law of receiving it but under one kind* be observed both by *Laicks*, yea, and also by all those *Priests*, who being present at Masse, do not the office of *Consecrating*. Contrarily our Church of *England*, in her thirtieth Article thus: *Both parts of the Lords Sacrament, by Christs Ordinance and Commandement, ought to be ministred to all Christian men alike.*

(a) Christus sub utraque specie Discipulis administravit —— Licet in primitivâ Ecclesiâ sub utraque specie hoc Sacramentum reciperetur, —— tamen hæc consuetudo, ut à Laicis sub specie panis tantùm reciperetur, —— habendus est pro lege, quam non licet reprobare. *Conc. Constant. Sess.* 13.

(b) Ipsa Synodus, à Spiritu Sancto edocta, & ipsius Ecclesiæ judicium & consuetudinem secuta, declarat & docet, nullo divino jure Laicos, & Clericos non consecrantes, obligari ad Eucharistiæ Sacramentum sub utraq; specie sumendum: Nec Christus venerabile hoc Sacramentum sub utraque instituit, & Apostolis tradidit. *Concil. Trident. Sess.* 21. *cap.* 1.

CHALLENGE.

BVt wee demand; what Conscience should moove your late Church of *Rome* to be guided by the authority of that former *Councell of Constance*, which notwithstanding maketh no scruple to reject the authority of the same (c) *Councell of Constance* in another Decree thereof, wherein it gain-sayeth the Antichristian usurpation of the Pope, by *Denying the authority of the Pope to be above a Councell?* and that (as the (d) *Councell of Basil* doth prove) from the authority of *Christ* his direction unto *Peter*, to whom he said, *Tell the Church.* We returne to the State of the Question.

(c) Respondeo, Fuit reprobatum Conc. Constantiens. Martino Pont. quantum ad eam partem, quâ statuit Concilium fuisse supra Papam. *Bellar. lib.* 1. *de Conc. cap.* 7. § Quintum.

(d) Dixit Petro Christus [Cum frater in te peccaverit, si te non audiat, Dic Ecclesiæ. Ergo Ecclesiam Papæ Judicem constituit. *Conc. Basil. apud Æneam Sylvium de gest. ejusdem Concilij.*

The full State of the Question.

All Protestants, whether you call them *Calvinists*, or *Lutherans*, hold, that *in the publike and set celebration of the Eucharist*, the *Communion in both kinds ought to be given to all sorts of Communicants that are capable of both.* The question, thus stated, will cut off a number of Impertinences, which your Objectors busie themselves withall, as will appeare in due places. Wee repeate it againe, [*In publike Assemblies of all prepared, and capable of the Communion.*]

The best Method, that I could choose, for the expedite and perspicuous handling of this great Controversie, is by way of Compari-

Compariſon: as namely, Firſt, by comparing the *Inſtitution of Chriſt*, with the contrarie Ordination and Inſtitution of the *Romane Church*. Secondly, Chriſt his *Example*, with contrarie Examples. Thirdly, the *Apoſtles Practice*, with the adverſe Practice. Fourthly, the Primitive *Cuſtome* of the *Church Catholicke*, with the after-contrarie Cuſtome; and the *Latitude* thereof, together with the latitude of the other. Fiftly, the *Reaſons* thereof, with Reaſons. Sixtly, the divers manners of beginning of the one, as alſo the Diſpoſitions of men therein, with the repugnant manner and Diſpoſitions of men in continuing the other.

The diſcuſſing of all which points will preſent unto your view divers kinds of Oppoſitions. In the firſt, is the Conflict of Religion with Sacrilege. In the ſecond, a ſoveraigne Preſidence in Chriſt, with Contempt. In the third, of Faithfulneſſe with Faithleſneſſe. In the fourth, of Antiquity with Noveltie. In the fift, of Vniverſality with Paucity. In the ſixt, of Wiſedome with Folly: as alſo of Charity with Injuſtice and Impiety. In the ſeaventh, of Knowledge with Ignorance; as likewiſe of Devotion with Prophaneneſſe. And all theſe marching and warring together, without any poſſibility of Reconciliation at all.

The firſt Compariſon is of the Inſtitution of Chriſt with the Contrary: proving the Precept *of Chriſt, for the* Vſe of Both kinds *to all lawfull Communicants,*

Sect. II.

THere is one word twice uſed in the tenour of Chriſt his Inſtitution; once concerning the *Bread*, [Hoc Facite] Do This:] the ſecond time touching the *Cup*, *[Hoc Facite, Quotieſcunque:] Do This As Often, &c.] Both which whoſoever ſhould denie to have the Sound and Senſe of a Precept, might be confuted by your owne Ieſuites, Doctors, Biſhops, and Cardinalls, among * whom we find your *Barradas* interpreting it, *Præcipit*: your *Valentian*, *Præceptum*: your *Ianſenius*, *Mandat*: your *Alan*, *Præceptio*: your *Bellarmine*, *Iubet*; each one ſignifying a *Command*. But of what? this is our next Inquiſition. And it is found, that All of them acknowledge Chriſts Præcept, ſimply for the *Bread*: and Some of them, onely, but conditionally of the *Cup*, whereof we are now to ſpeake.

(*) 1. Cor. 11. 25.

(*) See all this above Chap. 2. Sect. 1. in the Margent.

The Acts of Chriſt were ſome belonging to *Conſecration*, and ſome to *Diſtribution*, *Manducation*, and *Drinking*. Such as concerned Conſecration of both kinds, being with common conſent

ſent acknowledged to be under that *Command* of [*Hoc facite,*] are the *Taking Bread and bleſsing it, &c.* To the other, touching Adminiſtration of the *Cup*, whereof it is ſayd, [*He tooke it, and gave it to his Diſciples*] whom after he had Commanded, ſaying, [*Drinke you all of this*,] hee added the other Command ſet downe by Saint *Paul*, ſaying unto them, [*Doe this as often as yee ſhall doe it in remembrance of Mee.*] That by this Obligation hee might charge them to communicate in both kinds. A *Precept* then it muſt needs bee. But wee are not ignorant of your Evaſions.

Youn firſt Evaſion.

Although (ſay [c] you) *it be ſaid to his Diſciples* [*Drinke you all, and, Doe this*] *yet it is ſpoken to them as they were Prieſts. And only to the Apoſtles*; *ſaith Maſter* [*] *Brerely.* And againe, *The Apoſtles did repreſent the Prieſts.*

(c) *Bellar. lib. 1. de Euchariſtia. cap. 25. §. Tertiun.*

(*) *M. Brereley Litur. Tract. 4. § 7. after the letter* (y) *and after* (g.)

CHALLENGE.

WEe anſwere that your owne [f] *Caſtro* will not allow your Antecedent, but is perſwaded rather (by the manifeſt *Current of the Text*) that *The Apoſtles were not Prieſts when the Cup was given unto them.* And although they were then *Prieſts*, yet we anſwere, that your Conſequence, (viz.) *Ergò* onely *Prieſts* are enjoyned to receive the *Cup*, will appeare to be both fond in it ſelfe, and to your owne ſelves pernicious. Firſt, as fond, as if one ſhould argue thus: It was at the firſt ſaid only to the Apoſtles, *Goe and baptize all Nations: Ergò* none but the *Apoſtles* have Command to *Baptize*, which office you permit aſwell to women Laicke, as to men. Next pernicious, for ſay (Wee pray you) doe the words, [*Drinke yee all of this*] command all *Prieſts to drinke?* then muſt this condemne the contrary * Practice of your now Church of *Rome*, which alloweth the *Cup to no Prieſt preſent, but onely to him that doth Conſecrate*: which is directly confuted by the Example of Chriſt, who adminiſtred the *Cup* unto all his Apoſtles, by your doctrine, *Prieſts*.

Againe, Do theſe words onely command the *Prieſt* to receive the *Cup*? then likewiſe do you condemne your former Church of *Rome*, which hath ſometime permitted the *Cup unto Laymen*. Yea, and your Cardinall *Alan* (g) doth not sticke to tell

(f) *Quorundam opinio, eſt Apoſtolos factos ſacerdotes per illa verba* [Hoc facite.] *Sed de his verbis non conſtat facta conſecratione immediatè ea dixiſſe, antequàm Euchariſtiam ſub utraq; ſpecie dedit, vel poſt—Quod ſi verba iſta Chriſtus poſt datam Euchariſtiam illam dixit, manifeſtum eſt, illum non Sacerdotibus hinc dediſſe: quod mihi ex literæ decurſu magis probatur. Alfon. de Caſtro con. Hereſ. Tit Euchariſt. pag. 158.*

(*) *See above in this Chapter at the letter* (b.)

(g) [Hoc facite.] *Quod cùm pertineat maxime ad poteſtatem ſacerdotalem circa conſecrandum & ſacrificandum, tamen Apoſtolus, 1. Cor. 11. refert quod ad ſumptionem ſive Laicorum, ſive Sacerdotum. Quod & Cyrillus facit in Iohan. lib. 12. cap. 52. Et Baſil. in Moral. Reg. 21. cap. 3. ut* [Hoc facite] *pertineat ad totam actionem Euchariſticam à Chriſto factam, & tam à Presbyteris quàm a plebe poſtea factendam. Eodemque verbo imprimis poteſtas conſecrandi & offerendi, deinde etiam mandatum ſumendi tam Sacerdotibus quàm alijs fidelibus datur, cùm utrumque ſub modo, ſicut prius exactius Sacrificium, quam ſumptio memoriam mortis Dominicæ pontineat. Alan. lib. 1. de Euch. cap. 21. pag. 610.*

you, out of the ancient Fathers, that the Command [*Doe this*] declared by Saint *Luke*, is applyed by Saint *Paul to the receiving in both kinds*, aſwell *of People as of Prieſt*. And by virtue of the ſame Command of Chriſt, *The Greeke Church hath alwayes obſerved the uſe of both kinds unto this day*. So hee, juſtifying our contrary Conſequence; even as alſo your * *Coſmus Philiarchus* defendeth, and confirmeth the ſame by *Aquinas*, and *Scotus*, the two moſt eminent Doctors of your Church, holding that *Laicks are chargible to receive the Euchariſt by virtue of the Command of Chriſt, in the ſame words of Inſtitution*, [*Do this.*]

(*) Laici adulti tenentur ex inſtitutione Chriſti communicare, jure divino: hoc Thomas probat ex Luc. 22. [Hoc facite in commemorationem mei.] quæ habent vim; excepti, non tantùm de celebrando (ait Scotus) ſed etiam de adminiſtrando Sacramentum populo. *Coſmus Phil. de offic. Sacerdot. Tom. 1. de Sacrific. Miſſæ, l. 2. c. 2.*

(*) *Conc. Braccar. See the third Section following.*

(*) *See afterwards in this Chapt. Sect. 9. at the (*) in the Margin.*

And leſt you may thinke that wee ſeeke advantage onely from your private Schooles, you may find the Councell of *Braccara* (about the yeare 675) decreeing the *ſeverall Adminiſtration* of both kindes to bee *Commended to the Church*, by the words of Chriſt his Inſtitution. Laſtly, Wee ſhall * prove, that the ancient Fathers with joynt conſent collected, as well as Wee, a neceſſitie of the Peoples receiving in both kinds, by right of equalitie with the Prieſt, from the ſame example of Chriſt, in his firſt Inſtitution, even becauſe * Chriſt admitted it to all his Diſciples then preſent: which were not true, if that the *Diſciples* had had any privilege in receiving either of Both, as they were *Prieſts*, as you have fondly fancied.

Your ſecond Evaſion.

(h) Nec quicquam valet quod objicitur [Similiter & Calicem:] quia non dicit Similiter & Calicem dedit, ſed ſolùm accepit. *Bellar. ibid.* § Nec quicquam.

Next, although it were (ſay h you) ſaid, [*And in like manner Chriſt tooke the Cup*] namely, as hee *tooke Bread*: yet the word [*Similiter, Likewiſe*] hath Relation to his *Taking*, not to his *Giving*.

CHALLENGE.

(*) *Luc.* 22. 20.

(*) *Math.* 26. 27.

THis is flatly repugnant to the *Goſpell* of Chriſt, where theſe words of * Saint *Luke*, [*Likewiſe hee tooke the Cup*] appeare by Saint * *Matthew* to have relation aſwell to Chriſts *Giving*, as to his *Taking of the Cup*, thus; [*Ieſus tooke the Cup and gave thankes, and gave it unto them, ſaying, Drinke you all of this.*] Yea and in Saint *Luke*, the text objected is ſo cleare, that it needeth no Comment: *Hee tooke the Bread, and gave thankes, and gave it unto them, ſaying, &c. and likewiſe the Cup*. Where the precedent word, expreſſing Chriſt his *Act*, is not *Tooke*, but *Gave the Cup*. And if any ſhould ſeeke a Comment upon theſe words, he could finde none more direct than that of your learned *Arias Montanus*, and Biſhop *Ianſenius*, [*In like manner.*]

That

That (ſay [i] they) *as hee did with the Bread, ſo did hee with the Cup, he tooke it, hee gave thankes, hee gave it unto them All to drinke. All which Saint Luke comprized in theſe words;* [*In like manner Hee tooke the Cup.*] So they.

(i) Similiter et Calicem.] id eſt, Qualia fecit circa panem, talia circa Calicem, Accepit, gratias egit, dividendum dedit, atq; præcepit ut biberent ab eo omnes: Quæ omnia Lucas complexus eſt, dicens, [Similiter & Calicem.] *Ianſen Epiſc. Concord. cap.* 131. *pag.* 905. [Similiter & Calicem poſtquàm cœnavit, &c.] Ideſt, accepit, et porrexit omnibus, dicens, [Hic eſt Calix, &c.] *Arias Montan. in* 1. *Cor.* 11. 25.

10 *Your third Evaſion.*

Although it be ſaid of *Drinking of the Cup*, [*Do this in Remembrance of mee:*] yet the words [*Do this,*] (ſay [k] you) are ſpoken *Abſolutely* of the *Bread*, and but *Conditionally* of the *Cup*, namely, [*As often as you ſhall drinke it.*] And upon this Conceit do two Ieſuites raiſe up their Inſultation, (l) ſaying; *Behold here the wonderfull providence of God, whereby is taken from Heretikes all colour of excuſe.* So they, of us Proteſtants.

(k) Poſt panis conſecrationem abſolutè ponitur [Hoc facite] pòſt Calicem verò idem repetitur, ſed cum conditione, Hoc (inquit) facite quotieſcunquè bibetis, &c. Certè non ſine cauſa Spiritus Sanctus modum loquendi mutavit, ſignificans, non ut Calix debeat dari neceſſariò, ſed modum præſcribens, ût id fiat ad memoriã Dominicæ Paſſionis. *Bellar quo ſup. cap.* 25 §. *Iam.*

20 ✠ If this *Providence*, whereof you talke, be ſo *Wonderfull*, and *Notorious*; it is ſome *Wonder* to us, how your owne other Doctors miſſed the ſight of it; who, in ſeeking moſt earneſtly to avoyd the dint of Chriſts words of Precept [*Drinke you all of this*] deviſed an uncouth ſubterfuge, ſaying, [l] *Theſe may be words of Invitation, and not of Command.* An Anſwer which might better become one on an Alebench, inviting his fellow to pledge him. Wee haſten to our Challenge, in anſwer to your former Objection. ✠

(l) Mirabilis eſt Dei providentia in ſanctis literis, nam ut non haberent Hæretici juſtam excuſationem, ſuſtulit eis omnem tergiverſandi occaſionem. Nam Lucas [Hoc facite] poſuit pòſt
30 datum Sacramentum ſub ſpecie panis: poſt datum autem Calicem non repetivit, ut intelligeremus Dominum juſſiſſe, ut ſub ſpecie panis omnibus diſtribueretur: ſub ſpecie autem vini non item. *Bellar quo ſup. c.* 25. §. Reſp. Mirabilis. Singularis Dei providentia, ut intelligamus minimè expedire, ut ſinguli fideles ſub utraquè ſpecie communicent. *Valent. Inſ. Tract. de Euch c.* 2. §. Et certè, *p* 483. (1) [Bibite ex hoc omnes] Quæ verba ſi non ſint Præcipientis, ſed invitantis, ut certè eſſe poſſint, tùm reſpondemus, &c. *Petrus Arcad Corcyreus. Presb. S. T. D. de Concord. Orient. & Occident. Eccleſ l.* 1. *c.* 10.

CHALLENGE.

TO this we anſwer, out of the Concluſions of your owne Doctors, aſwell of the new, as of the old Schooles; your
40 ([m]) Ieſuite *Vaſquez*, for the new, Concluding, that the words, [*This do yee, as often as you drinke it, in remembrance of Mee;*] as they command the end of the Celebration of this Sacrament,

(m) Præcepit igitur Chriſtus, in verbis Lucæ, ut ipſâ ſumptione commemoremus Paſſionem ejus; & non tantùm ût quoties illud ſumeremus Paſſionem ipſius in memoriam revocaremus. Ac proindè præcepit, ut opere aliquo commemoratio fiat alicujus beneficij accepti, ex modo ipſo præcipiendi. Præcepit etiam ut fiat opus ipſum, quis hoc non videat? *Vaſquez. Inſ. in* 3. *Thom. Diſp.* 113. *cap.* 2. At verò non eſt negandum, eſſe Præceptum ſimplicitèr faciendum, alioquin non haberemus fundamentum Præcepti celebrandi in Eccleſia. *Soto in* 4. *Diſt.* 12. *q.* 1. *Art.* 12.

in the remembrance of the Paſſion of Chriſt: ſo doe they alſo command the Act and manner therof, which is, by drinking of the Sacramentall Cup. Which hee holdeth to be ſo manifeſt a Truth, that hee thinketh no man to be ſo *blinde*, as not to diſcerne it, ſaying, *Who ſeeth not this?* Accordingly he allegeth *Soto*, for the old Schoole, concluding that the words [*Drinke yee all of this, as often, &c.*] *Do ſimply command the act of Drinking: or elſe* (ſaith he) *the Church hath no ground, for the Prieſt that conſecrateth, to celebrate* in both kinds. And this Obligation Cardinall (n) *Cuſanus* affirmeth to lye alwayes upon the Church; Whereby your Maſter (o) *Brerely* may ſee, and acknowledge his double Errour.

And, indeed, the Evidence is ſo great, that although all Romiſh Vniverſities ſhould withſtand it, we might herein appeale to common Senſe: for Chriſt having firſt commanded his *Diſciples*, ſaying, in the Celebration of this Sacrament, [*Drinke yee all of this*;] this is the Act: and adding further, ſaying, [*As often, or whenſoever as yee ſhall drinke it, do this in remembrance of mee,*] which is the End ſo commanded; it doth equally imply a command of the Act of *Drinking*, aſwell as of the End. Now the Catholike Church did alwayes hold, that there ought to be an *Often Commemoration* of the Paſſion of Chriſt, even *untill his comming againe* (as ſaith the Apoſtle) by the Celebration of this Sacrament. And the word [ὁσάκις] *As often, or whenſoever yee receive, &c.* (being indefinite, and aſſigning no certaine dayes or times) giveth libertie to the Church to ſolemnize this *Memoriall* at her convenient times; yet ſo, that *Whenſoever* the Church celebrateth this Sacrament, ſhee do it according to the forme of Chriſt his Inſtitution, by communicating in both kinds.

✠ Yet is not this all, but if you deſire an Argument of Gods wonderfull *Providence*, you may ſee it in this, in delivering up your owne Cardinals to that Stupidity, as to be caught in their owne ſubtilty, by the cleare light of the Text, well diſcerned by your *Divines of* (2) *Colen* in theſe words of Saint *Paul*, [*As often as you do eate this Bread, and drinke this Cup.*] Do you marke? the [*Quotieſcunque,*] is applyed equally to both, *The eating of the one*, and *Drinking of the other*. If then their Conſequence were good, that the Church, by virtue of that [*Quotieſcunque,*] had a libertie to abſtaine from the *Cup*, it would follow that (againſt the univerſall doctrine of both ſides) the Church might celebrate the Communion without diſtribution of either of both, whereof more in the next Section. ✠

If the Pope, ſitting in the Aſſembly of his Cardinals, delivering unto each of them a Ring, to put upon their thumbes, ſhould ſay, Do this as often as you come before mee, in teſtimonie

(n) Credimus eos rectè obligari, dùm militamus in hac vita, ad Sacramentum Euchariſtiæ, eo modo, quo perfectiùs ſignificat Paſſionem: id eſt, ſub utraque ſpecie, &c. *Card. Cuſan. Epiſt. 2. ad Bohem. pag. 831.*

(o) *Who in his Booke of the Liturgie of the Maſſe, ſtandeth ſo much upon the no command of Chriſt for the uſe of both kinds, that he juſtifieth an* ancient Romane Cuſtome *(as he calleth it)* of the Prieſt himſelfe, receiving on Good Friday only under one kind.] *Tract. 4. Sect. 4. pag 407. And Tra. Sect. 7. pag. 431.* [As often:] not ſignifying the neceſſitie of Drinking.

(2) *Enchirid. Colonienſe de Sacramen. Euch. verb* [Hujus.] Divus Paulus apertius reliquis habet: Quotieſcunq; manducaveritis hunc panem, & poculum hoc bibitis, mortem Domini annuntiabitis. *1. Cor. 11. 26.*

monie of my love: (Wee demand) Are they not, *as often* as they come into the presence of that Pope, chargeable to put on each one his Ring upon his thumbe, by virtue of the Popes Command? [*Do this*] who seeth not this, that doth not wilfully blind-fold and stupifie his wits? Shall wee conclude? As your owne Doctors inferre from these words of Christ [*Do this*] that *Laicks, who be of yeares, are bound by the Law of God to communicate:* by the same Text may wee conclude, that they are likewise obliged to participate of the Cup.

✠ And although our Argument, taken from the words of Christ [*Do this as often*] seeme to be hereunto of no force with your two Cardinals, who spy therein a wonderfull gappe of libertie for a non-use of the *Cup*, in the celebration of this Sacrament; yet your Councell of *Trent* pronounceth that **The Priest by these words* [*Do this as often as, &c.*] *is commanded to consecrate in both kinds*; Which indeed ought to be unto us an Argument of the singular *Providence* of God, to see the Adversaries of his Truth, to be *Babylonishly Confounded* by the Contrarietie of their owne *tongues*.

(*) *See afterwards Sect. 4. at the letter* (a) *and Sect. 6. at* (m)

THE CHALLENGE,

In Generall.

Do this] are (as you have heard) words Commandatorie, and being spoken of Both kinds, aswell for *Consecration*, as for *Distribution*, do oblige the Church of Christ to performe both kinds: so that it must needs follow, that the neglect of the Act is a Transgression of the Precept of Christ. And so much the rather ought you to be perswaded hereof, because your choicest and most subtile Objecters, when, seeking to defend your Alteration, it became them to reason discreetly concerning this Sacrament (which the Fathers call μυστικον της σωφροσυνης, the *Cup of Sobriety*) yet do argue so intemperatly, as though they had beene over-taken with some other *Cup*: insomuch that they are confuted by their owne learned fellowes, by evident texts of the Evangelists, and by common sense; Which giveth us just cause to turne their *Wonderment* against themselves, saying, *Behold the Providence of God*! thus plainely to confound the wisedome of the Adversaries of his truth by themselves, in their greatest subtilnesse. Hitherto of the Comparison of the Ordinance of Christ with the Ordinance of the Romish Church.

Our ſecond Compariſon is of the Example of Chriſt, *with the contrary Example.*

SECT. III.

WEre it that wee had no Precept of Chriſt to [*Doe this*] but onely the Example of his *Doing* it in the firſt Inſtitution, this ſhould bee a Rule for us to obſerve it punctually, excepting in ſuch Circumſtances, which onely occaſionally and accidentally happened therein, as * hath beene prooved; and therefore not to dare to give a *Non-obſtante* againſt the Example of Chriſt, as your * *Councell of Conſtance* hath done: and which (p) your Ieſuite alſo teacheth, as if the *Example of Chriſt* were *no argument of proofe* at all. Which Doctrine wee are now to trie by the judgement of Antiquity. (q) *Cyprian* confuteth the *Aquarij* (Heretikes that uſed onely *Water* in the Chalice) by the Example of Chriſt his Inſtitution, becauſe *Nothing is to bee done of us*, in celebrating of this Myſtery, *which was not done of Chriſt*. So hee.

In the dayes of *Pope Iulius*, *Anno* 337. there aroſe many giddie ſpirits, which violated the holy Inſtitution of Chriſt, in this Sacrament, when as ſome Conſecrated *Milke* inſtead of *Wine*: others *ſopped* the *bread in the Cup*: a third ſort *ſquiezed Grapes* thereinto. Theſe, and the like, that holy Pope did condemne, but how? by pretence of Cuſtome only? no, but by the obligation of Chriſt his Example, and Inſtitution of this Sacrament, in theſe words following: (r) *Becauſe theſe are contrary* (ſaith he) *to Evangelicall and Apoſtolicall doctrine, and Eccleſiaſticall Cuſtome, as is eaſily proved from the fountaine of truth, from whence the Sacraments had their firſt ordinance; for when our Maſter of Truth commended this to his Diſciples, hee gave to none Milke, but Bread onely, and the Cup. Nor doth the Goſpell mention the ſopping of Bread, but of giving Bread a-part, and the Cup alſo a-part, &c.* So Pope *Iulius*.

(*) *See above Sect* 2.
(*) *See above in this Chapter Sect.* 1 *Lit.* (a.)
(p) Rectè docent Iuriſconſulti, non exemplis ſed legibus judicandum.—Quæ ab exemplis ducuntur argumenta per locum ſunt à ſimili, quæ non tàm ad aliquid firmandum, quàm ad id quod firmatur illuſtrandum à Dialecticis eſſe traduntur. *Salmeron. Ieſ. Tom.* 9. *Tract.* 34.
(q) *Cyprian. con. Aquarios Epiſt.* 63. Admonitos nos ſciàs, ut in Calice offerendo traditio obſervetur, neque aliquid fiat à nobis, quàm quod pro nobis Dominus prior fecerit. [*And ſome-what after*] A divino Magiſterio non recedamus.
(r) *Iulius P. apud Gratian de Conſecra. Ca. Cum omne.* Audivimus quoſdam, Schiſmaticâ ambitione detentos, contra divinos ordines & Apoſtolicas inſtitutiones, lac pro vino, in divinis officijs dedicare: alios intinctam Euchariſtiam populo pro complemento communionis porrigere: quoſdam etiam expreſſum vinum in Sacramento Dominici Calicis afferre: Alijs vero pannum lineum, muſto intinctum, per totum annum reſervare, & in tempore Sacrificij partem ejus aquâ lavare, & ſic offeire. Quod cùm ſit Evangelicæ & Apoſtolicæ doctrinæ contrarium, & conſuetudini Eccleſiaſticæ adverſum, non difficilè ab ipſo fonte veritatis probatur, à quo ordinata ipſa Sacramentorum myſteria proceſſerunt. Cùm enim Magiſter veritatis verum ſalutis noſtræ Sacrificium ſuis commendaret Diſcipulis, nullî lac, ſed panem tantùm & Calicem ſub hoc Sacramento noſcimus dediſſe. Legitur enim in Evangelica veritate, [Accepit Ieſus Panem & Calicem, & benedicens dixit Diſcipulis ſuis] Ceſſet igitur Lac in Sacrificando offerri, quià manifeſtum & evidens veritatis exemplum illuxit, quià præter Panem & Vinum aliud offerri non licet. Illud verò quod, pro complemento Communionis, intinctam Euchariſtiam tradunt populis, nec hoc prolatum ex Evangelio teſtimonium receperunt, ubi corpus ſuum Apoſtolis commendaret & ſanguinem: ſeorſim enim panis, & ſeorſim Calicis commendatio memoratur.

Long

♦ Long after this, the Councel of *Braccara* (about the yeare of our Lord 675) withſtood the Complementall Cuſtome of receiving both kindes in dipped ſoppes: but wot you why? hearken; even becauſe (s) *It is not reveiled in the Goſpell of Chriſts Inſtitution.* Ponder the Teſtimony in the Margin, and you ſhall find it point-blanke contradictorie to your opinion and practice. Which Reaſoning of the Biſhops of that Councell had beene very looſe and laviſh, except they had beleeved that the forme of Inſtitution of Chriſt, concerning the *Participation of both kindes*, was as Commandatorie, aſwell for the People, as the Prieſt.♦

(3) *Conc Braccar.* 3. *cap.* 1. Illud verò, quod pro complemento Communionis intinctam tradunt Euchariſtiam populis; nec Hoc prolatum ex Evangelio recipit, ubi Apoſtolis corpus ſuum & ſanguinem commendavit: ſeorſim enim panis, & ſeorſim calicis commendatio memoratur. *Apud Binium, Tom.* 2.

Thoſe alſo that offered *Bread* and *Cheeſe* together, in this Sacrament, are confuted by the Inſtitution of *Chriſt*, who *appointed Bread*, ſaith (t) your *Aquinas*. What can bee more direct and abſolute? yet dare your men object to the contrarie.

(t) Artotyritæ panem & caſeum offerunt: qui excluduntur per hoc, quòd Chriſtus hoc Sacramentum inſtituit in pane. *Aquinas, part* 3. *quæſt* 24. *Art.* 1.

The Romiſh Objection anſwered.

At *Emmaus, Luke* 24. Chriſt, meeting with certaine Diſciples, taking bread and bleſſing it, and thereby manifeſting himſelfe to them, is ſaid immediatly after the *Breaking of Bread* to have *vaniſhed out of their ſights*. Ergò, *it may be lawfull* (ſaith your (t) Cardinall) *to uſe but one kinde. Becauſe* (ſaith * Maſter *Brerely*) *the Text ſheweth, that Chriſt vaniſhed away, not leaving any time for Benediction, or Conſecration of the Cup.*

(t) Ex Luc. 24 30. Vbi Chriſtus apparens duobus Diſcipulis in Emmaus, & accumbens accepit panem, & benedixit, & dedit eis: quo facto, aperti ſunt oculi eorum, & evanuit ex oculis, &c. [*Hence doth Bellarmine conclude thus:*] Oſtendit hoc exemplum, quòd minimè exiſtimandum ſit, fuiſſe imperatum omnibus illius uſum in utraque ſpecie. *Bellar. l.* 4. *de Euch. cap.* 24 §. Rurſus. *So alſo Ruffenſis, and others.* (*) *Maſter Brerely Liturg. Tract.* 4. §. 3. *pag.* 402.

CHALLENGE.

THis Argument is ſtill inculcated, almoſt, by every Romaniſt, in defence of the Romiſh Cuſtome of but in one kinde, notwithſtanding it be twice rotten. Firſt, in the Root and Antecedent. For although Chriſt here had begun the Celebration of the Euchariſt, yet doth it not appeare that he did now perfect it, in diſtributing either kinde to his Diſciples; *Nor is this likely*, ſaith your (u) *Ianſenius*. And it is dead-rotten alſo in the branch and Conſequence thereof, becauſe that this Act of Chriſt in *Emmaus* is not to bee urged, as an Example to be imitated in the Church; which is demonſtrable by an acknowledgment,

(u) Chriſtum hanc Euchariſtiam porrexiſſe, ſententia eſt incerta, & non veriſimilis, *Ianſen. Concord. c.* 126 *p.* 1070.

(x) Reſpondendum eſt eam actionem eſſe illis ipſis imperatam, per illa verba [Hoc facite.] Hoc ipſo enim quod juſſi ſunt conſecrare ſub ſpecie panis, conſequenter intelligi debet, eos juſſos eſſe conſecrare ſub ſpecie vini. Nam hoc exigit neceſſariò natura Sacrificij, & Sacramenti: ſi enim una ſpecies abſque altera conficiatur, ſacrilegium committitur. Quamobrem in Conc. Trident. abſolutè dicitur, Sacerdotes juſſos eſſe offerre utramque ſpeciem illis verbis [Hoc facite in commemorationem meam.] Quæ forma verborum ſolùm uſurpata fuit à Chriſto circa panem. *Valent. Ieſ. de uſu Euchariſt. c. 3. §.* Reſpondendum. ❖ *The words of the Synod. Seſſ 22. cap 1.* Corpus & ſanguinem ſuum ſub ſpeciebus panis & vini obtulit, ac ſub earundem rerum ſymbolis Apoſtolos quos tunc novi Teſtamenti ſacerdotes conſtituebat, ut ſumerent, tradidit eiſdem, eorumque in ſacerdotio ſucceſſoribus, ut offerrent, præcepit per illa verba, [Hoc facite in memoriam mei.] ❖ * *Liturg. Tract. 4. §. 2. pag. 401.*

ledgment of your Ieſuite (*) *Valentia*. As for example. *The Councel of Trent* hath defined that the *Prieſt*, in Conſecrating, is cõmanded by Chriſt his Inſtitution to conſecrate in both kinds; *Becauſe this* (ſaith your Ieſuite) *both the nature of the Sacrifice and Sacrament doth exact*: but by what words of Command? namely (for ſo he ſaith) *by theſe words*, [*Do this as often, &c.*] Accordingly your Objectour * Maſter *Brerely* (as if hee had meant purpoſely to confute, and confound himſelfe) *The reaſon why the Prieſt receiveth both kinds, is, becauſe hee is to repreſent the Sacrifice of Chriſt upon the Croſſe.* But *Bread* cannot *repreſent Chriſt dead*, without ſome ſigne of Bloud.

❖ Your Scottiſh Ieſuite will prompt your Engliſh Prieſt, to ſay, that there may be a (4) *Perfect commemoration of Chriſts death by conſecration of but one kinde: and that Chriſt did not command the Conſecration of Both, as neceſſary.* This hee fetcheth from the former Example of Chriſt at *Emmaus*; whom notwithſtanding your Ieſuite (5) *Vaſquez* (if peradventure hee cannot reforme) will ſurely refute, even from your owne Romiſh Principle, which teacheth that the *Sacrifice of the Maſſe is an unbloudy Sacrifice in it ſelfe*, yet *Commemorative and Repreſentative of Chriſts death and Paſſion*; *which was by the Effuſion and Separation of Bloud from his Body. But this* (ſaith he) *cannot be repreſented but by one kinde.* And thereupon hee Concludeth that *Chriſt inſtituted the Conſecration of this Sacrament in Both kindes.*

If then, becauſe Chriſt miniſtred it not in Both kindes in *Emmaus*, it ſhall be lawfull for the Church to imitate him in that manner of Diſtribution of this Sacrament, it muſt as equally follow, that becauſe hee is not found there to have Conſecrated in both kindes, it may be lawfull for your Conſecrating Prieſt ſo to do; not onely contrarie to your now *Romane* Cuſtome, but alſo (in the judgement of the Councell of *Trent*) contrary to the *Command of Chriſt*, as * hath beene confeſſed. Twice miſerable therefore is the darkneſſe of your Diſputers, Firſt, not to ſee the Inconſequence of this Objection: and next

(4) *Iac. Gordon. Scotus Ieſ. lib. Contro. 8. cap 4.* In conſecratione et ſumptione unius ſpeciei eſt perfecta memoria mortis Chriſti —— quæ imperfecta dici poteſt integraliter, ſed non eſſentialiter. *Num. 19.* Nec videtur neceſſario colligi, quòd obligatur ſacerdos conſecrare vinum —— *Num. 21.* Fecit Chriſtus in Emmaus cùm unicam ſpeciem conſecrârat, fecit id quod abſolutè præceperat.

(5) *Vaſques Ieſ. in 3. Thom. Diſp. 222. cap 4. per totum.* Repræſentatio mortis Chriſti in ipſa conſecratione hujus Sacramenti, non debet corpus ſinè ſanguine conſecrari. —Celebratio hujus Sacramẽti eſt imago quædam Repræſentationis Chriſti—*Rat 1.* Quiâ probatur hoc ſacrificium non in conſecratione unius ſpeciei, ſed utriuſq; fuiſſe à Chriſto inſtitutum; quiâ alioqui ubi duæ eſſent Conſecrationes, duo eſſent ſacrificia in Miſſa. —— Altera, quiâ per alterius tantum ſpeciei conſecrationem non poteſt mors Chriſti commodè repræſentari —— quia neutra ſpecies ſolâ habet analogiam, ſimilitudinem, aut proportionem cum morte Chriſti prout contigit, nempè per effuſionem ſanguinis ex vulneribus. Vnde rectè ſequitur, unâ tantùm ſpeciei conſecrationem, pro ſacrificio Chriſti cruento, non fuiſſe à Chriſto inſtitutam.

* *See above. See alſo hereafter Sect. 6.*

not

not to remember that common Principle, to wit, *Extraordinary Acts* (such as this was) *are not to be Rules for ordinary Duties.*

✠ Wherein, that the Vnconscionableness of all your Objectors may be made more transparent, We adde out of your Schooles, that Christs Acts of *Excellencie*, (that is, which are proper to his owne Soveraignty) are neither *Dispensable*, nor *Imitable*. And such was this his abrupt not-dispensing of Both kinds unto his Disciples. Say, Father *Vasquez*, is not this most true? (6) *Christ* (saith this Iesuite) *now at Emmaus consecrated but in one kinde, by his Supreme authority; so proper to Christ, that the Pope himselfe cannot dispence with any Priest, that he should not consecrate in Both.* So he. With what Conscience then could your Objectors urge this Example of Christ, for the Priests administring the Sacrament but in *One kinde*, which they themselves did see could not justifie either your *Priests*, or *Popes*, consecrating but in *One kinde*? ✠

(6) *Vasquez. Iesuit. in 3. Thom. Disp. 223. cap. 3.* Supremâ authoritate coram Discipulis in castello Emmâus alterâ tantùm speciem consecravit.——quod quidem eo tempore fieri maximè expediebat, cùm statim in fractione panis agnitus est.—— Non possit Pontifex hanc obligationem Sacerdotibus relaxare.

A Second Challenge.

VVEe conclude. You have seene, by the testimonies of *Cyprian*, and *Pope Iulius*, that it was good Divinity, in their dayes, to argue from the *Example of Christ his Institution* negatively; by rejecting such Acts, and accounting them as contrarie to the Institution of Christ, which accord not with his *Example*, and which are not comprized within the Canon of Christ his [*Hoc facite.*] Which kinde of Reasoning, at this day, is hissed at in your Romish Schooles. What need many words? *O tempora!*

Our third Comparison, is, by conferring Apostolicall Practice *with contrary Practice.*

Sect. IV.

Saint *Paul* having more speciall occasion to handle this point, than any other of the Apostles, may worthily be admitted to resolve us in the name of all the Rest. Hee Catechizing the *Corinthians*, concerning the true use of the Eucharist, recordeth the first Institution, thus: * *I have received of the Lord that which I deliver unto you, that the Lord Iesus, &c.* And, after his Recitall of the Institution of Christ, hee himselfe addeth [* *As often as you eate of this Bread, and drinke of this Cup, you shew the Lords death untill hee come againe.* * *Let therefore a man examine himselfe, and so eate of this Bread, and drinke of this Cup.*] From this wee seeke a Proofe both of the Apostolicall Practice, in the use of Both kindes, in this Sacrament; and of our duty in

(*) 1. Cor. 11. 23.

(*) Ibid. Vers. 26.

(*) Ibid. Vers. 28.

obſerving the ſame. But we may ſpare our paines of proving the uſe of Both kindes in the Church of *Corinth*, becauſe (as your Cardinall *Tolet* confeſſeth) *There is no controverſie thereof.*

(a) Antiqua Conſuetudo temporibus Apoſtolorum fuit in Eccleſia, ſub utraque ſpecie communicandi. In hac aſſertione nulla eſt Controverſia. *Tolet. Ieſ in Ioh. 6. pag 602. So Ecchius Hom. 36.* Nullum inficiari poſſe, Paulum hoc præcipiſſe Corinthijs.

As for the Proofe of our neceſſary Conformity, wee have the ſame Reaſons, wherewith the Apoſtle perſwadeth thereunto, [*That* (ſaith he) *which I have received of the Lord, I deliver unto you, that Ieſus, &c.*] Thereby applying the Example of Chriſt his Inſtitution for a Rule of their Practice: which this conjunctive Particle of *Eating* [AND] *Drinking*; *To Eate* [AND] *Drinke*, five times ſo coupled in this Epiſtle, do plainly declare.

But you tell us, that in this place the Conjunctive [AND] is put for a Disjunctive, *Or*, thereby to teach the *Church a liberty to chooſe whether they ſhall eate or Drinke:* notwithſtanding, you your ſelves have confeſſed that Chriſt ſpake abſolutely, and without Condition, of the *Bread, Take, Eate, Do this.* And againe, 1 *Cor.* 11. 24. [ὡσαύτως καὶ, *And in like manner the Cup.*] It is an AND Conjunctive, queſtionleſſe. For ſeeing it cannot be denyed, that the Apoſtles Practice was both *Eating* and *Drinking* conjunctively, it is not likely or credible that the ſenſe of his words ſhould be diſcretive; becauſe this had beene, in words, to have contradicted his owne practice. Maſter *Brerely* oppoſeth, viz. *The Apoſtle in the ſame Chapter ſaith v. 20 Hee that eateth and drinketh unworthily, eateth and drinketh judgement; alſo he ſaith verſ. 27. whoſoever eateth this Bread, and drinketh this Cup unworthily, &c.* So he.

It is not to be denyed but that [AND] is often uſed in Scripture for, [*Or:*] but Maſter *Brerely* his notions, as commonly elſe-where, ſo here alſo are too confuſed, by not diſtinguiſhing the divers uſe of [AND] namely, in Precepts, and Exhortations to an Act, from AND, in denunciation of judgement, in caſe of Tranſgreſſion. As for example, The Precept is, *Honour thy father, And thy mother,* (*Exod.* 20.) here [AND] muſt needs be copulative, becauſe of the Obligation of Precept of *honouring Both.* But the denunciation againſt the Tranſgreſſour, if it ſtood (as Maſter (7) *Brerely* objecteth, feigning a falſe Text contrary both to the Originall, and vulgar Latine Tranſlation) thus, *Hee that ſhall ſtrike his father, And mother, ſhall die:* the particle [AND] muſt needs be taken disjunctively for, *Or*, (as indeed it is expreſſed in the Text) becauſe the Tranſgreſſion of either parts of a Commandement inferreth an obligation of guilt and judgement, as any man of ſenſe may perceive.

(7) *Mr. Brereley in his Lit. Tract. 4. §. 7.* Vſual it is in Scripture to uſe the Conjunctive, ET, *And*, for the Disjunctive. So it is ſayd, he that ſhall ſtrike his Father and Mother, ſhall die. *When as both the Originall, the Roman Vulgar, and our Tranſlations have it* (OR.)

Againſt this, albeit ſo evident a Truth, your Doctors will have ſomething to object, or elſe it will go hard; even forſooth the contrarie practice of the Apoſtles, *Act.* 2. 42 where wee read of the faithfull aſſembled and *Continuing together in fellowſhip,*

ship, and in breaking of bread, and in prayers; because there is but mention onely of one kinde, which is *Bread*: whence they inferre a no-necessity of using the *Cup*. So your (b) Cardinall *Bellarmine*. And to answer, that this ministration of the *Cup* is *understood by a figure Synechdoche*, is an *Answer onely imaginary and groundlesse*, saith Master *Brerely*.

But are they yet to learne that which every man knoweth, and your owne Iesuites have taught? that there is no *Tropo* more familiar in Scripture than this *Synechdoche* of taking a part for the whole? Or could they not discerne thus much in the same Chapter, ver. 16. where it is sayd, *They brake bread through every house*; Wherein (as your Iesuite *Lorinus* teacheth) *there is not meant the Eucharist, but common foode*? Whereby you cannot but understand implied, in their breaking of bread, their mutuall drinking together also. And yet in the like words spoken of the *Eucharist*, *verse* 42. [*They continued together in breaking of Bread*] you exclude the participation of the *Cup*. What shall wee say? was your spirituall appetite weaker than your corporall, in reading these two Texts, wherein is mentioned onely *Bread*, that you could discerne but halfe refection in the *Eucharist*, and an whole in their bodily repast?

Not to trouble you with the repeating of Some few Scriptures, among many, wherein the word *Bread*, alone doth by a *Senechdoche* necessarily imply a perfect and full Refection; else men (you know) should be stemmed, who should have *Bread* onely, without *Drinke*.

Besides, any man may guesse what spirit it savoureth of, that (in paralleling the authority of your Church with the authority of the Apostles) your Iesuites doe resolve, that although the Apostles had constituted the Custome of Receiving in both kindes, (d) *Nevertheless* (say they) *the Church of Rome, and Pope thereof, having the same authoritie with Saint Paul, may abrogate it upon just Cause*. And yet hardly can you allege any *Cause*, for abrogation of that Practice, which Saint *Paul* might not have assumed in his time.

(b) Act 2. Ita describitur communicatio Eucharistiæ [Erat enim perseverantes in doctrina Apostolorum, & communicatione fractionis panis, & Orationibus.] Quo in loco negari non potest, quin agatur de Eucharistia. Apostoli igitur in utraq; specie consecrabant: sed populis in una specie ministrabant. *Bellar. l. 4 de Euch. c. 24. p. 64.*

* *Liturg. Tract. 4. § 3. pag 403.*

(c) Existimo de Eucharistia non esse Sermonem, quoniam de illo superius paulò Sermo habitus est. *Loria. Iesu. in cund. loc. And Cajetan. Card.* Fiebat distributio panis, ita quod accipiebant cibus erat. *Comment. in eund. loc.*

* *Matth. 15. The Disciples are accused for eating bread with unwashed hands; Mark. 3. They had no leisure so much as to eat bread. Luk. 11. Christ is to the Pharisee himself eate bread. 2. Thess. 3. We have not eaten our bread freely, &c.*

(d) Si dicerentur hunc ritum ab Apostolis fuisse traditum, cum tamen meritò possimus dicere, potuisse illum mutare, qui Ecclesia habet eúdem spiritum, & eandem auctoritatem cum Paulo. *Salmeron. Iesu. Tom. 9. Tract. 34. p. 277. Eodem modo Vasquez Iesu. in 3. Thom. Disp. 215. 216.* Nihilo minus Ecclesia & summus Pontifex poterit illud justis de causis abrogare; licet concederemus præceptum hoc fuisse Apostolicum.

CHALLENGE.

O *Frustrà susceptos Labores nostros*! may wee say; for to what end is it for us to prove an Apostolicall Practice, or Precept for Both kinds, when your Objectors are ready with the onely names of *Pope and Church of Rome* to stoppe the mouthes not onely of Vs *Heretikes* (as you call us) but even of Saint *Paul* himselfe, and of the other *Apostles*, yea, and of Saint *Peter* too?

By which Anſwere notwithſtanding you may perceive how little Saint *Paul* doth favour your cauſe, by whoſe Doctrine the Advocates for your Church are driven to theſe ſtraits: but more principally if you call to remembrance, that our Argument is taken from the Apoſtles Doctrine and Practice, as it was grounded by S^t. *Paul* himſelfe upon the Doctrine and Precept of Chriſt. Thus, when wee appeale unto the Apoſtles Tradition, you, by oppoſing, *Thinke your ſelves wiſer than the Apoſtles*: which *Irenæus* will tell you was the very garbe of old (c) *Heretikes*.

Our fourth and fift Compariſons are of Primitive Cuſtome *with the contrary Cuſtome, in reſpect both of the* Antiquitie *and* Vniverſalitie *thereof.*

Sect. V.

BEfore wee ſhall ſay any thing our ſelves of the Primitive Cuſtome, in uſing Both kinds in the adminiſtration of this Sacrament, and the extent thereof, both in the longitude of Continuance, and latitude of Vniverſality, wee are ready to heare how farre your owne Doctors will yeeld unto us, in both theſe points, touching the publike uſe of Both kinds. Wherfore, hearken but unto the *Marginals*, and you ſhall finde your Ieſuites, with others, uttering theſe voyces: (f) *Wee muſt confeſſe, Wee doe confeſſe; yea, Wee doe ingennously confeſſe a Cuſtome of both kinds (aſwell to the Laicks as Prieſts) to have beene in the Primitive Church moſt frequent and generall: as is proved by the ancient Fathers both Greeke and Latine, among whom are Leo and Gregorie* (both) *Popes of Rome; yea and univerſall alſo for a long time, continuing a thouſand yeares in the Church of Rome, and in the Greeke Church unto this day.* So they.

Where wee ſee both the Antiquity and Vniverſality thereof to the full, which it were eaſie for us to have ſhewne *Gradatim*, deſcending downe from the firſt Age unto the twelfth; but that when wee have as much confeſſed as neede be proved, it might

(c) Cùm ad eam Traditionem, quæ ab Apoſtolis, provocamus eos, dicentes ſe Apoſtolis exiſtentes ſuperiores, ſinceram invenîſſe veritatem. *Iren. lib. 3. adverſ. Hæreſ. cap. 2.*

(f) Olim per multa ſecula ſub utraq; ſpecie porrigebatur Laicis, ut ex multorum Sanctorum ſcriptis didicimus. *Alfonſ. à Caſtro in hac ipſa controverſia, pag. 158.* Vſus utriuſq; ſpeciei à primitiva Eccleſia comprobatus fuit: in poſteriori etiam Eccleſia multi Latini et Occidentales illum retinuerunt. Græci quoq; hodiè & Orientales licitè & ſanctè, quod ad ipſum ritum attinet, eum obſervant. *Salmeron. Ieſ. Tom. 9. Tract. 37. pag. 308.* Minimè negamus quin utraque ſpecies frequentiſſimè olim etiam adminiſtrata fuerit, ut apparet ex Paulo, Athanaſio, Cyprian. Hier. Leone, & Hiſt. Tripart. ex Greg. & paſſim ex alijs veterum Teſtimonijs: itemq; ex D. Thoma, qui etiam ſuo tempore in aliquibus Eccleſijs adminiſtratum Calicem fuiſſe ſignificat. *Valent. Ieſ. de uſu Euch. cap. 8 §.* Alioqui *pag. 496.* Ingenuè tamen & apertè confitemur, morem generalem extitiſſe communicandi etiam Laicis ſub utraq; ſpecie, ſicut hodiè fit apud Græcos, & olim erat in more poſitum apud Corinthios, & in Africa. De quo more loquitur Cyprian. Athanaſ. Dionyſ. Etiam probatur ex Eccleſia Latina, atq; in hunc uſum erant olim Calices miniſteriales, & pateræ ad differentiam calicum & paterarum, in quibus Sacerdotes offerebant. *Salmeron. Tom. 9. quo ſup. Tract. 35. §.* Ingenuè *p. 294. B.* Gregorius, & Sexcenta hujuſmodi proferri poſſent —— Vſus utriuſq; ſpeciei à Chriſto & Apoſtolis, & à Primitiva Eccleſia, qui illum uſurpârunt, comprobatus fuit. In poſteriori etiam Eccleſia multi Latini & Occidentales illum retinuerunt: Græci quoq; hodiè. *Salmeron. ib. Tract. 37. §* Deinde. Satis compertum eſt, univerſalem Eccleſiam Chriſti in hunc uſq; diem, Occidentalem ſeu Romanam mille annis à Chriſto, in ſolenni præſertim & ordinaria hujus Sacramenti diſpenſatione, utramvis panis & vini ſpeciem omnibus Chriſti membris exhibuiſſe. *Caſſand. Conſult. pag 166. 167.* [*And leſt any doubt ſhould be made of Gregory the firſt Pope of that name, his teſtimony is cited in Gratian, among the popes Decrees.* De Conſecrat. Dist. 2. Quid ſit ſanguis. Sanguis in ora fidelium funditur.]

be

be judged to bee but an importunate diligence and Curiositie to labour any further. Nevertheleſſe, if peradventure any ſhould deſire to ſee one or two Teſtimonies for the laſt Age, hee may ſatisfie himſelfe in the (g) *Margent* at the firſt ſight.

(g) *Bern. Serm. 3. de ram's palmarum, de Sacrament. corp. & ſanguinis Dom.* —— Nemo eſt qui neſciat hanc tàm ſingularem alimoniam eâ primâ die *(viz. paſſionis)* exhibuiſſe & commendaſſe, & in ſui veram deinceps frequentari. *Algerus lib. 2. c. 8. de Sacram.* Iſte mos inolevit in Eccleſia ab ipſo Chriſto, ut corpus ſuum & ſanguinem divinùm conſecravit & dedit. *Vide etiam Rupertum de div. offic. lib. 6. cap. 13.*

The Romiſh Objections, concerning Primitive Cuſtome.

Divers Objections are urged on your ſide, to abate ſomething of the Vniverſality of the Cuſtome of *both kindes*, which we defend; but if they ſhall not ſeeke to decline the Queſtion, and to rove about, as it were, at unſet markes, their Arguments are but as ſo many Bolts ſhot altogether in vaine. For our defence is only this, that in the publike ſolemnization and Celebration of this Sacrament, in an Aſſembly of Chriſtians freely met to communicate, no one example can bee ſhewne in all Antiquity, throughout the Catholike Church of Chriſt, for the ſpace of a thouſand yeares, inhibiting either Prieſt, or Laick, from Communicating in both kindes, who was duly prepared to receive the Sacrament. As for the examples which you uſually object, they are of no force at all, being (h) proved to be either private, or illegitimate, or falſe, reſpectively. Hitherto of the Primitive Cuſtome.

(h) *Ob:* Conſuetudinem Euchariſtiam domum deferendi, &c. *Sol.* [*By reaſon of perſecution, and the paucity of Miniſters: but afterwards abolished by the Church: as was the miniſtration thereof to Infants.*] *Ob:* Communio olim Laicis data in pœnam gravis delicti. *Bellar. lib. 4 de Euch. cap. 24. Sol.* [*As if the puniſhment of the Laicks Communion could ſignifie partaking in one kind.*] *which is confuted by Durant. lib. 2. de Ritib. cap. 55.* Nonnulli crediderunt Laicam Communionem appellatam, quòd ſub unica ſpecie etiam Clerici, imò Sacerdotes ipſi non conficientes cõmunicant, nunc ſub una ſpecie. Quare verius eſt, Laicam communionem dictam, quia extra ſacrationem locum, ubi Sacrificium fit, ubi Sacerdos conficiens, tùm Miniſtri cõ municabant. *And by Pamelius in Cyprian. Epiſt. 152.* Laicum communicare, nihil aliud eſt quàm inter Laicos, i. e. extrà cancellos —— hoc eſt, extra chorum, ut hodiè loquimur. *Lorinus Ieſ. in Act. 2.* Reverà diſtinctio non in ſpecie utraq; et una eſſe videtur; quoniam utraq; ſpecies concedebatur *(nempe Laicis)* ſed in deſtinato loco, ſeparato pro Clericis. [*And there were two puniſhments of Prieſts anciently, καθαιρεσθαι*, privari Clericatus honore, et *ἀποβαλλεσθαι*, Excommunicari.] ◆ *Tena and Gabriel Epiſc. Albiſpinæ l. 1. Obſervat. Sacr. 3. Confuting Bellar. by name:* Si opinio Bellarmini probabilitate niteretur, Canones illam non prætermiſſuri erant, quandoquidem Laici illis temporibus ſub utraq; ſpecie communicabant. ◆ *Ob:* Ritus erat, ut Communio præſanctificatorum eſſet ſub una ſpecie, die Paraſcevis, corpus ſine ſpecie ſanguinis. *Sol.* [*The word it ſelfe being in the Plurall, τὰ προηγιασμένα, præſanctificata, confuteth this Objection, and ſo doe the Liturgies.*] (i) In Conc. Conſtant. de uſu unius ſpeciei. Cum hujuſmodi conſuetudo ab Eccleſia & ſanctis patribus rationabiliter introducta, & hactenus diutiſſime obſervata ſit, habenda eſt pro lege. *Eodem modo Conc. Baſil. penè eiſdem verbis:* Deinde latam legem quamplurimis retrò annis Conſuetudo jucundiſſimâ effecerat. *Gaſp. Cardillus apud Act. Conc. Trident. p. 220. 221. 223.* (k) Secundùm certum eſt, Eccleſiam præſentem, & quæ illam præceſſit per trecentos aut ducentos annos, Laicos ſub altera ſpecie in multis Eccleſijs communicare conſueviſſe; ut docet S. Thom. in Ioh. his verbis, Secundum antiquæ Eccleſiæ conſuetudinem omnes ſicut communicabant, corpore, ità & ſanguine: quod etiam adhuc in quibuſdam Eccleſijs ſervatur, ubi etiam Miniſtri altaris continuò & corpore & ſanguine communicabant. *Salmeron. Ieſ. Tom 9. Tract. 35. §. Secundum certum. pag. 254.*

Notwithſtanding all this, will your *Romane Church* boaſt of her contrary Cuſtome of after-times, telling us, in her *Councels*, that her Cuſtome of adminiſtring the Euchariſt but in one kinde is rightly obſerved, as a *Cuſtome*, which hath beene [*Diutiſſimè obſervata,*] that is, *of very long continuance. Many yeares by-paſſed*, ſaith (i) your *Villalpandus*. But moſt preciſely your Ieſuite (k) *Salmeron: It is certaine* (ſaith he) *that the Church, for theſe three or two hunded yeares, hath uſed to communicate to the Laity under one kinde.* So they.

CHALLENGE.

NOw after that wee have proved, out of your owne Confessions, the length of the Custome of Both kindes to have beene in the Continuance above a thousand yeares, after the first Institution of this Sacrament; and for largenesse thereof, in an universall consent thereunto, without any exception by any example ordinary, publike, and legitimate; and that you have heard also even the Fathers of your Church opposing against it a contrarie custome not above the Compasse of *three hundred yeares*, and yet to call it [*Diutissima*] *A Custome of longest continuance*; what Tergiversation could be more shamefull? But enough of this point. In the next place, because the same your Councel hath told us, that your contrary Custome was brought in [*Rationabiliter,*] *with good Reason*, wee are forth-with to discusse the *Reasons* therof.

Our sixt Comparison is of Reasons, *for the Use of* Both kindes, *collated with Reasons objected to the contrary.*

SECT. VI.

A Sacrament (according to the common definition) is a *Visible signe of an invisible Grace*; and so farre is a Signe true and perfect, as it doth fully represent the things that are ordained to be signified thereby: *Signification* being the very proper nature and end of a Signe, as well in sacred, as in prophane Rites. Come now and let us industriously and calmly debate this matter, which wee have in hand, both in respect of the thing signified (which is the Sacrament, or spirituall Object) as of the party Communicating, who is the Subject thereof.

Our first Reason is taken from the due Perfection *of this* Sacrament, *which must necessarily be in Both kindes.*

The things Spirituall (as all Christians professe) are the *Body* and *Blood of Christ*, which are signified in the *Sacrament of Bread and wine*; These two then are not two Sacraments, but one Sacrament formally, (as you* know) which therfore ought to be performed in Both, or else the Act will be a Sacrilegious dismembring of the Sacrament of Christ. This shall we easily

(*) *See afterwards at the letter* (m.)

prove

prove from the Principles and Confessions of your owne Schooles. Your Church professeth to celebrate the Eucharist, both as it is a *Sacrifice*, and as it is a *Sacrament*. As you hold it to be a Sacrifice, you generally teach that *Both kinds are necessarily to be received of the Priest, because they both belong to the Essence thereof.* So your (l) Cardinall. Consult with your (m) *Aquinas*, your Iesuites *Valentia*, and *Vasquez*, and they will say as much in behalfe of the *Eucharist*, as it is a *Sacrament*; their reason is, *Because both kindes, making but one Sacrament, ought to be celebrated perfectly, and therefore is the Priest bound to consecrate this Sacrament in both kindes by that command of Christ, saying,* [*Do this:*] *nor can this be omitted without Sacrilege.* So they.

If such be the necessity of consecrating in both kindes, under the hand of the Priest, then lieth the same obligation upon the Church likewise, for distributing it in both kindes unto the people, to whom it is to be administred, *in token of Christ his Passion* for them applicatorily, both in his *Body and Bloud:* but the *Bread* only can no more represent the *Blood* of Christ in the mouthes of people, in the eating thereof, than it can by *Consecrating* it in the hands of the *Priest*: and consequently the dismembring thereof, as you do, must necessarily condemne both *Priest* and *People*. A Consequence, which your figment of * *Concomitancie* cannot possibly avoid.

(l) Sed nos nullam scimus Sacramenti mutilationem, neq; partem dimidiam Laicis esse substractam, siquidem duæ species requiruntur necessariò ad Sacrificium, sed ad essentiam Sacramenti quælibet ex duobus sufficit.——Proinde Sacramentum sub specie panis est verum & integrum Sacramentum, quandò sumitur per modum unius refectionis. *Bellar. Apol. con. Præfat. Monit. pag.* 102. *And Alfons. à Castro de hac Controv. pag.* 157. Sacerdos hac lege devinctus est, ut quotiescunq; celebret, nec panem sine vino, nec vinum absque pane consecrari faciat: quoniam etsi integer Christus sub qualibet specie lateat, non tamen quælibet species totum Christum significat, sed panis solam carnem significat, species vini solum sanguinem repræsentat, illiusque solius memoriam gerit. (m) Vnum dicitur quod est perfectum: sic cùm dicitur una domus, unus homo. Est autem unum in perfectione, ad cujus integritatem concurrunt omnia quæ requiruntur. *Aquin. part.* 3. *qu.* 73. *Art.* 12. Ex parte Sacramenti convenit, ut utrumq; sumatur, scilicet corpus & sanguis, quòd in utroque consistit perfectio Sacramenti. *Idem ibid. quæst.* 80. *Art.* 2. Etenim obligatio perficiendi istud Sacramentum illi solùm ex natura rei, id est, spectatâ Sacramenti dignitate, incumbit, qui illud etiam conficit: debet enim is, quandoquidem rem tam divinam facit, non utcunque facere. Itaq; tenetur inprimis utramque speciem consecrare, tùm ut huic Sacramento omnis perfectio sua substantialis, etiam quoad rationem individuam, constet. *Valent. Iesuit. de usu Eucharistiæ, cap.* 6. §. Etenim. *pag.* 492. Respondendum est, eam actionem esse illis ipsis imperatam per illa verba [Hoc facite, &c.] *See above Sect.* 3. *at* (g) *where Vasquez the Iesuit is cited in* 3. *Thom. Disput.* 215. (*) *See hereafterr, Sect.* 8.

A Corroboration of the same Reason, against the Sacrilegious dismembring *of this Sacrament, by the Testimony of* Pope Gelasius; *and a Vindication of* Doctor Morton *from the Traducement of other your Priests and Iesuites.*

Sect. VII.

THe *Hereticall Manichees* forbare the use of the *Cup* in this Sacrament, in an opinion, *that wine was not created by God, but by some evill spirit*; whom *Pope Gelasius* did therefore condemne by his publike Decree: which Hereticall opinion (as once I[a] said) cannot justly be imputed unto the *Church of Rome*, in her manner of abstaining from the *Cup* in the Eucharist. This Saying,

(n) *Appeal. lib.* 2. *Chap.* 1. *pag.* 143.

(o) *In his Anſwer to his Majeſtie.*

Saying (o) *Maſter Fiſher* the Ieſuite, of late, thought good to pervert to his owne uſe, thus. *The Crime wherewith ſome Proteſtants charge us, that our receiving under the ſole forme of Bread is to jump in the opinion of the Manichees, wee may (as* Doctour Morton *confeſſeth) reject as injurious, ſaying with him, that it was not the Manichees abſtinence from wine, but the reaſon of their forbearance that was judged Hereticall.* So hee. But this mans march is but ſlow.

(p) *In his Booke of the Liturgie of the Maſſe, Tract. 4. §. 4. pag. 407.*

Maſter Brerely, a Romiſh Prieſt, one well eſteemed among you, for his exceeding labour and paines in defending the Romiſh Cauſe, to his power, by his many Bookes, almoſt in every particular, commeth on more roundly, as followeth: *Doctor Morton himſelfe* (ſaith he) *ſhall plead in our behalfe, who ſaith that the Manichees did heretically celebrate the Euchariſt onely in one kind, in an opinion that wine was not created by God, but by ſome evill ſpirit, and were therefore anciently condemned for Heretiques: but the Romaniſts are not to bee accuſed of this hereſie of the Manichees, in their not diſtributing of both elements of bread and wine. And to object this againſt that Church were an accuſation injurious, for it was not the Manichees abſtinence from wine, but their reaſon thereof which made them hereticall,* ſaid hee. So your Prieſt; yet what of all this? *So clearely doth Doctor Morton* (ſaith hee) *cleare us from the foule and falſe imputation urged againſt us by Doctor Whitaker, who noted the Adminiſtration but in one kind, now uſed by the Romiſh Church, to have had it's originall from the Manichees: and ſo clearely doth hee contradict both Maſter Whitaker and himſelfe, in one place accuſing us, in another excuſing us, in one and the ſame Reſpect: of which foule fault of Contradiction in ſo great a Rabbin when he cleareth himſelfe, inſtead of being Biſhop of Litchfield, hee ſhall bee unto mee ever Magnus Apollo.* Thus farre Maſter *Brerely*. Alas! what will become of the *Doctor*, being as you ſee, thus fiercely aſſaulted by two at once, one a Ieſuite, the other a Romiſh Prieſt, both conſpiring together to make the *Doctor* ridiculous?

CHALLENGE,

IT is now about twenty yeeres ſince the ſayd Doctor (in Confutation of a booke of Maſter *Brerelyes*, intituled an *Apologie*) publiſhed a Treatiſe, called the *Proteſtants Appeale*, wherein were diſcovered many hundred of Maſter *Brerelyes* Ignorances, Falſities, and Abſurdities: who ever ſince hath had Maſter *Parſon's itch*, (as hee himſelfe called his owne humour) which received a Salve that might have cured him of that itch, to bee medling with the ſame *Doctor*. Yet the only Exception, which hath ſince come to this *Doctor's* eares from your

your ſide, is this now objected point, concerning the *Manichees*: whereupon you have heard them both ſo urgently, and boaſtingly inſiſt: and not ſo onely, but they have alſo divulged this pretended *Contradiction* in many Countries of this Kingdome, to his reproach. Will you be ſo kinde, as but to heare an Anſwer, and then either wonder at, or hiſſe, or applaude, or him, or them, as you ſhall *find juſt Cauſe*.

Two things there were condemnable in the *Manichees*, one was their Act and Practice, in diſmembring the Sacrament, by not communicating in Both kinds: the other was their Opinion, which they held, for ſo doing; which was, as you have heard, an *Hereticall* Conceit, that *Wine was the Creature of the Devill*. Concerning this *Hereticall* opinion, no *Proteſtant* (ſayd Doctor *Morton*) doth charge the *Church of Rome*: but as for the Act of not-*Communicating* in Both kinds, (*r*) he called it *Sacrilegious*, and concluded the *Church of Rome*, in this reſpect, to bee as guilty of diſmembring the Sacrament, as were the *Manichees*. And both theſe hee hath done by the Authority of Pope (*s*) *Gelaſius*, who decreed, in condemning the *Manichees*. Firſt againſt their Opinion, ſaying, *Illis neſcio quâ ſuperſtitione docentur aſtringi, &c.* (That is) *They are intangled in a kinde of Superſtition*. Then, for the Act of refuſing the Cup, *Becauſe* (ſaith hee) *the dividing of the ſame Myſtery cannot be done without grievous Sacrilege, therefore let theſe Manichees either receive the whole Sacrament, or elſe let them be wholly excluded from receiving*. So *Gelaſius*.

Seeing then Doctor *Morton*, and all *Proteſtants*, *cleare the Church of Rome* from the imputation of the *Hereſie of the Manichees*, in reſpect of their opinion, and yet condemne them of the *Manichean Sacrilege*, in reſpect of the Act of diſmembring the Sacrament; with what ſpectacles (thinke you) did your Prieſt and Ieſuite reade that Anſwere of Doctor *Morton*, to collect from thence; either your *Churches* Iuſtification from a foule fault of *Sacrilege*, or elſe the Doctors foule *Contradiction to himſelfe*, and that clearely forſooth, in the *ſame reſpect?* who themſelves are now found to have beene ſo ſubtilly witleſſe, as not to diſcerne *Hereſie* from *Sacrilege*; an opinion from a fact; or a no-imputation of that, whereof neither *Doctor Whitaker*, nor any other *Proteſtant* ever accuſed them, from a practice condemned by a *Roman Pope* himſelfe. Take unto you a Similitude. A man being apprehended in the company of Traytors, upon ſuſpicion of Fellony, is fully and effectually proſecuted for Fellony onely; if one ſhould ſay of him, that he was not convicted or condemned of Treaſon, but of Fellony, were this either a Contradiction in the party ſpeaking, or a full Iuſtification of the party ſpoken of?

You are by this time (wee thinke) aſhamed of your Proctors, and of their ſcornefull inſultation upon the *Doctor*, in the ridiculous

(q) *Proteſtants Appeale lib. 2. chap. 4. Sect. 3.*

(r) *In the ſame Appeale, lib. 4. chap. 22. Sect. 10.*

(s) Comperimus quòd quidam, ſumpta tantummodò corporis ſacri portione, à Calice ſacri cruoris abſtinent: qui procul dubiò (quoniam neſcio quâ ſuperſtitione docentur aſtringi) aut Sacramenta integra percipiant, aut ab integris recedant, quia diviſio unius ejuſdemque myſterij ſine grandi ſacrilegio non poteſt provenire. *Gelaſ. apud Gratian. de Conſecrat. cap. Comperimus. D. 2.*

deuiſous tearmes of *Rabbin*, and *Magnus Apollo*: who willingly forbeareth, upon this Advantage, to recompence them with like ſcurrility, being deſirous to be onely *Great* in that, which is called *Magna eſt Veritas, & prævalet.*

By which Truth alſo is fully diſcovered the vanity of the Anſwer both of M. *Fiſher*, & of your Cardinall, ſaying, that *Gelaſius condemned only the Opinion of the Manichees*; which is ſo tranſparant a falſhood, as any one that hath but a glympſe of Reaſon may ſee through it, by the ſentence it ſelfe, as hath been proved.

Our ſecond Reaſon is in reſpect of the perfect Spirituall Refection, *repreſented by this Sacrament.*

SECT. VIII.

ANother Object, repreſented in this Sacrament, is the food of mans ſoule, in his faithfull receiving of the *Bodie and Blood of Chriſt*, which becauſe it is a perfect ſpirituall Refection, Chriſt would have it to be expreſſed both in *Eating* and *Drinking*, wherein conſiſteth the perfection of man's bodily ſuſtenance: and therefore are both neceſſarily to be uſed, by law of Analogie betweene the outward Signe, and the thing Signified thereby. Two of your (a) Ieſuites (from whom Maſter *Fiſher* hath learned his Anſwer) ſeeke to perſwade their Readers, that the Soules refection ſpirituall is ſufficiently ſignified in either kinde, whether in *Bread, or Wine*. But be it knowne unto you, that either all theſe have forgotten their *Catechiſme*, authorized by the Fathers of the *Councel of Trent*, and confirmed by Pope *Pius Quintus*, or elſe Thoſe their Catechiſts forgot themſelves in teaching, that (b) *This Sacrament was inſtituted ſo, that two ſeverall Conſecrations ſhould be uſed, one of Bread, and the other of the Cup; to the end, both that the Paſſion of Chriſt might be repreſented, wherein his Blood was ſeparated from his Body: and becauſe this Sacrament is ordained to nouriſh man's ſoule, it was therefore to be done by Eating and Drinking; in both which the perfect nouriſhment of mans naturall life doth conſiſt.*

Aquinas, and your Ieſuite *Valentia*, with others, are as expreſſe in this point, as they were in the former; who although they (as we alſo) hold that whole Chriſt is received in either kinde, (for Chriſt is not divided) yet do they (c) maintaine that *This Sacrament, as it is conformable both to Eating and Drinking, ſo doth*

(a) Nam in alterutra ſpecie ſive panis ſive vini ſignificatur ſufficienter refectio animæ. *Vellar. lib. 4. de Euchariſt. cap. 22. §. Vtraque. pag. 639. Sub utriuſ in ſpecie quidem vera ſignificatio refectionis ſpiritualis eſt — quia unam eandemque refectionis gratiam ſpiritualem ſignificat cibus & potus. Valent. quo ſup. de legit. uſu Euchariſt. pag. 491.*

(b) Optimè jure inſtitutum eſt, ut ſeparatim duæ conſecrationes fierent: primò enim ut Paſſio Domini, in qua ſanguis à corpore diviſus eſt, magis referatur —Deinde, maximè conſentaneum fuit, ut quoniam Sacramento, ad alendam animam, utendum nobis erat, tanquam cibus & potus inſtitueretur, ex quibus perfectum corporis alimentum conſtare, perſpicuum eſt. *Catechiſ. Rom. part. 2. de Euch. num. 29.* (c) Hoc Sacramentum ordinatur ad ſpiritualem refectionem, quæ conformatur corporali. Ad corporalem autem refectionem Duo requiruntur, ſcilicet cibus, qui eſt alimentum ſiccum, & potus, qui eſt alimentum humidum. Et etiam ad integritatem hujus Sacramenti duo concurrunt, ſcilicet, ſpiritualis cibus, & ſpiritualis potus, ſecundùm illud, Ioh. 6 [Caro mea verè eſt cibus] —— Ergò, hoc Sacramentum multo quidem eſt materialius, ſed unum formaliter & perfectivè. *Aquin. part. 3. queſt. 73. Art. 1.* Etſi negandum non eſt, quin ejus refectionis ſpiritualis vis & commoditas clarius utraque re ſimul, ſcilicet cibo & potu, atque adeò utraque ſpecie ſignificetur: ideò enim hoc Sacramentum, quod attinet eandem ad relationem individualem, perfectius eſt in utraque ſimul ſpecie, quàm in altera. *Greg. de Valent. de uſu tam Euchar. c. 9. Secundum. p. 491.* Hoc eſt convenientius uſui hujus Sacramenti, ut ſeorſim exhibeatur fidelibus corpus Chriſti in cibum, & ſanguis in potum. *Aquin. quo ſup. qu. 76. Art 2.*

doth

doth it by Both kindes, more perfectly expresse our ſpirituall nouriſhment by Christ: and therefore it is more convenient that both be exhibited to the faithfull ſeverally, as for Meate, and for drinke. So they. For although, in the Spirituall Receiving, *Eating* and *Drinking* are both one, even as the appetite of the Soule in hungring and thirſting is the ſame; as where it is written, *Matth.* 5. *Bleſſed are they that hunger and thirſt after righteouſneſſe, &c.* yet in this Sacramentall communicating with bodily inſtruments it is otherwiſe, as you know. (t) *The blood of Christ is not drunke in the forme of Bread, nor is his Body eaten as meate in the forme of Wine, becauſe the Body cannot be ſaid to be drunke, nor the blood to be eaten.* So your *Durand*, and ſo afterwards your * *Ianſenius*. ❧ Who alſo obſerveth that, concerning ſpirituall Repaſt, (u) *Christ ſaith, that by the onely act of Faith both hunger and thirſt is taken away: therefore wee are ſaid both to eat and drinke by the ſame and onely act of Faith.* ❧

Wherefore you, in with-holding the *Cup* from the *People*, do violate the Teſtament of Chriſt, who requireth in this a perfect repreſentation viſible of a compleate and a full Refection ſpirituall; which is ſufficient to condemne your Abuſe, whereby you alſo defraud God's people of their *Dimenſum*, ordained by Christ for their uſe. Concerning this ſecond, (x) Maſter *Fiſher* (one of the ſociety of Ieſuites) was taught to Anſwer; that the *Full cauſality* (as he ſaid) *and working of ſpirituall Effects of the ſoule cannot be a-wanting to the Sacrament under one kind; becauſe of Christ his aſſiſtance.* So he. We ſhould *aske*, whether a *greater Devotion*, and *a more plentifull Grace* are not to be eſteemed *ſpirituall Effects*, for the good of the Soule, which are (y) confeſſed to be enjoyed rather by *Communicating in Both kinds.*

❧ Will you have any more? know then that your Romane *Pope Clement* did abſolutely teach that *A greater augmentation of Grace is obtained by Communicating in Both.* Which was the Cauſe (ſaith your Ieſuite) that *Hee diſpenced with the King of England to participate in Both.* ❧ For conſider (we pray you) that the *Aſſiſtance of Christ* doth eſpecially concurre with his owne Ordinance, and therefore much rather where the forme of a Sacrament, ordained and inſtituted by himſelfe, is obſerved, then where it is (as of you) ſo notoriouſly perverted, and contemned. Yet becauſe you may think we reſt upon either our owne, or yet of other your Doctors Iudgement

(d) Sub ſpecie panis ſanguis ſit natur cum corpore, & ſub ſpecie vini ſit natur corpus cum ſanguine: nec ſanguis ſub ſpecie panis bibitur, nec corpus ſub ſpecie vini editur: quia ſicut nec corp⁹ bibitur, ita nec ſanguis comeditur. *Durand. Rationale. lib. 4 cap 42. pag. 316.*

(*) *See hereafter Sect 10*

(8) *Auſten. Conf. cap 59.* Dominus dicit, uno actu fidei famem tolli, & ſitim: ac proinde unico actu fidei dicitur manducare & bibere.

(x) *Anſwer to his Maieſtie.*

(y) Secundùm Alexandrum de Hales — Major fructus ex perceptione utriuſq; ſpeciei habetur. *Salmeron. Teſt. Tom. 9. Tract. 37.* § Neque bene *p 305.* Per accidens autem non eſt dubium quin uſus utriuſque ſpeciei poſſit eſſe fructuoſior, eò quod poteſt majorem devotionem commovere in percipiente. Vndè fiat, ut propter majorem diſpoſitionem conſequatur ille veriorem gratiam ex Sacramento. *Valent. teſt. ibid. pag. 495.* § Per accidens.

(9) *Voſſius teſt. in 3. Thom. queſt. 80. Diſput. 215. cap. 2.* Probabilior ſententia mihi ſemper viſa eſt eorum, qui dicunt majorem fructum gratiæ ex utraque ſpecie, quàm ex alterutra percipi: & proindè illos, qui calicem ſumunt, novam augmentum Gratiæ conſequi. Ità Alexander Caſſalius, Arboreus, Clemens Pont. 6. Remandus (*Et in margine ſuo*; Hinc ſententiam Suarez, Diſp. 35. § 6. ut probabilem defendit.) Hinc ſententiam abſolutè ſequitur eſt Clemens 6. in Bullâ ad Regem Angliæ 1341. in quo illi conceſſit, ut in gratiæ augmentum in utraq; ſpecie communicaret. —— Sacramentum hoc inſtitutum eſt in modum Convivij, Ioh. 6. [Caro mea verè eſt cibus, & ſanguis meus verè eſt potus:] nam in Convivio nihil aliud eſt quàm cibus & potus, quorum quilibet ſuo particulari modo reficit.

in this Defence, we ſhall produce to this purpoſe, the conſonant Doctrine of ancient Fathers.

Our third proofe is taken from the manifold Reaſons of ancient Fathers, for Confirmation of the Neceſſity *of the* Communicating *in* Both kinds.

Sect. IX.

FOr the proofe of the neceſſary uſe of Both kindes, in the ſolemne and publike diſpenſation of this Sacrament, the particular Teſtimonies of many ancient Fathers might be produced, but your owne Anthors will eaſe us of that labour, by relating and (s) confeſſing as much, in effect, as we did intend to prove, viz. That the ancient Fathers were induced to the *Continuance of the Cuſtome in Both kindes*, First, by the *Example* and *Inſtitution of Chriſt*. Secondly, by ſome *particular Grace*, which they held to be ſignified by the *Cup*. Thirdly, for the *Repreſentation*, that it had to the *Paſſion of Chriſt*; diſtinctly and reſpectively to his *Body and Blood*. Fourthly, to reſemble the *Redemption*, which man hath in his *Body by Chriſt's Body*, and by his *Blood in the ſoule*. Fiftly, To expreſſe by theſe Symbols the perfect ſpirituall *Nouriſhments* wee have by his *Body and Blood*. Sixtly, To underſtand that this Sacrament doth equally belong to *People*, as well as to *Prieſts*: (which they with great earneſtneſſe enforce, with joynt conſent, as a neceſſary [*Ius*] and *Right* belonging to both.) Seventhly, that the *Cup* of the Euchariſt doth animate ſoules to receive the *Cup of bloody Martyrdome*, when the time ſhould be. Eightly, by the *Precept* of Chriſt; (10) *Iuſtine* one of the moſt ancient

(g) Satis compertum eſt, univerſalem Chriſti Eccleſiam in hunc uſque diem, Occidentalem autem ſeu Romanam mille amplius à Chriſto annis, in ſolenni præſertim & ordinaria hujus Sacramenti diſpenſatione, Utramque panis & vini ſpeciem omnibus Chriſti membris exhibuiſſe, atque ut ità facerent, inductos fuiſſe primò Inſtituto exemploque Chriſti, qui hoc Sacramentum, corporis & ſanguinis ſui, duobus hiſce panis & vini ſymbolis Diſcipulis ſuis, fidelium Communicantium perſonam repræſentantibus, prebuit: tum quia in Sacramento ſanguinis peculiarem quâdam virtutem & gratiam hoc vini ſymbolo ſignificatam eſſe credebant: tum ob rationes myſticas hujus Inſtituti, quæ à veteribus variè adducuntur, viz. ad repræſentandam memoriam Paſſionis Chriſti in oblatione corporis, & ſanguinis effuſione, juxta illud Pauli, [Quotieſcunque comederitis panem hunc, & Calicem Domini biberitis, mortem Domini annunciatis donec veneris.] Item ad ſignificandam integram refectionem ſive nutritionem, quæ cibo & potu conſtat, quomodò Chriſtus inquit, [Caro mea verus eſt cibus, & ſanguis meus verus eſt potus.] Item ad deſignandam redemptionem & tuitionem corporis & animæ; ut corpus pro ſalute corporis, & ſanguis pro ſalute animæ, quæ in ſanguine eſt, dari intelligatur. Ad ſignificandum quoque Chriſtum utramq; naturam aſſumpſiſſe, corporis & animæ; ut utramque redimeret. *Caſſand. Conſult. Art.* 22. *pag.* 166. 167 ——Chriſtus licet totus ſub una ſpecie, tamen adminiſtrari voluit ſub duplici, primò, ut totam naturam aſſumpſiſſe ſe oſtenderet, ut utramque redimeret: panis enim ad corpus refertur, vinum ad animam.—— Si in altera tantùm ſumeretur,—— tum mortem ſuam ad alterius ſalutem valere ſignificaret. *Pet. Lombard.* 4. *Diſt.* 11. Hic Calix pari cunctis conditione ſit traditus. *Theoph. in* 1. *Cor.* 11. In veteri Teſtamento quædam Sacerdos, quædam populus comedebat, nec poterat populus participare illis, quorum Sacerdos particeps erat: nunc autem omnibus unum corpus proponitur, & unum poculum. *Chryſoſt. in* 2. *Cap. Hom.* 18. Cœna Domini omnibus debet eſſe communis, quam ille Chriſtus Diſcipulis ſuis omnibus, qui aderant, æqualiter tradidit Sacramenta. *Hilar. in Cor.* 11. Quomodò ad martyrij poculum eos idoneos fecimus, ſi non ad poculum Domini admonimus? *Cyprian. Epiſt.* 54. *ad Cornel. Epiſc. Rom. de pace lapſis danda. Etiam Lombardus lib.* 4. *diſt.* 11. *ex Ambroſio ad* 1. *Cor.* 11. Valet ad tuitionem corporis & animæ quod percipimus, quia caro Chriſti pro ſalute corporis, ſanguis verò pro anima noſtra offertur. (10) *Vaſquez in* 3. *Thom. Qu.* 81. *Diſp.* 216. *cap.* 6. Iuſtinus in 2. Apolog. pro Chriſtianis, poſtquam deſcripſit communionem ſub utraq; ſpecie, ſubjungit: Apoſtoli enim in Commentatijs ſuis, quæ Evangelia dicuntur, ità ſibi Chriſtum præcepiſſe tradiderunt. Reſpondeo, Nullum aliud præceptum Domini Iuſtinum ibi agnoviſſe præter, [Hoc facite in meam memoriam mei.] *Very well, and* [Hoc facite] *is an full a Command as* [Hoc manducate] *or,* [Hoc bibite.]

Guides

Guides in Christs Church saying plainely, that *Christ commanded Both kindes to be received*

And the Commandement, which *Iustine* meant, your Iesuite attributeth to *Christs saying*, [DO THIS] And *Cyprian* as directly as succinctly (11) *The Gospell commandeth the drinking of it*; yea and Saint *Augustine* was so peremptory for the Common use of *the Cup*, that hee called Christian mens (12) [*Bibere*] in this Sacrament, to bee their [*Vivere*] *and that lawfully the one cannot bee communicated without the other.* ✠ Whereunto may bee added the Constant profession of the (h) *Greeke Church*, in obeying the *Canon of Christ*, and holding it *necessarily* to be observed of the people also, by receiving in *Both kindes*; and that otherwise wee transgresse against the Institution of Christ.

All these Testimonies of Primitive Fathers, under the Confession of your owne Doctors (besides our other Collections) are so many Arguments of the Consonant Doctrine of Antiquity, for proofe of an Obligation of Precept upon the Churches of Christ whatsoever, for the preservation of the perfect forme of Christs Ordinance, in the administring of the Sacrament in Both *kindes*. Vpon this evidence may you justly call your fellow-Priest M^r. *Brerely* to account for his bold Assumption, saying, that * *No Doctor* (speaking of ancient Fathers) *can bee produced either expressely, or else by necessary Consequence, affirming the necessitie of the Laicks receiving under Both kindes:* Your selves perceiving now not onely *One*, but many ancient *Doctors* to have expressed not only *One*, but Many *Necessities* inferring the same. And then you may furthermore question him for his next as lavish Assertion, affirming, in his fift Answer, that *The Authorities objected, for the necessity of Both kinds, speake not of a Sacramentall, but onely of a Spirituall Receiving with the mouth of their hearts.* When shall we find conscionable dealing at this man's hands?

Having thus finished our Assumption, wee shall more expeditely satisfie such your *Reasons*, or rather Pretences, which you bring to disguise your sacrilegious Abuse.

(11) *Cyprian Serm. de Cœna Dom.* Evangelium præcepit, ut bibatur. Resp. Satis est si bibatur à Sacerdotibus, licet non à Laicis. [*But this is rejuted by the Fathers, who will admit of no inequality among Christians, in communicating of this sacred Banquet.*]

(13) Aug. Ser. 2. Feriæ Paschæ. Simul hæc summus, simul bibimus; quia simul vivimus. *Teste Cassandro in Exposit. & Hosiusio in Hymnum Aquinatis.* Nec corpus sine sanguine, nec sanguis sine corpore pure communicatur: atqui is communicandi ritus usque ad Tho. Aquinatis ætatem & amplius in Ecclesia Catholica obtinuerat—tandem istis antiqui Distributionis non, ut antea, necessaria, sed ut licita tantùm haberi cœperit. *Ibid.*

(h) Graci dicunt esse necessarium sub utraque specie panis sciliceet, & vini communicandum, adeo quidem, ut qui sub una specie tantùm communicat, etiamsi laicus sit, peccare dicatur, quod (ut aiunt) contra Christi Præceptum agat, qui sub utraque specie communicare præcepit.

Pretcol. Eleuch. Hæres. lib. 7. tit. Græci. [✠ *For proofe that the Cause of Christ and people, in the receiving of this Sacrament, is equall, we have these Sayings of Antiquity.* Dominica cœna omnibus debet esse communis, quia debetur omnibus Discipulis, qui adsunt. *Hier. in 1. Cor. c. 11.* Est ubi nihil differt Sacerdos à subdito, ut in tremendis Christi mysterijs: non sicut in veteri lege partem Sacerdos, partem populus, & tunc non licebat populo participare eorum, quorum particeps erat Sacerdos. Verùm nunc omnibus unum Corpus proponitur, unum poculum. *Chrysost. in 1. Cor. Hom. 27.* Illa corpus aliter dedit, Tu autem quod commune est non communicas: etenim pro omnibus pariter factum est, & æquâ portione distributum. *Cyprian. de Cœna Dom.* Hæc mensa omnibus ex æquo proponitur. *Theodoret. in 1. Cor. 11.* Hic Calix pari——cunctis conditione traditus. *Theoph. in 1. Cor. 11.*] ✠ (*) *Liturg. Tract. 4 §. 9. pag. 425. of* Eighthly.

The

The Romiſh Pretences for their Innovation and Alteration *of Chriſt his Inſtitution, by the publique uſe of but* One kind.

Sect. X.

WEe heare the * *Councel of Trent* pretending (as they ſay) *Iuſt reaſons of altering* the primitive Cuſtome and uſe of both kindes, but naming none, which we may well thinke was becauſe they deſerved not the mention: ſurely, ſuch they were, that your Ieſuite had rather that you ſhould beleeve them, then try and examine them; *It being your part* (as hee ſaith) *Rather to thinke them juſt, then to diſcuſſe them.* But wee are not bound to your Rules of *blinde Obedience.* God will have us to uſe the ſight, which hee hath given us, leſt *If the blinde leade the blinde, both fall into the Ditch.* And whether the *Reaſons*, which are given by your *Doctors*, be not blinde Seducements, wee are now to try. Some of your Reaſons are taken from extraordinary Caſes, ſome Inſtances are common to all other Churches Chriſtian, and ſome are made as being peculiar to the Church of *Rome.*

* *Concil. Trid. Seſſ.* 21. *Cap.* 2. Gravibus et juſtis de Cauſis.

(i) Porrò cauſas, quæ Eccleſiam moverunt, ut conſuetudinē communicandi ſub altera probaret, atq; etiam pro lege obſervanda eſſe decerneret, non tàm noſtrum eſt diſcutere aut inquirere, quàm ipſi Decreto ſimpliciter obtemperare, exiſtimaréque omninò eas fuiſſe juſtas, ut reſtiſſimè ex Conc. Trid. definitum eſt. *Greg. Valent. Ieſ. d. legit. uſu Sacr. Euch. c.* 10. §. Porrò, *p.* 499.

The firſt kind of Romiſh Pretences, from extraordinary Caſes.

The firſt pretence is thus alleaged; (k) *Many Northerne Countries are deſtitute of Wine*, and therfore one kind is to be uſed for *Concord*, and *Vniformity*-ſake. Will you be anſwered from your ſelves? *Aquinas*, making the ſame Objection of want of Wine, and Wheate in forreine Countries, (l) Reſolveth that *Notwithſtanding, Wheate and Wine may be tranſported eaſily to all parts.* Accordingly doth he reſolve of the want of *Balſame*, uſed in your Conſecration, and yet it is farre more ſcarce than Wine or Wheate. Yet what *Northerne Country* almoſt can you name, that hath not abundance of Wine for many perſons, even unto riot, and can they not as well have it in moderate meaſure, for a ſacred Rite?

(k) Ob inopiam vini, cujus in pleriſq; Chriſtianitatis partibus magna penuria. *Valent. ibid. & Salmeron. Ieſ. Tom.* 9. *Tract.* 34. §. Ad quintum, *pag.* 279. *And Roſſenſ. in like manner. Beſides alſo added another Reaſon to this:* Movit Eccleſiam uniformitas, ut Concordia populi Chriſtiani in Sacramento hoc percipiendo, quod eſt Sacramentum pacis & unitatis, propter eos, apud quos vinum inveniri non poteſt: ut ſunt aliquæ provinciæ boreales, ubi vinum non invenitur, qui exiſtimarent ſe Chriſto cænæ non fuiſſe, aut non ità ut alias provincias, quandò Sacramentum inſtituit. *Lib.* 4. *de Euch. cap.* 28.

But what talke you of *Vniformity* and *Concord*, in this Caſe of *Alteration*, (which are your two next Pretenees) wherein notwithſtanding the *Church of Rome* is diſſenting from the *Greeke, and all other Chriſtian Churches* in the World? Or if this were a neceſſary Cauſe, why did not your Church allow the uſe of Both kindes to the Church of *Bohemia*, but twice raiſed a fierce warre againſt them? for which your Ieſuite (m) *Salmeron* ſee-

(l) Licet non in omnibus terris naſcatur vinum aut triticum, tamen ad omnes terras facilè deferri poteſt, quantum ſufficit ad uſum hujus Sacramenti. *Aquin part.* 3 *qu.* 74. *Art.* 1. Sufficit quòd Balſamum poteſt ad omnia loca transferri. *Idem. ibid. qu.* 72. *Art.* 2. (m) Bis Principes Germaniæ ad Bohemos (quòd Communionem ſub utraq; ſpecie communicarent) debellandos arma ſumpſiſſe, hortatore Cardinale Iuliano S. Angeli, Apoſtolicæ ſedis Legato doctiſſimo pariter et rerum gerendarum prudentiâ ornatiſſimo viro: quanquàm bellum non ſatis feliciter ſucceſſit. *Salmeron. Ieſ. Tom.* 9. *Tract.* 35 *pag.* 284.

meth

meth to be full sorry; marrie it was, because that warre had not his *wished successe*. Is their *Concord* in Hostility? Againe, because you (thirdly) pretend *Vniformity* also, why then do your consecrating Priests onely receive both kindes sacramentally, and all the other Priests in Communicating participate but in one? or how is it that you allow a privilege to * *Popes, Cardinals, Monkes*, and *noble Personages*, to receive in both kindes, and deny this liberty to Others? Is there likewise *Vniformity* in *Disparity*?

(*) *See a little after at* (P.)

Your fourth Pretence is, because divers are (n) *Abstemious*, and have an Antipathy against Wine, and some sickly persons also can hardly receive without *Irreverent casting it up againe*. If the particular reason, which (o) *Aquinas* giveth, saying, *That Wine moderately taken of such can do no hurt*, may not satisfie, yet this being also a Cause accidentall, and extraordinary, you ought to be regulated by this generall Rule, *That extraordinary Cases ought not to justle out ordinary Lawes and Customes*. For, that Command of Christ to his Apostles, *Go preach to every Creature*, stood good in the generall, albeit many men happened to be deafe. Saint *Peter* requireth of every Christian of fit yeares, that he be *prepared to give an answer of his faith to every one that asketh*; which precept was not therefore alterable, because of multitudes of many that were dumbe. Finally, to close up with you, he that by the rule of Hospitality is to cheere up his guests, doth not prescribe that, because some mens stomackes are queasie, and not able to endure Wine, or else some meates, therefore all others should be kept fasting from all meates and Drinkes: and the Eucharist (you know) is called by Saint *Paul*, *The Supper of the Lord*, and by ancient Fathers, an *holy* * *Banquet*.

(n) Multi sunt abstemij, qui vinum non ferunt. *Bellar. lib. 4. de Eucharist. cap. 28.*

(o) Dicendum, quòd vinum modicè sumptum non potest multum ægrotanti nocere. *Aquinas part. 3. quæst. 74. art. 1.*

(*) *See above Chap. 4. Sect. 9. in the Chall.*

The second kind of Romish Pretences is of Such, which might have beene common to other Churches.

The other Causes above-mentioned were common to the primitive Church of Christ, wherein the use of Both kindes was (notwithstanding) preserved and continued; except that you will say, no *Northerne Nations* were *Christians* in those times: and that no *stomackes of Christians* were *dis-affected to wine*, in loathing it, &c. But two other Pretences you have, which you thinke to be of more speciall force, to forbid the use of this Sacrament in Both kindes; One is *because* (saith your (m) Cardinall) *such is the now-received and approved Custome of Nations and People*. So he. But first to argue, that your Church did therefore forbid the use of both kindes, because she had approved the contrary Custome, is a meere Nugacitie and

(m) Primò movet Ecclesiam consuetudo recepta, & approbata consensu Gentium & Populorum. *Bellar. quo sup.*

and Tautologie; and as much as to ſay, Shee would forbid it, becauſe ſhee would forbid it. Secondly, ſaying, that the Vſe of but One kinde had indefinitely the *Conſent of Nations and People*, is a flat falſity, becauſe (as hath beene confeſſed) *The Greeke Church* (not to mention *Æthiopians*, *Ægyptians*, *Armenians*, and *Others*) have alwayes held the Contrary Cuſtome. Laſtly, to juſtifie your Churches Innovation, in conſenting to the humour of *People* of latter times, what can you cenſure it leſſe than a groſſe and abſurd Indulgence?

The other Motive, which the (n) Cardinall calleth a *Vehement preſumption*, and which all your Objectors moſt earneſtly urge, is the Cauſe of *Irreverence*, leſt the blood might be ſpilt, eſpecially in ſuch a *multitude of faithfull Communicants*: and *alſo leſt any particle of the Hoaſt fall to the ground*, ſaith Maſter *Brerely*.

We have but foure Anſwers to this mighty Objection. Firſt, that this was not held a Reaſon to *Chriſt*, or his *Apoſtles*, or to the *Church of Chriſt*, for many ages, when notwithſtanding the multitudes of Communicants were innumerable. Secondly, that *The Caſuall ſpilling of the Cup*, ſaith your (o) *Salmeron*, *it no ſinne, elſe would not Chriſt have inſtituted the uſe of the Cup: nor would the Apoſtles, or Primitive Church aſwell in the Weſt as in the Eaſt, in their communicating; nor yet the Prieſt in conſecrating, have uſed it.* So he. We might adde, by the ſame reaſon ſhould people be forbid the other part alſo, *leſt* (as your Prieſt ſaid) *any particle thereof ſhould fall to the ground.* Furthermore, for the avoiding of *Spilling*, you (as your Cardinall *Alan* p relateth) have provided *Pipes of ſilver, which are uſed by Popes, Cardinals, Monkes, and ſome other Illuſtrious lay-Perſonages.* Surely, there being *no reſpect of perſons with God* (as ſaid Saint *Peter*) we thinke that he, who will be Saint *Peter's Succeſſor* ſhould have taken out with Saint *Peter* that leſſon of Chriſt, of *loving the whole flocke of Chriſt, aſwell Lambes as Sheepe*; not to provide *Pipes* or *Tunnels* for himſelfe alone, and his Grandes, for receiving this part of the Sacrament, and to neglect all other Chriſtians, albeit never ſo true members of Chriſt. For this wee all know, that (q) *Our Lord Chriſt prepared his table aſwell for the poore as the Rich*, according to the Apoſtles Doctrine, by your owne conſtruction, anſwerable to the Doctrine of ancient Fathers. And that the Pretence of *Reverence* cannot be a ſufficient Reaſon of altering the ordinance of Chriſt, we may learne from ancient Hiſtories, which evidently declare that the opinion of *Reverence* hath often beene the Damme and Nourſe of manifold Superſtitions.

(n) Movet Eccleſiam, & quidem vehementer irreverentia & profanationes tanti Sacramenti, quæ vix evitari poſſent in tanta fidelium multitudine, ſi omnibus daretur ſub utraq; ſpecie. *Bellar. ibid.*

(*) *Liturg. tract.* 4. § 6.

(o) Vtriuſque ſpeciei uſum illicitum eſſe atq; ſacrilegium aitfalſum eſt, quòd uſui Calicis annexum ſit peccatum vel ſacrilegium, propter periculum effuſionis: nam ſi haberet adjunctum peccatum, neque Chriſtus Dominus, neque Apoſtoli in primitiva Eccleſia, nec Orientales modo, nec Occidentales ante Conc. Conſtantienſe, neq; deniq; Sacerdotes celebrantes eo uterentur ritu. *Salmeron. Ieſ. Tom.* 9. *Tract.* 37. §. Deinde *p* 308.

(p) Cernuntur hodiè ex antiquitate relictæ quædam fiſtulæ argenteæ & aureæ velut canales, calicibus vetuſtioribus adjunctæ, ut per eas ſine effuſione hauriri poſſet ſanguis è calice, quarum in Ordinario Rom. fit mentio. Et adhuc in Miſſa ſolenni Pontificis adhibentur, ubi miniſtri Cardinales, aut illuſtriores perſonæ communicant ſub utraq; ſpecie, poſteriorem ſpeciem fiſtulâ hauriẽtes: ſed iſta inſtrumenta non fuiſſe in uſu apud plebem in parochialibus Eccleſijs planè exiſtimo, ſed tantum in ſacris Cardinalium, Canonicorum, et Monachorum Conventibus. *Alan. lib.* 1. *de Euch cap* 47. *p.* 495. (q) 1. Cor. 11. Itaq; fratres mei, cum convenerit is, invicem expectate.] Dominus ex æquo Tibi & pauperi menſam proprij corporis, & poculum ſanguinis tradidit. *Teſte Salmeron. Ieſ. Tom.* 14. *Diſp.* 19. *pag* 153.

As

As for example, The *Heretikes* called * *Discalceati*, in pretence of more humility, thought that they ought to goe *barefoote*. The * *Encratita*, in pretence of more sanctity, *abhorred marriage*. The (r) *Aquarij*, in pretence of more sobriety, *used* owely *water* in this Sacrament. The *Manichees* wanted not their pretence of *not drinking wine* in the Eucharist, because they thought it was created by *an evill Spirit*. And yet were these judged by *Pope Gelasius* to be *Sacrilegious*. ❖ Hence was it that your Iesuite demanded, (13) *How was it possible* (saith he) *that the Heresie of Eutyches, being housled under a false zeale of Reverence towards the person of the Sonne of God, might not insnare the Empresse* Pulcheria, *a woman?* ❖ Yea, and what greater defence had the *Pharisees*, for all their Superstitions, than that of *Reverence?* whom notwithstanding *Christ* did pierce thorow with so many *Va's*, for annulling of the *Precepts of God*, by their Traditions, under the pretence of religious *Reverence* and sanctity.

* See above Sect. 2. (g)

(r) Aquarii solam aquam apponendam asserebant, sobrietatis conservandæ causâ vinum irantes. *Alfons. à Castro cont. Haeres. Vit. Eucharistia, Haer. 8.*

(13) *Nic. Gansfi. Iesuit in his booke called the Holy Court. pag. 539.*

In briefe. It was the opinion of *Reverence* that made Saint *Peter* to contradict our Lords Command, when he said, *Thou shalt never wash my feete:* yet how dangerous it had beene for *Peter* to have persisted in opposition, the Reply of our Saviour doth declare: *If I wash not thy feete* (saith Christ) *thou hast no part with me, &c.* Vpon which Text Saint (t) *Chrysostome* readeth unto you this Lecture. *Let us therefore learne* (saith he) *to honour and reverence Christ, as he would, and not as wee thinke meete.* And sure we are, that he would that same which he commanded, saying, [*Do this.*] Therefore our next Difference, betweene our defence and yours, is no other than obedient *Reverence*, and irreverent, or rather irreligious *Disobedience*.

(t) Discamus Christum, prout vult, venerari, honorato namq; jucundissimus est honor, non quem nos putamus; nam & eum Petrus honorare putabat, cùm sibi pedes eum lavare prohibuit: sed non erat honor, quem agebat, sed contrarium *Chrysost. Hom. 60. ad pop. Antioch. Tom. 3.*

As for your Pretence of manifesting hereby a (u) *Greater dignity of Priests than of Laicks*; it is too phantastieall for the singularity; too harsh for the novelrie; and too graceleſſe for the impietie thereof: seeing that Christ, who gave his *Body* and *Blood* an equall price of *Redemption* for all sorts, would have the Sacrament of his *Body and Blood equally* administred to *People*, as to *Priests*; as you have heard the Fathers themselves professe.

(u) Si sic tanta esset dignitas Laicorum, cùm sumptionem corporis Christi, quanta Clericorum? *Gerson. Tract. de utroq; specie.*

The Third kinde of Romish Pretences, which are more peculiar to their owne Church, in two points.

First, because (x) *Heretikes* (saith *Bellarmine*, and meaning Protestants) *do not believe Concomitancie, that is to say, that the blood of Christ is received under the forme of bread: but for this Concomitancie the Church was moved to prescribe the use of the Eucha-*

(x) Movit Ecclesiam, ad hunc usum stabiliendum & lege firmandum, quòd videret, ab Hæreticis, et ex errore oppugnari. Sacramentarij autem non credunt Concomitantiam sanguinis Domini cum corpore in specie panis: unde etiam ij Lutheranorum maximè urgent utramq; speciem, qui cum Sacramentarijs rident Concomitantiam. *Bellar. l. 4. de Euch. c. 28. §. Secundò.*

riſt in one kinde. So he. And this point of *Concomitancie* is that which (b) Maſter *Fiſher*, and (c) Maſter *Brerely* moſt laboured for, or rather laboured upon. And albeit your *Romane* (d) *Catechiſme* judgeth this the principall Cauſe of inducing your Church to preferre one kinde: yet wee (whom you call *Heretikes*) believe that the devout Communicant, receiving Chriſt ſpiritually by faith, is thereby poſſeſſed of whole Chriſt crucified, in the inward act of the Soule: and only deny, that the Whole is received Sacramentally, in this outward act, under one onely part of this Sacrament, which is the preſent Queſtion.

And in this wee ſay no more than your Biſhop *Ianſenius* judged reaſonable, who hath rightly argued, ſaying, (e) *It doth not eaſily appeare how the outward receiving of Chriſt, under the forme of Bread, ſhould be called Drinking, but onely Eating, being received after the manner of meates, as that is called Drinking onely, which is received after the manner of drinke. Drinking therfore and Eating are diſtinguiſhed by Chriſt, in the outward Act.* So he, even as your owne * *Durand* before him had truly concluded, with whom Maſter * *Brerely* will beare a part.

Therefore your *Concomitancie* (if wee reſpect the Sacramentall manner of Receiving) is but a *Chimæra*, and as great a Soleciſme as to ſay, that the Body and Bones of Chriſt are drunke, and his Blood eaten: contrary to the Sacramentall repreſentation, in receiving *Bread* and *Wine*, as hath beene proved.

Next, when wee aske you, why onely your Church will not reforme and regulate her Cuſtome, according to the Inſtitution of Chriſt, and the long practice of the primitive Church: you anſwer plainly, and without Circumlocution, that the Reaſon is, *Leſt that your Church might ſeeme to have erred in her alteration if the ancient Cuſtome.* And this your (f) Cardinall *Bellarmine* and the Ieſuite (g) *Valentian* uſe and urge as a neceſſary Reaſon, for confutation of *Proteſtants*, who held the neceſſity of publike Communion in Both kindes. Which Reaſon your owne Orator *Gaſpar Cardillo* proclaimed as (in a manner) the ſole cauſe of continuing your degenerated uſe, (h) *Leſt that the Church* (ſaith hee) *may ſeeme to have erred.*

(b) *In his booke dedicated to K. Iames.*
(c) *In his Liturg. of the Maſſe pag.* 396.
(d) Maximè omnium ad convellendam eorum hæreſin, qui negabant ſubtraq; ſpecie corpus Chriſti contineri. *Catech. Rom. par.* 2. *c.* 4. *nu.* 50.
(e) Verùm non facilè apparet quomodò apertè exterior illa ſumptio dici poſſit bibitio: manducatio rectè dicitur, quia ſumitur aliquid ibi per modum cibi: ſed quomodò bibitio, cùm nihil ſumatur per modum potus? non n. diceremus eum & manducare et bibere, qui panem tinctum vino ſumeret, quamvis ſumat quod famem tollat et ſitim. Proindè, ſecundùm horum ſententiam videtur omninò dicendum—— cum dicitur manducare, & bibere, non ratione actus exterioris, qui manducationis tantùm ſpeciem habet: ſed ratione actus interioris, nempe, ratione fidei. *Ianſen. Concord in Evang. pag.* 457. (*) *Durand. Rationale. lib.* 4. *c.* 54. Vna pars abſq; alia ſumpta non eſt completum Sacramentum, cùm panis corpus ſignificat, non poteſt ſacramentaliter ſumi ſinè altera ſpecie.

(*) *See Booke* 2. *Cap.* 2. § 4. (f) Secunda ratio, quià qui Concomitantiam negant, ex alio pernicioſo errore petunt utramq; ſpeciem: quià nimirum exiſtimant jure divino eſſe præceptum; & propterea totam Eccleſiam longo tempore in hac re turpiter erràſſe. *Bellar. quo. ſup.* §. Secundo. (g) Rectiſſimè facit Eccleſia, quod ipſa praxi contrariâ refutat eorum hæreſin, qui utramq; ſpeciem jure divino neceſſariam omnibus eſſe perperam contendunt. Quæ ratio jure optimo inter cætera conſiderata eſt in Conc. Conſtant. contra Bohemos; & in Conc. Trident. contra recentiores Sectarios. *Greg. de Valent. Ieſ. Tract. de uſu Euchariſt. cap* 10 §. Deindè, *pag* 499. (h) Ego exiſtimo, Patres, non ſolùm nullam legitimam cauſam eſſe, ſed neq; fingi poſſe, cur de conſenſu veſtro Laici calicem bibant: neq; pati ullo modo velitis à more veſtro quempiam decedere latum unguem. ——Inprimis, quoniam Eccleſia illud præcepit, ut alteram tantùm ſpeciem Laicis porrigamus, cui meritò nobis obtemperandum eſt, quià nihil agit ſine magna ratione, neq; in hujuſmodi legibus ferendis errare poteſt. Deniq; ſi latam legem nullâ evidenti neceſſitate convellatis (Patres) ſuſpicari multis in mentem veniet, aut vos illam temerè aulloq; conſilio tuliſſe olim ſuſcipiſſeq;, aut ſuſceptam cùm ratione & ſervatam dramſimè in Chriſtiana Republica nulla vel cauſa vel ratione pro nihilo ducere, quo nihil fieri poteſt gravitate veſtrâ, aut hujus ampliſſimi ordinis majeſtate indignius. *Gaſpar Cardillo Villalpand. Orat. apud Act. Conc. Trid. pag.* 219 221. 222.

What

What can more ſavour of an *Hereticall* and *Antichriſtian* ſpirit, than this pretence doth? For an *Heretike* will not ſeeme to have erred, and *Antichriſt* will profeſſe himſelfe one that cannot erre: which Character of not perſonall erring was never aſſumed of any particular Church, excepting only the latter Church of Rome.

Our Aſſumption. But the Church of Rome (which will ſeeme that ſhee cannot poſſibly erre, in her not adminiſtring the Cup unto Laickes) is knowne to have erred 600. yeares together in the abuſe of the ſame Sacrament, by adminiſtring it (in an *opinion of Neceſsity*) unto *Infants*, as hath beene plentifully * witneſſed by eminent Doctors in your owne Church. Hence therfore ariſeth another difference, betweene the profeſſion of our Cuſtome and yours, which is, betweene Chriſt and Antichriſt. All this while you do not perceive that your opinion of Concomitancie will ruinate the foundation of your Doctrine of Tranſubſtantiation. But hereof * hereafter.

(*) *See above Chap. 2. Sect. 11.*

(*) *In the third Book.*

The ſeventh Compariſon is betweene the maner of Inſtitution, *and manner of* Alteration *thereof.*

Sect. XI.

THe beginning of the Inſtitution in Both kindes is knowne and acknowledged to have beene authorized by him, who is the αὐτος ἐκεῖνος of the new Teſtament, even Chriſt our Lord, by whom it was eſtabliſhed and publiſhed among all his Diſciples, at his laſt Supper. But your Cuſtome of only One kinde, How (wee beſeech you) came it into your Church? tell us. (i) *It came not in by any precept, but crept in by little and little, by the abſtinence of the people, and by the Tacite and ſilent conſent of the Biſhops.* So your Biſhop *Roſſenſis*, and your Ieſuite *Coſterus*, and Fryer *Caſtro*. This confeſſed unknowne manner of Alteration of this your Cuſtome, as it doth utterly refute your common Objection, viz. *That every Doctrine and Cuſtome muſt beejudged ancient and Catholike, the beginning whereof is not knowne*; ſo doth it more eſpecially put your *Maſter Brerely* to his bluſh, who durſt make the ſame Objection in this very Caſe, in defence of the uſe of but *One kinde*, to proove it to have beene *from the beginning*, becauſe *No firſt knowne beginning of our Catholike practice* (* ſaith he) *can bee inſtanced.*

(i) Nullâ præceptorum vi, ſed conſenſu quodam tacito tàm populi quàm Cleri ſenſim irrepſit dicta conſuetudo. *Roſſenſ. con Cap Babyl. Tract. de utraque Specie, f.* 28. Eſtque hoc diligenter notandum, alterius ſpeciei communionem non tam Epiſcoporum mandato, quàm populi uſu & facto conniventibus tamen præſulibus, irrepſiſſe: populus enim ob varia incommoda paulatim à Calice abſtinebat. Epiſcopi propter varia effuſionis ſanguinis, aliaque pericula tacendo hanc abſtinentiam comprobabant: quæ abſtinentia à calice cùm tempore Conſtantienſis Concilij ferè per Europam univerſalis eſſet, non erat damnanda, ſed contra Hæreticos inſurgentes defendenda. *Coſter. Ieſ. Enchirid. Tract. de Commun. ſub utraque ſpecie. pag* 359. Credere par eſt, ex communi fidelium populorum & Orthodoxorum Præſulum tacito conſenſu receptam: quando autem primum inceperit, mihi non conſtat. *Alfonſ. de Caſtro l. 6. Tit.* Euchariſtia, *Hær. ult.* (*) *Liturg. Tract. 4. §. 9. at the end thereof.*

And yet behold here no certaine beginning of this Romiſh Cuſtome; yet notwithſtanding confeſſed to be an Alteration, different from the Cuſtome, which formerly for a thouſand yeares was held a *Catholike* Cuſtome.

Was not the Church of *Rome* then a wiſe and a worthy Miſtris of Churches, trow you, to ſuffer her ſelfe to be guided by the humour of People in a matter of this nature? what other difference can this make betweene our Cuſtome and yours, but that which is betweene divine Ordinance and popular negligence? or as betweene a publike Profeſſor, and a Theeviſh *Creeper*? Hereſie is certainly a diſeaſe, but wote you what? the * Apoſtle noteth it to be a *Cancer*, or *Gangrene*, which is a diſeaſe *Creeping* by little and little, from joynt to joynt, untill it have eaten up the vitall parts; ſuch a *Cancer* was this your *Cuſtome*, if you ſhall ſtand to your owne former Confeſſions.

(*) 2. *Tim.* 2. 15.

Our laſt Compariſon is betweene the Contrary Diſpoſitions of Profeſſors, *one in continuing, and diſtinguiſhing; a ſecond in mixing; the third in rejecting Both kindes.*

Sect. XII.

THe compariſon, betweene the divers Diſpoſitions of Profeſſors, none will be more willing to ſhew than your Ieſuite (1) *Salmeron*, who will have you, out of *Cardinall Cuſanus*, to obſerve three States of the Church. The firſt is in her *Fervencie*; The ſecond in her *Warmnes*; The third in her *Coldnes*. In the firſt ſtate of her *Fervencie*, when the Chriſtians affected *Martyrdome for the Goſpell of Chriſt*, then did the People (ſaith he) communicate *in both kindes*. In the ſecond ſtate, which was in her *Warmnes* (though not ſo hot boyling as before) *They then uſed to dip the Hoaſt into the Chalice*, and ſo were made joyntly partakers of Both, in one. But in the third ſtate of *Coldnes*, the people were allowed the Sacrament only *under one kinde*. So he.

(1) Quod verò attinet ad tempora, triplicem in cœtu Chriſtiano ſtatum, Nicolaus de Cuſano Cardinalis expendit; ferventis nimirùm, calidæ, & frigentis. Initio enim fuit Eccleſia ad fundendum pro Chriſto ſanguinem fervens, & tunc data eſt illi utraq; ſpecies, ut ſanguinem Domini bibens, ſanguinem ſuum pro illo libenter effunderet.—In ſequenti ſtatu Eccleſia fuit calida, licèt non ità fervens, & tunc non dabatur bina ſpecies, ſed panis tantùm ſanguine infuſus, ut ex quibuſdam veterum Patrum ſententiis Concilijſque colligi poteſt. Tertius ſtatus eſt Eccleſiæ frigentis ac tepidæ, & in ea tantùm altera ſpecies, panis ſcilicet, ſine infuſione ſanguinis Laicis diſpenſatur, *Salmeron Ieſ. Tom. 9. Tract.* 34. §. Quod verò. *pag.* 277.

CHALLENGE,

IF now Truth may be judged by the different Diſpoſitions of Profeſſors, then may this former Confeſſion witnes for us, that there is as much difference betweene the Primitive and the now *Romiſh Cuſtome*, as there is betweene lively *Fervencie*, and ſenſeleſſe *Numnes* and *Coldnes*, that is to ſay, Godly zeale, and

and Godlesse Indevotion and Negligence: yet a Negligence not only approved (which is impious) but (that which is the height of Impiety) even applauded also by your *Priests*, among whom the (m) above-said *Gasper Cardillo* in the *Councell of Trent*, with exultation told their Father-hoods (as being a matter of great joy) *that they who are under the Iurisdiction of the Church of Rome, in Germany, dare not so much as desire the Cup of life.* So hee.

(m) Vt nobis locupletissimi testes, atq; omni exceptione majores retulerunt, in Germania qui eò loci per omnia obediunt Romanis Pontificibus, non solùm

10 (Reverendi Patres) Calicem vitæ non cupiunt, aut petere audent, &c. *Gasp. Card. Villalp. apud Act. Concil. Trident. pag.* 222. §. Accedit.

A General Challenge,

Concerning this last Transgression of Christ his Masse.

Sect. XIII.

20

IN this wee are to make an open discovery of the odious Uncharitablenesse, the intolerable Arrogancie, the vile Perjury, the extreame Madnesse, and Folly, together with a note of plaine Blasphemie of your Romish Disputers, in Defence of this one *Romane Custome* of forbidding the *Cup* to faithfull Communicants. For what Uncharitablenesse can be more odious, than when they cannot but confesse, that there is *more spirituall grace* in the receiving of the Communion in Both kindes, do notwithstanding boast, even in the open Councel of *Trent*, of some of their Professors, who, in obedience to the Church of *Rome*, do not onely (* their owne words) *not desire the Cup of life, but also dare not so much as desire it.* Which Vaunt, wee thinke, besides the Impietie thereof, inferreth a note of prophane Tyranny.

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(*) *See the last testimonie above.*

Secondly, when wee compare these Fathers of *Trent*, with the Fathers of most primitive Antiquity, they answer, (n) *Although the primitive Church* (say they) *did exceed our's in Zeale, Wisdome, and Charity, nevertheless, it falleth out sometimes, that the wiser may in some things be lesse wise than another.* Which answer, if wee consider the many Reasons, which you have heard the Fathers give, for the use of Both kinds, and their consonant practice therof, what is it but a vilifying of the authority of all

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(n) Tertio loco objiciunt Ecclesiæ sapientiam, antiquitatem, atque potestatem; aiunt enim, Ecclesiam primitivam, quæ antiquior & scientiâ atq; vitæ sanctitate præstantior erat, utráque specie usam fuisse: nostra igitur illam imitari debet, præsertim cum eandem atque illa habet potestatem in ejusmodi legibus positivis sive abrogandis sive dispensandis. Respondemus, non esse dubium quin Ecclesia primitiva nostræ majore charitate, ac proindè uberioti sapientia præcelluerit, nihilominus tamen interdum contingit minùs sapientem in aliquo melius sapere, quàm alium absolute sapientiorem. Sæpe etiam accidit, minùs perfectum hominem vitare aliquem errorem, quem melior non vitat. *Salmeron. Iesuit. Tom. 9. Tractat.* 38. §. Tertio loco. *Pag.* 320.

ancient

ancient Fathers? and indeed (as the ſaying is) *To put upon them the Foole.* The like anſwer two of their Ieſuites made to the *Practice of the Apoſtles*, ſaying that your *Church*, having the *ſame ſpirit*, hath the *ſame power to alter the Cuſtome*: whereas we have proved, that the ground which the *Apoſtles* lay, for their Cuſtome, was the *Inſtitution of Chriſt.* But that which the *Romane Church* allegeth, is meerely a Pretence of *Plenitude of* her owne *Authority*; It is impoſſible therefore that in ſo great a Contradiction there ſhould be the ſame Spirit. And can there be a more intollerable Arrogancie than is this, which this *Romane ſpirit* bewrayeth in both theſe?

Thirdly, upon the Conſideration of this their Contempt of Apoſtolicall and primitive Antiquity, in this Cauſe, wee finde that your Romiſh Prieſts are to be condemned of manifeſt perjurie alſo; for in the *Forme of Oath, for the profeſsion of the Romiſh Faith*, every Prieſt and Eccleſiaſticke is ſworn (o) *To admit of all Apoſtolicall and Eccleſiaſticall Traditions*; as alſo to hold what the (p) *Councel of Trent hath decreed.* But this Cuſtome of adminiſtration of Both kindes, as hath been acknowledged, was an *Apoſtolicall Cuſtome*, and from them alſo remained in an Eccleſiaſticall profeſſion and practice thorow-out a thouſand yeares ſpace; which your Church of *Rome*, notwithſtanding, in her *Councel of Trent*, (whereunto likewiſe you are ſworne) hath altered and perverted: which doth evidently involve your Prieſts, and Ieſuites in a notorious and unavoydable Perjurie.

(o) Forma Iuramenti', per Bullam Pij quarti. Apoſtolicas & Eccleſiaſticas Traditiones admitto,—— Ego ſpondeo, & juro, &c.

(p) Cætera omnia à Concilio Tridentino declarata & confirmata firmiſſimè teneo. *Ibid.* Romanam Eccleſiam Magiſtram eſſe Eccleſiarum credo, &c.

Fourthly, As for the note of *Fooliſhneſſe*, what more mad folly can there be ſeene in any, than to take upon them a ſerious Defence of a *Cuſtome*, for ſatisfaction of all others, and yet to be ſo unſatisfied among themſelves? ſo that both the Objections urged by Proteſtants againſt that Abuſe, are fortified, and alſo all your Reaſons for it are refuted, either by the direct Teſtimonies of your owne Doctors, or by the common Principles and Tenents of your Church, or elſe by the Abſurdities of your Conſequences iſſuing from your Reaſons and Anſwers; divers of them being no leſſe groſſe, than was your objecting the *Antiquity* and *Generality* of the particular *Romane Church*, for leſſe than three hundred yeeres, and to preferre it before the confeſſed Vniverſall primitive Cuſtome of above the Compaſſe of a Thouſand yeares continuance before the other.

Fiftly, the laſt is the note of *Blaſphemy*; for this name the contempt of Chriſt his laſt Will and Teſtament muſt needs deſerve; and what greater contempt can there be, than contrary to Chriſt his [*Do this*] (concerning Both kinds) to profeſſe that *Sacrilegious diſmembring* of the holy Sacrament, which *Gelaſius* the Pope himſelfe had anciently condemned? or if this be not Blaſphemous enough, then, ſuppoſing that Chriſt indeed had comman-

commanded Consecration in Both kindes, upon divine right, yet notwithstanding to *hold it very probable* (as saith your Iesuit [q] *Azorius*) *that the authority of the Pope may dispense herewith. But because Divine right was never yet dispensed with, I* (saith hee) *would give my Councel that it never may be.* O Iesuite! thus to deale with *Christ his Command.* If hee or any other Iesuite had made as bold with the Pope, (* intituled in your publike Glosse, OVR LORD GOD THE POPE) as this doth with Christ himselfe, saying unto him; Any of your decrees (holy Father) may be dispenced with by any Iesuite of our Societie: yet because no Iesuite hath taken upon him hitherto so much, my councell is that none of your Decrees be ever dispensed withall. The Pope, wee suppose, albeit he would thanke this man for his councell, for not *Doing* so; yet doubtlesse, would he reward him with a welcome into the office of his holy Inquisition, for his judgement, to thinke it lawfull so to do: namely, to leave it to the discretion of every Iesuite, to dispense with his Papall Decrees. And notwithstanding the Iesuites [*Suppose*] wee may depose, that your Romish licence, for but *One kinde*, is a dispencing, or rather a despising of the Ordinance of Christ.

❖ And this the Iesuites themselves do thinke, * which may appeare in that Conclusion, which your Iesuite *Vasquez* gave concerning *Christ Consecrating the Eucharist but in one kinde before his Disciples at Emmaus.* Where he resolved, that *This was an act of Christs Supreme authority, not imitable by the Church.* And that the necessary *Obligation of Consecrating in Both kindes is not dispensable by the Pope.* So hee. Wherfore the Act of Christ being equally an Administration in only one kinde, and Both these equally done by the same *Supreme Excellencie, and authority of Christ*; the determination and Resolution must necessarily be this. That the Administration and Consecration in only *One kinde* are equally *Indispensable.* ❖

We are already wearied with citing of the manifold, vilde, odious, and irreligious Positions of your Disputers and Proctors, for this your Cause; yet one Pretence more may not be pretermitted, least we might seeme to contemne the wit and zeale of your Iesuite *Salmeron*, against the use of this Sacrament in Both kindes. *The use of Both kinds* (saith [r] he) *is not to bee allowed to Catholikes, because they must bee distinguished from Heretikes: nor to Heretikes, because holy things are not to bee given unto Dogges.* Now blessed be God! that we are esteemed as *Heretikes* and *Dogges*, to be distinguished from them, in this

(q) Licet Gabriel, & quidam alij sentiunt divini juris esse, ut Sacerdos in utraq; specie sacrificet, nihilominùs tamen opinantur authoritate Romani Pontificis fieri posse, ut in una tantùm specie sacrificet, viz. in consecratione panis sine vino, quià putant multa esse juris divini, quæ remittere & relaxare queat Pontifex ob publicam aliquam & gravem necessitatem: ut videmus votum, jus-jurandum, Matrimonium ratum, non consummatum, authoritate Pontificis relaxari & dissolvi. Etiùs in hac questione prima pùto probabilius & verius esse (ut dixi) juris esse divini, ut Sacerdos in duplici specie sacrificet. Et nihilominùs existimo valdè probabile, authoritate Pontificiâ, ob publicam & urgentem necessitatem, prædictum jus divinum relaxari posse. Sed quia nunquàm est relaxatum, ego consilium darem ut nunquàm relaxaretur. *Azorius Iesuit. Tom. 1. Instit. Moral. lib. 10. cap. 19. §. Tertium. pag. 857.*

❖ (*) *Extravag. de verbo signific. Tit. 14. Cap. 4. Glossa.* Dominum Deum nostrum Papam.

(*) *See above in this Chapter, Sect. 3. in the Chal.* 1. ❖

(r) Dispensandus non est utriusq; speciei usus Hereticis, quia non sunt danda sancta Canibus: nec Catholicis, quia debent distinguui ab Hæreticis, qui communicant sub duabus. *Salmeron. Iesuit. Tom. 9. Tract. 37. §. His positis. pag. 411.*

and

and other ſo many commanded Acts, wherein they have diſtinguiſhed themſelves from all Primitive *Fathers*, from the *Apoſtles of Chriſt*, and from *Chriſt* himſelfe.

An Appeale unto the ancient Popes *and* Church of Rome, *againſt the* late *Romiſh* Popes *and* Church; *in Confutation of their former Tranſgreſſions of Chriſt his Inſtitution.*

Sect. XIV.

THe ancient Popes and Church of *Rome* were (as all the world will ſay) in authority of Command, and in ſincerity of judgement equall, and in integrity of life Superiour unto the latter Popes of *Rome* and Church therof; yet the ancient held it as a matter of Conſcience for the Church, in all ſuch Caſes belonging to the *Euchariſt*, to be conformable to the Precept and Example of Chriſt, and of the Apoſtles. So, you have heard, (a) Pope *Calixtus* (*Anno Chriſti*, 218.) requiring all perſons preſent at the Maſſe to *Communicate*. For which reaſon it was (wee thinke) that Pope (b) *Gregory* (*Anno* 600.) commanded every one preſent at the Maſſe, and not purpoſing to Communicate, to *Depart*. There is an Hiſtory related by *Æneas Sylvius* (after, Pope *Pius* the Second) which ſheweth the reaſon why another (c) *Pope of Rome*, with his Conſiſtory, yeelded a liberty to the *Sclavonians*, to have Divine Service in their Nationall Language, and reporteth that it was thorow the ſound of that voice (which is written in the Pſalmes) *Let every tongue praiſe the Lord.* (d) Pope *Iulius* (*Anno* 336.) was much buſied in repreſſing the *Sopping of bread* in the Chalice, and other like abuſes of the Sacrament in his time: and the reaſon, which he gave, was this; *Becauſe* (quoth he) *theſe Cuſtomes are not agreeable to Evangelicall and Apoſtolicall Doctrine: and our Church of Rome doth the ſame.* Where he addeth, concerning the manner of Communicating, (e) *Wee reade* (ſaith hee) *that both the Bread and Cup* were diſtinctly and *ſeverally delivered.* Asif he had meant, with the ſame breath, to have confuted your other *Romiſh* Tranſgreſſion in diſtributing to the people the Sacrament, but *in one of Both*. And who can ſay but that *Gregory* and *Leo*, both Popes, (f) obſerving the ſame uſe of Chriſt, had the ſame Reſolution? Sure we are that Pope (g) *Gelaſius* (*Anno* 404) called the Abuſe, in diſmembring of this Sacrament, by receiving but in One kinde, *A Grand Sacrilege.*

(a) P. Calixtus. *See above Chap.* 2. *Sect.* 9.

(b) P. Greg. *Ibid. at* (b) 77.

(c) *See above, Chap* 2. *Sect* 7. *Chall.* 6. (u).

(d) P. Iulius. *See above Chap.* 3. *Sect.* 3.

(e) *Ibid.*

(f) *See above Chap.* 3. *Sect.* 5.

(g) P. Gelaſius. *See above, Chap.* 3. *Sect.* 3. (r.)

Woe

Wee reade of a *Councell* held at *Toledo* in *Spaine*, under Pope *Sergius*, stiled (h) *Generall (Anno 69..)* reproving those Priests who offered *Bread in crusts and lumps*. But with what reason were they reprehended? *Because* (saith the Councell) *that fashion is not found in the Sacred storie of the Evangelists*. All those ancient Popes, who held the *Example of Christ*, in his Institution and Apostolicall Customes, to be necessary Directions of Christ his Church in such points, concerning the ministration of this Sacrament, being so utterly repugnant to your now Romish Opinions and Practices; it must follow, that those former Popes being admitted for Iudges, whom all Christians acknowledged to have beene Apostolicall in their Resolutions, the now Romish Church and her degenerate Profession must needs be judged Apostaticall.

Now, from the former Actuall, we proceed to the Doctrinall points.

(h) Synod. Tolet. 16. — Conc. Generale, sub Sergio Papa. *Baron. ad An. 693. This Councel*, cap 6 *saith*, Quoniam quidâ non panes mundos atque integros, sed crustulam & particulam offerunt —— quod nequaquam in sacræ authoritatis historia gestum perpenditur; ubi legitur Christum benedixisse & dedisse panem, &c *Apud Binium, Tom 3. And this being, by Baronius, a* Generall Councel, *could not conclude without the Popes consent, in your judgement.*



N THE

THE SECOND BOOKE,

Concerning the first Doctrinall *Point, which is the Interpretation of the words of Christ's Institution;* [THIS IS MY BODY: THIS IS MY BLOOD.] LVKE 22.

The Doctrinall and Dogmaticall Points are to be distinguished into your Remisi

1. Interpreation of the words of Christ his Institution; [*This is my Body, &c.*]
2. Consequences deduced from such your Expositions: such as are *Transubstantiation, Corporall Presence,* and the rest.

CHAP. I.

Of the Exposition of the words of Christ, [THIS IS MY BODY.]

The State of the Question in Generall.

BEcause (as [a] Saint *Augustine* saith of points of faith) *It is as manifest an Heresie, in the interpretation of Scriptures, to take figurative speeches properly, as to take Proper speeches figuratively* (And such is the CAVEAT, which [b] *Salmeron* the Iesuite giveth you) it will concerne both You and Vs (as we will avoid the brand of *Heresie*) to search exactly into the true sense of these words of Christ; especially seeing wee are herein to deale with the Inscription of the *Seale* of

(a) In scripturâ explicandâ hæresis est manifesta, sicut figurata propriè accipere, ità quæ sunt propriè dicta ad Tropicâ locutionem detorquere: nam in verbis [Eunuchi sunt qui se castrât propter regnum cœlorum &c.] *Aug. and to the same purpose also, lib. 3. de Doctr. Christ.*

(b)—Hoc cavendum, nisi in manifestum Hæreseos scopulum impingere velimus. *Salm. Iesuit. Tom. 1. Proleg. 12. pag. 227.*

of our Lord IESVS, even the *Sacrament* of his *Body* and *Blood*. In the which Diſquiſition, beſides the Authority of Ancient Fathers, wee ſhall inſiſt much upon the Ingenuity of your owne Romiſh Authours.

And what Neceſſitie there is to enquire into the true ſenſe of theſe words, will beſt appeare in the after-examination of the divers * Conſequences of your owne Senſe, to wit, your Doctrine of *Tranſubſtantiation, Corporall,* and (c) *Materiall Preſence, Propitiatory Sacrifice,* and proper *Adoration*: All which are Dependants upon your Romiſh Expoſition of the former wordes of Chriſt. The Iſſue then will be this, that if the words be certainly true, in a *Proper* and *literall ſenſe,* then wee are to yeeld to you the whole Cauſe: But if it be neceſſarily *Figurative,* then the ground of all theſe your Doctrines being but ſandy, the whole Structure and Fabricke, which you erect thereupon, muſt needs ruine and vaniſh. But yet know withall, that we do not ſo maintaine a *Figurative ſenſe* of Chriſt his Speech, concerning his *Body*, as to exclude the *Truth* of his *Body*, or yet the truly-Receiving thereof; as the Third and Fourth Bookes following will declare.

(*) *See hereafter Booke, 3. 4. & 6.*

(c) *Gratian* Sacramenta Chriſti ſuſcipiendo, carnem ejus & ſanguinem materialiter ſignificamus. *De conſecrat. diſt* 2. C. Quia morte.

That a Figurative ſenſe *of Chriſt his ſpeech* [THIS IS MY BODY, *&c.*] *is evinced out of the words themſelves; from the Principles of the Romiſh Schooles.*

SECT. I.

THere are three words, which may be unto us as three keyes to unlocke the queſtioned Senſe of Chriſts words; whereof two are the Pronoune [THIS] and the Verbe [IS] not onely as they were then ſpoken by Chriſt himſelfe, but alſo as they are now pronounced by the Miniſter of Chriſt. And the third key is the Pronoune [MY] whereof hereafter. Wee begin with the word [THIS.]

The State of the Queſtion, about the word [THIS.]

When wee ſhall fully underſtand by your Church (which [a] holdeth *a Proper and literall Signification*) what the Pronoune [THIS] doth demonſtrate, then ſhall wee truly inferre an infallible proofe of our figurative ſenſe.

(a) *Conc. Trident. Seſſ.* 13. *cap.* 1. Verba illa à Chriſto commemorata, & à Divo Paulo repetita, propriam ſignificationem præ ſe ferunt.

All Opinions concerning the Thing, which the word [THIS] in the divers opinions of Authours, pointeth at, may be reduced

ced to Three heads, (* as you likewiſe confeſſe:) namely, to ſignifie either *This Bread*, or *This Body of Chriſt*, or elſe ſome *Third thing* different from them both. Tell you us, firſt, what you hold to be the opinion of Proteſtants? *Lutherans and all Calviniſts* (ſaith your [b] Ieſuite) *thinke that the Pronoune* [THIS] *pointeth out Bread*. But your Romane Doctors are at oddes among themſelves, and divided into two principall Opinions. Some of them referre the word [THIS] to Chriſt's *Body*, Some to a *Third thing*, which you call *Individuum vagum*. In the firſt place wee are to confute both theſe your Expoſitions; and after to confirme our owne.

(*) ◆ *Vaſquez in 3. Thom. Diſp. 201. cap. 1. Omnes opiniones ad tres tantùm claſſes reduci poſſunt: nam quidam [Hoc] referunt ad ſubſtantiam panis: alij ad aliquod commune, quod ſtatim poſt converſionem demonſtret. Deniq; nonnulli ad id ſolum quod in fine prolationis verborum, quod eſt corpus.* ◆

(b) Lutherani & omnes Calviniſtæ pronomen [Hoc] pro pane poſitum eſſe dicunt, quià panem Chriſtus in manu acceperat, & dixit: [Hoc eſt corpus meum.] *Maldon. Ieſ. in Matth 26. §. Hoc omnes.——Lutherus in verba Evangeliſtæ.* Habent hunc ſenſum; Hic panis eſt corpus meum.

That the firſt Expoſition of Romiſh Doctors, of great learning, (referring the word [THIS] *properly to* Chriſt *his* Body*) perverteth the ſenſe of Chriſt his Speech; by the Confeſſions of Romiſh Doctors.*

SECT. II.

DIvers of your Romiſh Divines of ſpeciall note, as well Ieſuites as Others, interpret the word [*This*] to note the *Body of Chriſt*, as it is preſent in this Sacrament, at the pronunciation of the laſt ſyllable of this ſpeech [*Hoc eſt corpus meum:*] Becauſe they are words * *Practicall*, (ſay they) that is, *working that which they ſignifie* (namely) *The Body of Chriſt*. And this ſenſe they call *Moſt cleare*: and, in their Iudgements, *there can be no better than this*. So your (c) *Stapleton*, (d) *Sanders*, together with (e) *Barradius*, (f) *Salmeron*, (g) *Chavauſius*; theſe laſt three being *Ieſuites*; to whom you may adde (h) Maſter *Brevely* his Anſwere, ſaying that theſe words *Moſt evidently relate to Chriſts Body. As evidently* (ſaith alſo your Ieſuite [i] *Malloun*) *as one pointing at his Booke, ſhould ſay, This is my Booke.*

(*) *See hereafter, let.* (k. n. o.) &c.

(c) [Hoc] deſignat corpus, ut eſt in termino prolationis: & hic eſt ſenſus luculentiſſimus. *Stapleton. Prompt. Cath. ſerm. Heb. ſacra upon theſe words*, [Hoc eſt corpus meum.]

(d) Hoc] nihil aliud quàm corpus Chriſti demonſtrat. *Sand. de viſib. Monarch. Ad annum 1549 p. 619.* (e) Demonſtrat corpus ipſum, in quod panis convertitur in fine propoſitionis; nec eſt Tautologia, quemadmodum neque in illo, [Hic eſt filius dilectus.] *Barrad. Ieſ. de Inſt. Euch. c. 4.* (f) Vtique pronomen [Hoc] quod attributi locum tenet, neceſſariò ſpectat, [Hoc eſt, inquit Chriſtus, corpus meum] id eſt opus, quod ego panem accipiens, & benedicens, operor, & conficio, corpus meum eſt. *Salmeron Ieſ. Tom. 9. Tract. 9. pag. 120. §.* Ad hoc. [*Of which laſt clauſe of Salmeron*, Hoc, id eſt, Hoc opus, *I ſay onely that* Opus erat Salmeroni medico] (g) *Chavauſ. Ieſ Comment. in formam juramenti fidei, inſcriptio libri eſt*, Profeſſio veræ fidei, §. 49. pag. 468. (h) *In his booke of the Liturgie of the Maſſe, pag. 138. Tract. 2. Sect. 3.* (i) *Malloun his late Reply againſt Doctor Vſher, pag 204.*

CHALLENGE.

ARe not theſe *Opinators* in number many; in name, for the moſt part, of great eſteeme; their Aſſertion, in their owne opinion

opinion, full of assurance; and delivered to their Hearers, as the onely Catholike Resolution: And yet behold One, whose name alone hath obtained an Authority equivalent to almost all theirs, your Cardinall (k) *Bellarmine*, who, speaking of the same opinion of referring the word [*This*] to the *Body of Christ*, doth in flat tearmes call it ABSURD. But not without good and solid reason, and that according to the Principles of Romish Schooles; to wit, because before the last syllable of the last word [*Me-um*] be pronounced, the *Body of Christ* is *not yet present*: and the word [*This*] cannot demonstrate a thing *Absent*, and therefore can it not bee sayd, *This is my Body*. ♦ With your Cardinall two other Iesuites take part, ingenuously confessing, that (1) *The Pronoune* [*Hoc, This*] in Christs words, *doth necessarily demonstrate a thing present*. ♦

A Reason pregnant enough in it selfe, & ratified by your publike *Romane* (1) *Catechisme*, authorized by the then *Pope*, & *Councel of Trent*: yet notwithstanding your fore-named *Irish* Iesuite, hearing this Argument objected by Protestants, rayleth downright, calling it *Accursed, as judged by the Church Hereticall, and indeed Abominable*. So he, who with Others, if they were of fit yeares, might be thought to deserve the rod, for forgetting their Generall *Catechisme*, & for defending an *Exposition*, which even in common sense may be pronounced, in your Cardinalls owne phrase, *very Absurd*; ♦ And that the Body of Christ is not the *Thing present*, that can be demonstrated, your *Pope Innocent* proveth: Because Christ, in pronouncing of the words [*This is my Body*] (2) *Did not as yet utter the words whereby the Bread was changed into his Body*. Absurd therfore must your former Interpretation needs be, ♦ else shew us, if you can, but so the least semblance of Truth for that Opinion.

(k) Argumentum eorum, qui volunt Pronomen [Hoc] demonstrare corpus, est absurdum, quòd in hujusmodi propositionibus, quæ significant id quod tunc fit cum dicitur, Pronomina demonstrativa non demonstrare quod est, sed quod erit. Et ponunt Exempla, ut si quis dum pingit lineam, aut circulum, dicat, Hæc est linea, hic est Circulus. Quomodo etiam exponi debet Pronomen in illis verbis Domini, *ibid.* 25. Hoc est præceptum meum ---- Hæc explicatio non videtur satisfacere, propter duas causas. Primò, quia etsi Pronomen demõstrativum demonstret' rem futuram, quandò nihil est præsens, quod demonstretur (ut in exemplis allatis) tamen si quis digito aliquid ostendat, dum pronomen effert, valde absurdum videtur dicere, pronomine illo non demõstrari rem præsentem. Aliqui Dominus accepit panem, & illum porrigens, ait, [Accipite, hoc est corpus meum] videtur demonstrasse panem. Neque obstat quod propositio non significat, nisi in fine totius prolationis: Nam etsi ità est de propositione, quæ est ratio quædam, tamen Demonstrativa Pronomina mox indicant certum aliquid, etiam antequam sequantur cæteræ voces. Et sanè in illis verbis [Bibite ex hoc omnes] valdè durum est, non demonstrari id quod erat, sed id tantùm quod futurum erat. Secundò si Pronomen [Hoc] demonstrat solum Corpus, verba speculativa erunt, non practica. *Bellar lib. 1 de Euch cap.* 11. §. Nota secundò. (1) *Vasquez in* 3. *Thom. Disp* 181. *cap* 12. [Hoc] non potest demonstrare nisi id quod est præsens. And *Iacob. Gordonus Scotus Iesuit. lib. controvers. controver.* 4. *cap.* 1. *num.* 4. & 9. Si rem mere panis substantia, pronomen, Hoc, necessario demonstraret panis substantiam quæ remanet, ità ut sensus esset: Hic panis, est corpus meum: nam pronomen, Hoc, non potest non demonstrare rem præsentem. (1) Hujus vocis [Hoc] ea vis est, ut rei præsentis substantiam demonstret. *Catech. Conc. Trid. Decret. eorjussu nit. Quæri pontificis Edit. ut in frontispitio libri cernitur.* (2) *Innocent.* 3. *Papa lib.* 3. *de offic. Missæ cap.* 26. Quæritur quid demonstravit Christus, cum dixisset [Hoc est corpus meum:] non corpus, quia nondum illa verba protulerat, ad quam prolationem panem mutavit in corpus.

Similitudes *objected, for defence of their former* Exposition, *and confuted by their owne fellowes.*

The Similitudes which are urged, to illustrate your former *Practicall* and operative sense, are of these kinds; to wit, *Even as*

us if one (ſay [m] They) *in drawing a Line, or a Circle, ſhould ſay in the making thereof, This is a Line, or this is a Circle*: or as if the *Smith* (ſay [n] Others) *in making of a Nayle, ſhould ſay, This is a Nayle*; So by *Chriſt* his ſaying [*This is my Body*] it was made preſently the *Body of Chriſt*, at the very pronuntiation of the laſt word of this Sentence, [*This is my Body.*] But moſt conceitedly your Ieſuite *Malloune*, and that not without ſcurrility; (o) *As a Taylor making a Kirtle, and ſaying* (wee ſhall change onely his laſt word) *This is a Kirtle for my Miſtris* CONCVBINA. So they.

(m) *Bellar. See before at let.* (k)

(n) Hæc locutio [Hoc eſt corpus meum] habet virtutem factivam converſionis panis in Corpus Chriſti, ut ait Thomas. ——— Pro ſimili, quod rudi intellectui ſatisfacere valeat, dari poteſt, ut ſi Faber accepto ferro clavum ſubito motu formans, dicat, Hic eſt Clavus ——— verborum. *Salmeron. Ieſ. Tom. 9. Tract. 13. pag. 81. Col. 1.* [*Ex aliorum opinione,*] & *conſentius Concord. cap. 130.* ——— ut faber clavum, &c.

(o) *Maſter Malloune in his late Reply, pag. 105.* This is a Kirtle for my wife, &c.

Clavus non eſt cum profertur oratio, ſed fieri inter proferendum, & eſſe per prolationem

Egid. Coninck's Ieſ. de Sacram. qu. 75. Art. 1. n. 36 Pronomen [Hoc] demonſtrat id quod continetur ſub ſpeciebus, abſtrahendo ab eo quod ſit panis, aut corpus Chriſti: ità tamen quòd non referatur ad illud inſtans, in quo pronuntietur, ſed ad illud in quo propoſitio ſit ſufficienter pronuntiata ——— quod eſt commune non ſolùm omnibus Propoſitionibus practicis, quæ ſignificant quod efficiunt: ſed ijs etiam quæ ſignificant aliquid coram aliquo fieri, faciemus diverſas figuras. Propriè dicitur [Hic eſt Circulus] dùm tamen non eſt hæc figura dùm dico [Hic]

CHALLENGE.

THeſe kind of Subtilties are frequent in the mouthes of moſt Romiſh Prieſts, as often as they are compelled to ſhew what is demonſtrated by the Pronoune, *This*. But that theſe your *Similitudes* of making *Circles*, *Lines*, and *Nayles*, are no better than Iugling, and Gypſie-trickes of faſt or looſe, and fond deviſes *forged* in the braines of idle Sophiſters, and uttered by your *Circulary Prieſts*, your owne Authours are ready to manifeſt: for in theſe *Examples* of the *Painters* touching a *Line*, or a *Circle* (as your [a] *Bellarmine* ſheweth) making and ſaying, *This is a Circle*; *Is no true Propoſition, untill the Circle be made.* And then it is a *figurative ſpeech* and not *a proper*, uſing the preſent Tenſe, *Is*, for the future, *Shall be.* So he. In like manner your Ieſuite (b) *Salmeron* affirmeth with a PROFECTÒ and full aſſeveration, that the ſpeech of him, *who, in drawing a Circle, doth ſay, This is a Circle, cannot without a Trope* or *Figure, be judged true.* So he.

And furthermore, who knoweth not that every *Operative* ſpeech doth ſignifie not the *Being* of a thing; but the *Making* therof, and bringing of it unto being? For although the *Painter* be ſo nimble, in drawing a *Circle*, that his hand may go before his tongue; yet when the *Operative* virtue conſiſteth not in working, by the agility of the hand, but in the orderly pro-

(a) *Bellar. See before at the letter* (k)

(b) Profectò propoſitio non eſt vera, niſi poſtquàm factus eſt Circulus: Sed oratio accipitur pro verâ, quia id, quod futurum eſt, accipitur pro jam facto, per Tropum, non juxta Proprietatem ſermonis: in quem ſenſum Chriſtus locutus eſt, ſicut quæ præſens pro futuro uſurpavit: ut Matth 26. Apud te facio Paſcha cum Diſcipulis meis, id eſt, confeſtim facio Paſcha. *Salmeron. Ieſuit. Tom. 9. Tract. 13.* § Secunda. ——— Si [Eſt] propriè accipiatur, pro exiſtere, durum eſt ut uniat ſubjectum cum prædicato pro futuro tempore, quia falſa eſſet propoſitio, non ſolùm in orationibus ſpeculativis, & ſignificativis, ſed etiam in practicis & factivis: ut ſi quis volens facere Circulum, rogatus quid eſt Hoc? reſpondeatque, Hic eſt Circulus; Profectò propoſitio non eſt ſtatim vera, &c. *Salmer. Ibid. pag. 83.*

nouncing

nouncing of the words of a ſpeech with the tongue, ſo that the Truth therof dependeth upon the utterance of the laſt ſyllable; it is impoſſible but the Prieſt, in uttering diſtinctly theſe words, [*Hoc eſt corpus meum,*] muſt ſay, *This is*, before he come to the laſt ſyllable of *Me-um*: and conſequently in his ſenſe notifie *This* to be *Chriſt's Body*, before (according to his owne judgement) the Body of Chriſt can have there any being at all.

By this is diſcovered the notable *Vertigo* and dizzineſſe of your Ieſuite *Maldonate*; Hee, to prove that the Pronoune, *This*, doth relate to *Chriſt's Body*, ſtandeth upon the like *Operative* ſpeculation; *God* (ſaith he) *in creating man of the ſlime of the earth, might have truly ſaid thereof, This is man: Or in framing Woman of the Rib of man, might have rightly ſaid, This is Woman: or Chriſt in working his miracle in Cana of Galilee, might have ſaid, (ſhewing the water) This is Wine.* So he. When, notwithſtanding, he is inforced in every one to alter the Verbe, Is, thus; *Slime is changed into man: Rib is converted into Woman: Water is made Wine*, as he himſelfe confeſſeth; expounding the words [*This is my Body*] thus, *Not that it was then his Body* (ſaith he) *which as yet it was not, but was about to be: nor that he ſignified the Bread to be his Body, but to be changed into his Body.* So he. As if any thing could be ſaid properly to be that, which as yet it *Is not*. ✦ No, and therfore your Ieſuite *Gordon* (3) ſaith directly *The Pronoune* [THIS] *demonſtrateth the Body, which is about to be.* As much as to ſay, *This* [*Is*] *ſhall be.* Another of your owne Divines will tell you that (4) *If the Pronoune* [THIS] *demonſtrate Chriſt's Body, then cannot the ſpeech of Chriſt be practicall* (that is) *to effectuate that which it ſignifieth*; and this will marre your doctrine of Tranſubſtantiation quite. ✦ Hitherto of your firſt Interpretation.

(c) Quum Deus ex limo terræ hominem finxit recte verèq; dicere potuiſſet, ſumpto in manus limo, Hic eſt Homo. Et cum ex coſta mulierem fabricavit, ſumpta coſtâ dicere potuit, Hæc eſt Mulier, quamvis cum pronunciaſſet Pronomen [Hæc] nondum fuiſſet mulier, ac ſignificâſſet cùm ita locutus fuiſſet, limum non eſſe hominem, & coſtam mulierem; ſed limum in hominem, coſtam in mulierem converti. Sic cùm Chriſtus dicit, [Hoc eſt corpus meum,] ſignificat panem mutari in corpus ſuum, Quemadmodum ſi in Cana Galileæ, cùm aquam in vinum, &c. *Maldon. Ieſuit. in Matth.* 26. Ita cùm Chriſtus dicit, accepto pane [Hoc eſt corpus meum] quamvis illud corpus nondum ille eſſet, ſed futurum erat, illud eo pronomine demonſtrat, nec ſignificat panem, quem acceperat, eſſe corpus ſuum, ſed mutari in corpus ſuum. *Idem in Matth.* 26. *pag.* 635.

(3) *Gordonus Scotus Ieſ. Controverſ.* 4. *cap* 3. *num.* 15. [Hoc] demonſtrat corpus futurum. *And your Angles ſim. Theol. queſt. Art.* 10. *Concl.* 4. *Which was alſo the Argument of Bellarmine. See above at the letter* (k.)

(4) Si [Hoc] demonſtrat corpus ſub ratione corporis, Propoſitio ſpeculativa eſſet, non Practica. *Ioſ. Angles ſim. Theol. queſt. Art.* 10. *Concl.* 4. *Which was alſo the Argument of Bellarmine. See above at the letter* (k.)

That the ſecond Romiſh Expoſition, referring the Pronoune [THIS] *to demonſtrate a* Third thing, *called* Individuum vagum, *or* Indeterminate ſubſtance, *perverteth the ſenſe of Chriſt his ſpeech* [THIS IS MY BODY:] *proved by the Confeſſion of Romiſh Doctors.*

SECT. III.

A *Third thing*, differing both from *Bread* and the *Body* of Chriſt, which Romiſh Sophiſters have lately invented, is that

that which they call *Individuum vagum*; by which is meant, *a ſubſtance confuſedly taken*; as when one (to uſe your owne example) having an Hearb in his hand ſhall ſay, *This hearb groweth in my garden*: in which ſpeech the word, *Hearb*, which is demonſtrated by the Pronoune, *This*, is not taken determinately, for that ſingular Hearb in his hand, (for that doth not now grow in his garden) but is taken *vagè* and *confuſedly*, for the common *Species*, nature, or kind of that hearb. And this opinion is defended by (f) *Bellarmine*, with other Ieſuites, and Doctors of your Church, (b Sixteene in numberu) as the onely ſufficient and concluſive Reſolution of this point, touching the proper Expoſition of the words of Chriſt, concerning the Pronoune, THIS.

(a,b) Sententia hæc eſt, Pronomine illo deſignari aliquid commune Subſtantiæ panis & corporis Chriſti, Commune (inquam) non ſecundùm Rem, (illud enim nullum eſſe poteſt) ſed ſecundùm rationem ſeu denominationem, viz. ſub ratione contenti, ſub his accidentibus continetur corpus meum. Ita Guitmundus (*where he reckons up* 15 *other School-men*:) ubi Pronomen [Hoc] ſubſtantivè ſumitur, & demonſtrat in confuſo Ens, ſivè ſubſtantiam contentam ſub illis ſpeciebus ——ut cùm quis dicat, Hæc herba naſcitur in horto meo: illud Pronomen [Hæc] non ſignificat hanc numero herbam, ſed herbam huic ſimilem *Suarez. 1ef. Tom.* 3. *in Thom. Diſput.* 58. §. 7. *pag.* 755. Secundùm rationem Subſtantiæ tùm communem tùm Individuam vagam. *Greg. de Valent. lib.* 1. *de Præſent. corp. Chriſti. cap.* 9. § Reſpondemus. *pag* 377. Quia Sacramenta ſignificant quòd efficiunt, & non efficitur in hoc Sacramento ut corpus Chriſti ſit corpus Chriſti, quia ita ſemper fuit, nec ut panis ſit corpus Chriſti, id enim fieri nequit, ſed efficitur, ut ſub ſpeciebus illis ſit corpus Chriſti, ſub quibus antèa erat panis: [Hoc] non demonſtrat panem, vel corpus, ſed contentum ſub ſpeciebus. *Bellar. lib.* 1. *de Euchariſt. cap.* 11. §. Eſt igitur.

CHALLENGE.

(c) *Archiepiſc. Cæſar. ſive Chriſtopherus de Capite ſontium. var. Tract.* Demonſtrando corpus in genere, neſcio quid—— dictum velis, cùm non Individua in Generibus ſuis, ſed Genera in individuis demonſtrentur, & Pronominis natura eſt ſola ſingularia demonſtrare.—— Ideò ſi generi addas Pronomen [Hoc] demonſtras non in genere ſed in Individuo rem ipſam, —— Conceptus communis non latet ſub ſpeciebus, nec in manibus portari poteſt.—— Propoſitio vera dicitur ex eo, quòd res eſt vera, vel non eſt vera: ergò non verborum diſpoſitio conſideranda venit—— Rapiunt iſti à rerum conſideratione lectorem, ut non res ipſas, ſed intelligibiles formas loquendi contempletur.—— Quibus dixerim, revertimini ad judicium, ô viri, & duas has tantùm res, corpus ſcilicet, & panem conſiderate, quarum alterum tantùm demonſtrari neceſſe eſt. Quia Pronomen vice nominis Proprij poſitum pro ſolo ſingulari ſumi poteſt, cum Scriptura duarum tantùm ſubſtantiarum, quæ demonſtrari hic queant, meminerit, viz. Panis, & Corporis, neſcio cur fingunt Tertiam aliquam, quæ nec panis ſit, nec corpus. In quo magnam vim Scripturæ faciunt, infarcientes illi ex ſuo cerebro tertiam illam rem, cujus nullam habent mentionem, & quâ poſitâ, propoſitio eſſet falſa. *Archiepiſc. Cæſarienſ. quo ſupra pag.* 12. Si enim Chriſtus ita loqueretur de pane, ante illius Tranſubſtantiationem, mentiretur.—— Non enim hæc dici poſſunt de Pane conſecrando, quòd ſit corpus Chriſti. *Ibid. pag.* 17. Solam illam ſubſtantiam ſingularem demonſtrabat, quæ erat in Chriſti manibus, quæ erat aut panis, aut corpus ejus: Tertiam igitur quærere vaniſſimus labor eſt, & abſurditate plenus. *Thus farre that Archbiſhop.* (d) Vulgata opinio eſt, illud Pronomen [Hoc] neque demonſtrare corpus Chriſti, neque panem, ſed accipi vagè, pro eo quod continetur ſub accidentibus, quod priùs eſt panis, deinde corpus Chriſti. Quæ ſententia non videtur mihi probabilis eſſe, quia etſi vocabula ſolent aliquando habere vagam & indefinitam ſignificationem, tamen aliud eſt loqui de ſignificatione verbi, aliud de acceptione, quam Dialectici vocant ſuppoſitionem. Illa quæ dicuntur Individua vaga ſignificationem habent vagam, & indeterminatam, ſed ſuppoſitionem habent ſemper certam, & determinatam: nam etſi hoc Pronomen [Hic, hæc, hoc,] quantum in ſe eſt, non magis ſignificet hunc hominem, quàm illum, tamen cum ponitur in propoſitione (ut hic homo diſputat) non poteſt accipi niſi determinatè pro hoc homine. Ergo neceſſe eſt ut illud Pronomen [Hoc] accipiatur determinatè, aut pro pane, aut pro corpore Chriſti——Nulla res poteſt eſſe niſi determinatè aut hæc aut illa; Ergò non poſſunt hæc Pronomina, ſi ſubſtantivè accipiantur, niſi pro hac vel illâ re determinata accipi. *Maldonat. 1ef. de Sacrament. Euchariſt. Tom.* 1. §. Tertius error. *pag.* 216. 217.

(f) Vvhich Subtilty is notwithſtanding diſcuſſed, diſcloſed, and exploded by your learned (e) *Archbiſhop of Caſarea*, and your Ieſuite (d) *Maldonate*, as an *Opinion both falſe and*

full

full of Abſurdities. ♦ With whom your Ieſuite (5) *Vaſquez* will take part; and your Cardinall (6) *Cajetan* with him. ♦ 1. Becauſe *whenſoever the Pronoune* [This] *is uſed in Speech, as, This man diſputeth, it is alwayes in proper ſenſe, as determinately taken.* 2. *Chriſt ſpoke of that which was in his hand,* but that was no *vagrant,* but a *ſingular determinate Subſtance.* And it is groſſe, to ſay a man holdeth a confuſed ſubſtance in his hand. Which ſeemed to your (c) Maſter *Harding* ſo uncouth and fond an opinion, that hee utterly refuſeth to defend the Authours thereof.

This, and much more have they written to the diſcovering and diſcarding of this idle figment, wiſhing furthermore that the Defendants of this opinion, of *Individuum vagum*, may *returne to their wits againe*, and ceaſe to offer ſuch *violence* to this holy Scripture [*This is my Body.*] So they. And worthily, for theſe two words, *Individuum*, and *Vagum*, ſpoken of Hoc, bee termes as Contradictory, as to call the ſame thing, ſingular-common, or determinate-confuſed. As for example, *Quidam homo, A certaine man,* is in Logike *Individuum vagum*; as when Chriſt ſayd, *A certaine man went from Hieruſalem to Hiericho, &c.* None of the Diſciples hearing this, could thereupon point him out, ſaying; *This man*: or know thereby who, or what he was.

Wee, for further manifeſtation of your *Abſurdity* in this point, will inſtance in your owne Example, for your *Individuum vagum*, of the *Herbe*, which a man holdeth in his hand, ſaying, *This hearbe groweth in my Garden*, how can you ſay it is true in the proper ſenſe? for if you take it determinately, the ſame Hearb *numero* is not in the man's garden, becauſe it is in his hand, and ſo it is yet *Hoc Individuum determinatum.* And if you ſpeake of it in a confuſed Notion, no Abſtract Notion can be held in a man's hand, it being the function of the braine, and not of the hand, to apprehend mentall Notions, or Generalls; and ſo it is not *Individuum* at all.

But the Text ſaith of Chriſt his hand, [*He tooke bread, &c.*] THIS, *which Chriſt, in ſo ſaying, pointed out with his finger,* ſaith your (*) *Sanders*; but a man will have much adoe to point out an *Individuum vagum* (ſuch as is an inviſible, or a confuſed Notion) with a viſible finger. Wee would now conclude in the words of a Pariſian Doctor, [b] *Individui vagi commentum Authori Scoto cæteris relinquo*; but that ſomething els is to bee added.

Another may be your Cardinall his owne Aſſertion, which he once made as a ſnare to catch himſelfe in; for in your (8) *Romiſh Maſſe*, the Prieſt having the Hoaſt in his hand, prayeth thus:

(5) *Vaſquez. i. 3. Toom Diſp* 201. *cap.* 2. Mihi hæc ſententia videtur difficilis, licèt valdè probabilis, quia [Hoc] ſi ſumitur adjectivè, nihil poteſt aliud demonſtrare, quàm corpus, & ſic erit Individuum determinatum, & ſic non erit contentum ſub ſpeciebus, ſed [Hoc] contentum. Sed ii Authores intelligunt tantùm contentum ſub ſpeciebus, tanquam ſingulare vagum, &, ut ipſi dicunt, quid confuſum, tale Individuum non poteſt Pronomine [Hoc] demonſtrari, quia demonſtrat [Hoc] rem ſenſui per ſe, aut per accidens, obvium. At vagum non poteſt ullo modo ſenſui demonſtrari, ſed intellectui. Quidam putant ſubſtantivè ſumi (*ibid. c.* 3.) licèt non in fine ſolùm prolationis demonſtrat id de quo prædicatur.

(6) *Et Cajetan. Opuſc.* Non hoc corpus meum, eſt corpus meum: quia ſic corpus Chriſti converteretur in corpus Chriſti.

(c) *Mr. Harding in his anſwer to the 24. Article, ſaying,* Learne you what they meane; and if their meaning bee naught, handle you them as you liſt; you ſhall not offend us any whit.

(*) [Hoc eſt corpus meum.] Hoc quod Chriſtus digito demonſtrabat, cùm illa verba protulit. *Sand. de viſibil. Monarch. lib.* 7. *ad Ann.* 1547.

(b) *Petrus Pichorellus de Miſſâ. cap* 3.

(8) *Romiſh Maſſe*, the Prieſt having the Hoaſt in his hand, prayeth

(c) Cùm ante Conſecrationem dicimus in Liturgiâ [ſuſcipe ſancte Pater hanc immaculatam hoſtiam] certè Pronomen [Hanc] demonſtrat ad ſenſus id quod tunc manibus tenemus, id autem eſt panis. *Bellar. lib.* 1. *de Miſſâ. c.* 27. §. Prima propoſitio.

thus; *Receive, holy father, this immaculate Hoaſt.* If you ſhall aske him what, in this prayer, the Pronoune *This* doth demonſtrate, hee telleth you readily and aſſeverantly ſaying; *Certainly it demonſtrateth unto ſenſe that which the Prieſt hath in his hand, which is Bread.* So he. Now why there ſhould not bee the like certainty of Relation of the Pronoune [*This*] to *Bread* in the ſpeech of Chriſt, as it hath in the *prayer of the Prieſt*, none of you (wee thinke) ſhall ever be able to ſhew.

Laſtly, wee challenge you to ſhew, within the ſpace of a Thouſand three hundreth yeeres after Chriſt, out of all the Ancient Fathers, any one Teſtimony that ever affirmed the Pronoune [*Hoc, This*] to betoken any *Individuum vagum*, or *Common Subſtance*; or els to confeſſe that this your doctrine is new, extravagant, and Adulterate. Nor yet can the Defenders thereof ſay that this is all one, as to ſay, *This*, that is, that which is contained under the *forme of Bread*; becauſe this is like as when one ſhewing his purſe, ſhall ſay, *This is money*; meaning that which is in his purſe; which is a knowne figure *Metonymia*.

Yet were it granted that [*Hoc*] betokened an *Individuum vagum*, as (to uſe your owne Similitude) when one ſaith of an herb in his hand, *This herb groweth in my garden*; ſo Chriſt ſhould have ſayd of bread in his hand; *This* (that is the like kind of bread) *is my Body*: yet would not this make the *Speech of Chriſt proper*, or not figurative, becauſe *Chriſt's Body* could no more be properly predicated of the kind of wheat-*Bread*; than it could bee of that bread of wheate then in his hand, as Chriſt himſelfe hath taught us, and as we are to prove unto you. For ſpeaking of his Body, he calleth it κόκκον, *the grane of wheat*, Iohn 12.24. not *This grane*; yet Chriſt's fleſh is equally called improperly *The grane*, as *This grane of wheate*: whereof the ancient Father *Theodoret* will reade you all a Leſſon, in the ſixt Section following. And now this ſo open and extreme civill warre among your ſelves, in confuting your owne Expoſitions, will further and confirme peace among us in that one Expoſition, which we are in the next place to defend, as followeth.

The third Propoſition, which is (according to the judgement of Proteſtants) that there is a Tropicall and unproper ſenſe, in the Pronoune [THIS.]

WEe reaſon firſt Hypothetically; If the Pronoune *This* demonſtrate *Bread*, then the words of Chriſt are neceſſarily to bee taken improperly and *figuratively*. But the Pronoune *This* doth demonſtrate *Bread*. Our Concluſion will be; Therefore the words of Chriſt, neceſſarily, are to be taken *figuratively*. All this will be proved, confirmed, and avouched by Reaſons, Authorities, and Confeſſions, which will admit no Con-

Contradiction. We begin at our proofe of the Conſequence of the Propoſition.

That it is impoſſible for Bread *to be called the* Body *of Chriſt*; *or* Wine *his* Blood, *without a* Figure.

SECT. IV.

THe common Dictate of naturall Reaſon, imprinted by God in man's heart, is a Maxime, and hath in it an univerſall Verity, which neither man nor Divell can gain-ſay, and is Confeſſed by your ſelves, viz. *Diſparatum de diſparato non propriè prædicatur*; That is, nothing can be properly and literally affirmed joyntly of another thing, which is of a different nature, viz. It is impoſſible to ſay properly that an Egge is a Stone or (to take your owne [d] examples) wee cannot call *A man an horſe, without a Trope or figure, becauſe their natures are repugnant.* So *Salmeron.* And this he holdeth neceſſary. Or thus: ([e]) *God, who is perfect Truth, will never make thoſe Propoſitions to bee true at the ſame time, viz, that the Wife of Lot is Salt, or Water is Wine, or an Aſſe a man.* So your Archbiſhop. Yea, to come nearer to the point: ([f]) *Wee cannot ſay that this wine is blood, or that this blood is wine, but by a Similitude or Repreſentation, becauſe they differ in nature.* So *Bellarmine*; adding furthermore that it is ([g]) *Impoſſible the Propoſition ſhould be true, wherein the Subject is Bread, and the Predicate is taken for the Body of Chriſt.* And, *Bread and Chriſts Body* (ſaith your [h] *Sanders*) *cannot be properly affirmed one of another.* ✠ Alſo your Ieſuite [7] *Eſtius*: *To affirme Bread to be Chriſts bodie, is a Propoſition falſe, and abſurd.* As falſe (ſaith your Ieſuite [8] *Gordon*) *as to ſay Chriſt is Iudas, or God is the Devill.* ✠

And indeed it is as impoſſible *Bread* ſhould be properly a *body of fleſh*, as a *body* of fleſh to be *Bread*; which is grounded upon our firſt Maxime, which your Ieſuite *Salmeron* expreſſeth thus. ([i]) *As often as the Verbs* [EST, IS, *joyneth things of divers*

(d) Diſparatum de diſparato non prædicatur, valet igitur argumentum Si hoc eſt lac, non eſt ferrum: ita etiam valebit, Si hoc eſt corpus non eſt panis; cum repugnet, unam naturam de alterâ diversâ dici, ut hominem eſſe equum, citra tropum, vel Metaphoram. *Salm Ieſ. Tom 9. Tract. 16. §. Primum* igitur p. 109.

(e) Nè ipſe quidem Deus, qui eſt ſumma veritas, unquam efficiet, ut hæ propoſitiones, uxor Lot eſt Sal, aqua eſt vinum, aſinus eſt homo, in ſenſu compoſito ſint veræ. *Archiep. Cæſar. de reſt. fid. de Real. Præſ. cap 58.*

(f) Obſervandum, cum dicitur vinum eſt ſanguis; docetur eſſe ſanguinem per ſimilitudinem, reipsâ autem & propriè eſt vinum. Et cum dicitur ſanguis eſt vinum, intelligitur vinum eſſe per ſimilitudinem: nec enim reipsâ aut propriè eſſe poteſt aut vinum ſanguis, aut ſanguis vinum, cum res ſunt ipſæ diverſæ inter ſe, & termini ut vocant diſparati. *Bell. l. 3. de Euch. c. 19. §.* Obſervandi.

(g) Non poteſt fieri ut vera ſit Propoſitio, in qua ſubjectum ſupponitur pro pane, prædicatum pro corpore Chriſti: Panis enim & corpus res diverſiſſimæ ſunt. *Bellar. l. 3. de Euch. c. 19. §.* Primum.

(h) Eodem tempore panis triticeus, & corpus Chriſti eſſe non poſſunt, quia diſparata ſunt. *Sand. de viſib. Monarch. ad annum. 1549.* [*To object* De Chriſto κατὰ ῥώμην, Deus eſt homo, *were vaine, becauſe that is ſpoken by reaſon of the Hypoſtaticall Vnion, whereby* Accidit Deo ut ſit homo, per hypoſtaticam unionem, non per mutationem, *which Vnity maketh God and man in Chriſt reciprocall. And wee alſo meane,* Diſparata abſoluta, *not* Relata, *for thus the ſame man is father and ſonne.*] (7) *Eſtius Ieſ. Com. in 1. Cor. 1. 14* Non intendit Chriſtus his verbis [Hoc eſt corpus meum] affirmare panem quem tenebat in manu, eſſe corpus ſuum: quæ affirmatio abſurda & manifeſtè falſa eſſet. (8) *Jacob. Gordonus Scotus Ieſ. Controv. 4. cap 1. num.* 4. Non magis dici poteſt, Panis eſt corpus Chriſti, quàm aurum eſt plumbum, aut hic homo eſt beſtia —— non poteſt diſparatum de diſparato verè & propriè dici, niſi quis velit contendere Chriſtum verè & propriè dici Iudam, aut Deum Diabolum. (i) Quoties verbum [EST] res diverſarum naturarum, quæ à Latinis dicuntur diſparata, unit & copulat, ibi neceſſariò ad figuram & Tropum recurramus. *Salm. Ieſ. Tom 9. Tract 10 pag.* 138.

natures together, we are neceſſarily to have recourſe to a Trope and Figure. Will you be content that your *Gloſſe*, as the tongue of your Church, may have the laſt word? Then hearken to it: (k) *If Bread be Chriſts body, then ſomething is Chriſts body, which is not borne of the Virgin Mary; and then alſo the ſame body muſt be ſayd to be living, and not living, both at once.* So your *Gloſſe*, confeſſing hereby an Impoſſibilitie of this Predication, *Bread is Chriſts Body*, in a proper and literall ſenſe. Our Propoſition then ſtandeth firme and infallible; our Aſſumption will be found as true.

(k) Si panis eſt corpus Chriſti, ergo aliquid quod non eſt natum ex Virgine eſt corpus Chriſti: & ità animatum eſt inanimatum. *Gloſſ. Decret. de Conſecrat. diſt. 2. can.* Quia.

That the Pronoune [THIS] *doth as verily notifie* Bread, *in the words of Chriſt, as if hee had expreſſely ſaid,* This Bread is my Body; *proved firſt by Scripture.*

SECT. V.

THe Text of the Evangeliſt Luke 22. is light ſufficient in it ſelfe; [*Ieſus tooke bread, bleſſed it, brake it, and gave it to them, ſaying, Take, Eate,* THIS, (namely) which they *Tooke*, and they tooke THIS, which he *Gave*; and he gave THIS, which hee *Brake*; and he brake THIS, which hee *bleſſed*; and bleſſed THIS, which hee himſelfe *Tooke*; and THIS, which he tooke, was *Bread*, [*Ieſus tooke Bread.*] We appeale to your owne Conſciences, who never hitherto could ſay, that in all theſe Sayings of Chriſt there was made any *Change* or alteration of THIS which hee *tooke*, till the laſt word pronounced by the Prieſt, which is [*Meum*;] nor yet can you deny, but that hee *tooke* that, which was properly, and ſubſtantially *Bread*. At the writing of this *Soritес*, we light upon an Anſwer from one Maſter (l) *Mallonne*, encountring it with another, but a falſe *Soritес*, invented by himſelfe, to the diſcountenancing of this true one; onely we intreat you, that at the reading therof, you will not laugh at his foolery. (See the Margin.)

(l) *M. Mallonne. in his late Reply. pag. 200. His Soritес;* That which the Governour of the feaſt in Cana of Galile taſted, was the ſame which the Miniſters brought him: that which they brought him was the ſame that others drew out: that which others drew out, was the ſame which others before them powred into the Pots, but that which others powred into the Pots was water. Therefore that which the Governour of the feaſt taſted was water. So he. [*None is ſo witleſſe but will eaſily, from the light of the Text, tell him, that the water was changed into wine, before the Governour of the feaſt taſted thereof: wherein, in the tenure of Chriſt his ſpeech, you your ſelves could never point out any former change at all, before the laſt ſyllable,* Me-um.]

Your Grammaticall Objection is Childiſh.

Cardinall (m) *Bellarmine* your chiefe Maſter, and alſo your

(m) Si [Hoc] accipitur ſubſtantivè, tum ſenſus erit [Hoc] i. e. Hæc res: quod ſi de Pane dicatur, abſurdiſſima propoſitio erit, non enim poteſt dici Hoc de Re quæritur, & apertè cognoſcitur, niſi ſit generis neutrius illa—— Nemo enim demonſtrans de Patre ſuo, diceret, Hoc eſt Pater meus. *Bellar. lib. 1. de Euch. c. 10. §. Porrò.*

Schoole-

Schoole-fellow (*) Maſter *Brerely*, as if they would put *Proteſtants* to Schoole; tell them that [*Hoc*] taken for a *Subſtantive neuter* cannot agree with *Panis*, it being a *Thing then ſeene and knowne*, and *not* being of the *neuter gender*: no more than for a man to ſay, *De Patre, Hoc eſt Pater meus.* A ſtrange thing, that great Clerkes, when they take upon them to teach others their *Grammer*, ſhould be ſo farre overtaken, as to need to bee put in mind of their * *Accedence*, (if ever they learned it) which telleth them that *The neuter gender, ſubſtantively taken, will agree with any thing that hath no life*, whether *ſeene* or *not ſeene*. In which reſpect there might bee a difference betweene, *Hoc de Patre*, and *Hoc de Pane*. For although *Priſcian* would cry out, if he heard one ſaying, *Hoc lana*, or *Hoc lapis*, wherein [*Hoc*] is taken Adjectively: yet if a Queſtion being raiſed, concerning the lightneſſe and heavineſſe of Wool, and of Stone, one ſhewing the Wool in his hand ſhould ſay, *Hoc eſt leve*; the other pointing at the Stone, ſhould ſay, *Hoc eſt grave*, would any thinke that *Priſcian* would be offended? for [*Hoc*] in *Latine*, neutrally taken, more than others would be for τοῦτο in (*) *Greeke*, taken for διάλυτος, for χαῦνος, for γύψος. Not to trouble you with that in your * *Summa Angelica*, wherein [*Hoc*] neutrally taken, is made to agree with *Cibus*.

And although *Proteſtants* bee ſo inexpert in the rudiments of learning, yet will you not thinke that others, whom you call *Catholikes*, could bee ſo deceived; who (as your Ieſuite witneſſeth) were *Many*, that taught that [*Hoc*] in the wordes of Chriſt, put *Subſtantively*, may without any Inconvenience agree with *Panis*, in [*This*,] meaning [*This*] *which I give you.*

✠ Will not this ſuffice? then adviſe you with your learned Biſh. *Ianſenius*, to know why he (9) ſaid of the other [*Hic eſt ſanguis meus*] *That it had beene more agreeable to have rendred it thus* [*Hoc eſt ſanguis meus:*] where he giveth his Reaſon for it, and fortifyeth it when he hath done by the ſame Tranſlation, [*Hoc eſt ſanguis meus*] out of Saint *Cyprian*. It would but vexe you to tell you furthermore that (10) *Gabriel Biel* durſt illuſtrate the ſame [*Hoc*] ſpoken of [*Panis*] by this Saying, [*Hoc eſt Angelus*] ſpoken of an *Angel in the ſhape of a man*. Laſtly, what will you thinke of the Schollerſhip of your owne (11) *Bonaventure*, who adventureth to ſay that [*Hoc*] the Subject of Chriſt's ſpeech, demonſtrateth *Panem, Bread?* ✠ Are you not yet aſhamed of your Raſhneſſe? then muſt we now put you unto it.

(n) Although the word *Bread* had not beene expreſſed, yet being preſent in Chriſts hand, and pointed unto, *Hoc* could not bee taken ſubſtatively no more then one ſhould ſay of his Father, *Hoc eſt Pater meus M. Brereley's Liturgy, pag.* 137.

* *Accedence*, Quâ per hanc acceditur ad Grammaticam.

(o) Διάλυτος τοῦτο ἐστι τοῦτο. *Exod.* 8. 19. τοῦτο χαῦνος 1. *Pet.* 2. 19. τοῦτο γύψος. *Gen.* 2 13.

(*) *Summa Angelica. tit.* Euchariſt. *queſt.* 23. Propoſitio eſſet magis propria, ſi demonſtrando Cibum diceretur [Hoc eſt Corpus meum.]

(p) Dicent Calviniſtæ, Pronomen illud Græcum, τοῦτο; & Latinum, Hoc; Subſtantiva eſſe: quod & multi Catholici dixerunt, ideò opus non eſſe ut genere conveniat, ſed poſſe eſſe, Hoc quod vobis do, eſt corpus meum. *Teſte Maldon. Com. in Matth.* 26. *pag.* 633.

(9) *Ianſen. Concord. Evang. Cap.* 131. *in hæc verba*, [Bibite ex hoc omnes] *Græcè* τοῦτο, Hic eſt ſanguis meus, ubi pro pronomine maſculino, verti poteſt neutrum, Hoc, ut ità ſit [Hoc eſt ſanguis meus:] quæ verſio magis convenit ei, quod præcedit, Bibite ex hoc omnes— Nam ſi dicas, Hic eſt ſanguis meus, videtur

eſſe ſenſus, Hic ſanguis eſt ſanguis meus. Certè Cyprianus in Epiſt. ad Cæcil. legit, Bibite ex hoc omnes, nec tamen malè noſter vertit Interpres, quia frequenter hoc modo [Hic] ponitur pro [Hoc] ut Exod. 16. interrogantibus de Manna, Quid eſt hoc? reſpondit, Ille eſt panis, cum videretur dicendum, Iſtud. (10) *Gabriel. Biel. Lect.* 48 *pag.* 414. *lit. K.* [Hoc eſt corpus meum.] Ad ſimilitudinem, quâ diceremus, viſo Angelo ſub ſpecie humanâ, Hoc eſt Angelus. (11) *Egid. Coninckt Ieſ. de Sacram. qu.* 75. *Art.* 1. *num.* 36. Ibid. *Lect.* 48. Bonaventura dicit, Hoc, quod eſt ſubjectum, demonſtrat panem.

In

In your owne vulgar Latin Tranſlation, it is ſaid of *Evah*, the wife of *Adam*, (q) *Hoc eſt os*, *Gen.* 2. what Inſobriety then is this in your Diſputers, ſo eagerly to reach that blow unto the *Proteſtants*, wherewith they muſt as neceſſarily buffet their owne Mother-Church, by which the ſame Tranſlation is made *Authentike*; and wound their owne Conſciences, being themſelves *bound by Oath to defend it in all their diſputations?* Away then with theſe Puerilities, eſpecially now, being buſied in a matter of ſo great importance, wherein conſiſteth the foundation of all the maine Controverſies, concerning the *Romane Maſſe*. For, if the Pronoune [*This*] have Relation to *Bread*, there needs no further Diſpute about the *figurative ſenſe* of Chriſt's ſpeech.

(q) *Salmeron Ieſ. Tom 9 Tractat. 16. §. Nec rurſus* —— Adam de Evâ ex coſtâ ejus deſumptâ, Hoc nunc os ex oſſibus meis.

✠ Notwithſtanding, Wee have not yet done, but furthermore to put every one of you to his Grammer. Wee have heard of a Romiſh Prieſt, who, having many unconſecrated Hoaſts before him, uſed this forme of Conſecration: *Hæc ſunt Corpora mea: Theſe are my Bodies.* Which Report your * Author, indifferently, thinketh might have beene either true, or fabulous: however, it juſtly occaſioneth us to make this ſerious demand, to wit, when any of your Prieſts, having before him on the Altar not one loafe alone (as Chriſt had, which he bleſſed, ſaying, [*This is my Body*, and after brake it into parts, diſtributing them to his Diſciples:) but many round hoaſts, now to be conſecrated; Wee aske, by what congruity he can pronounce of ſuch a multitude of theſe *Hoaſts* (which he meanes to conſecrate) *This is my Body?* have you (ô the onely Grammarians!) any Grammer for this. ✠

(*) *See afterwards Book. 7. Chap. 5. Sect. 2.*

We returne to the Schoole of Chriſt, the holy Scripture, to conſult (about Chriſt's meaning) with his Diſciple Saint *Paul*, where he profeſſeth to deliver nothing, concerning Chriſt his Inſtitution of this Sacrament, but that which he had * *Received of the Lord.* Him we deſire to expound unto us the words of Chriſt, delivered by Three Evangeliſts, and to tell what hee gave unto them, and what he called his *Body*: and he telleth us plainly, ſaying; * *The Bread, which wee breake, is it not the Communion of the Body of Chriſt?* alluding to thoſe words of the Evangeliſts, *He brake it*, and that was *Bread.* And that you may know that this was Catholike Doctrine, in the dayes of Antity, wee adjoyne the next Propoſition.

(*) 1. *Cor.* 11. 23.

(*) 1. *Cor.* 10. 16.

That

That it was Bread *and* Wine, *which Chriſt called his* Body *and* Blood; *in the judgement of Ancient Fathers.*

SECT. VI.

FOr proofe hereof, behold a Torrent of Ancient (r) Fathers preſſing upon you; *Irenæus*, *Tertullian*, *Origen*, *Hierome*, *Ambroſe*, *Auguſtine*, *Cyril of Hieruſalem*, *Cyril of Alexandria*, *Theodoret*, *Gaudentius*, *Cyprian*, *Clemens of Alexandria*, and *Iſidore*; Thirteene to the dozen, whoſe ſayings wee may beſt know by their owne Idiome, and Tenure of ſpeech. The firſt noting *Chriſt* to have *confeſſed Bread to have beene his Body*. The ſecond, *Chriſt* to have *called Bread his Body*. The third, that *Chriſt's ſpeech was ſpoken of Bread*. The fourth, that *That which hee broke, was bread*. The fift, that *It was Bread which he brake*. The ſixt, that *It was Bread of the Lord, and not Bread the Lord, received of Iudas*. The ſeventh, that the words [*My Body*] *were ſpoken of the Bread*. The eighth, that *Chriſt ſaith of the Bread* [*This is my Body*.] And the ſame Father, as it he had ſtudied to take away all *Scales* of doubtfulneſſe from the *eyes* of your mindes, illuſtrateth the matter thus: *So* (ſaith hee) *did Chriſt call his Body Bread, as elſe-where he calleth his fleſh a Grape of Wheate*; [*Except the Grane of Wheate die, it bringeth forth no fruit.*] The ninth, that *Chriſt gave to the Bread the name of his Body*. The tenth, that *Chriſt ſaid of the Conſecrated Bread*, *This is my Body*.] The eleventh, that *It was Wine which he called his Blood*. The twelfth, that *He bleſſed Wine when he ſaid drinke*. And the laſt; *The Bread ſtrengthning man's Body was therefore called the Body of Chriſt*. Yet need not this Father be reckoned for the *Laſt*, if wee affected to be ſuperfluous. All theſe ſo Learned and Ancient Fathers (ſufficient Grammarians wee trow) teaching the Pronoune [*This*] to demonſtrate *Bread*, do as abſolutely confute your Romiſh Expoſition, to prove the ſpeech *Figurative*, as any *Proteſtant* in the world could do, if hee were permitted to plead his owne Cauſe.

(r) I. *Irenæus*; Accipiens panem, Corpus ſuum eſſe confitebatur *Lib. 4. cap. 57.* II. *Tertull.* Chriſtus panem corpus ſuum appellat. *Lib. adverſus Iudæos, Cap. quod incipit*, Itaque. III. *Orig.* Nec materia panis eſt, ſed ſuper illum dictus ſermo eſt, qui prodeſt non indignè comedenti. *In Matth. 15.* IV. *Hieron.* Nos audiamus panem, quem fregit Dominus, eſſe corpus Servatoris. *Epiſt ad Hebdib. Qu. 2.* V. *Ambroſ.* Panem fractum tradidit Diſcipulis ſuis, dicens; Accipite, Hoc, &c. *Lib. 4. de Sacrament. cap 5.* VI. *Auguſt.* Iudas manducavit panem Domini, &c. *Tract. 59. in Iohan.* VII. *Cyr. Hier.* Εἰπόντος περὶ τοῦ ἄρτου, τοῦτο μού ἐστι τὸ σῶμα. *Catech. Myſtag. 4. pag. 518.* VIII. *Cyr. Alex.* Cùm Chriſtus ipſe ſic affirmat, ac dicat de Pane, Hoc eſt corpus meum, &c *Catech. 4. Idem.* ὅτι ὁ Χριστὸς τὸ ὀικεῖον προσεφέρετο σῶμα, καὶ ἑτέρῳ δι, καὶ τὴν σάρκα σιτὸν ἀνόμασεν — Ioh. 12. [ἐὰν μὴ ὁ κόκκος τοῦ σίτου, &c.] IX. *Theodoret.* Τῷ μὲν σώματι τὸ τοῦ συμβόλου τὸ δεικτικὸν ἐφήρμοσε. *Dial. 1. cap. 8. And againe elſe-where*, τῷ δὲ συμβόλῳ, τὸ τοῦ σώματος. X. *Gaudent. Brixiens.* Cùm panem conſecratum Diſcipulis porrigebat, ſic ait, Hoc eſt Corpus meum, *Tract. de ratione Sacram.* XI. *Cyprian.* Vinum fuiſſe, quod ſanguinem ſuum dixit Chriſtus *Epiſt. 63.* XII. *Clemens Alexand.* benedixit vinum, cum dixit, Accipite. *Pædag. lib. 1. cap. 3.* XIII. *Iſid.* Panis, quia confirmat corpus, ideò corpus Chriſti nuncupatur. *Lib. 1. de officijs, cap. 18.*

CHALLENGE.

WEe will try what a *Syllogiſme* will do, that, after your Poſſall in *Grammar*, wee may encounter you with *Logike*.

The

The Major. No *Bread* can poſſibly be called a *Body of fleſh*, without a *figure*. (This Propoſition hath had the Vniverſall conſent of all Schooles, by virtue of that Maxime of Maximes, * *Diſparatum de Diſparato, &c.*)

* See above §. 4.

The Minor. But in theſe words, [*This is my Body,*] the Pronoune [*This*] doth demonſtrate *Bread.* (This hath beene the generall Expoſition of Fathers.)

The Concluſion. Therefore the words of Chriſt, [*This is my Body*] are to be taken *figuratively.* Except you will contradict both the Generall confeſſion of your owne Schooles, and Vniverſall conſent of Ancient Fathers; beſides the now cleare light of the words of Chriſt.

That it was Bread, *which Chriſt called his* Body, *is proved manifeſtly from your owne Romiſh Poſitions and Principles.*

Sect. VII.

YOur firſt Poſition is this; The word [*This*] muſt either point out *Bread*, or the *Body* of Chriſt, or that *Third common Subſtance*, which you call *Individuum vagum.* But to referre the word [*This*] unto the *Body* of Chriſt, is (as hath beene confeſſed (t)) *Abſurd.* And that the word [*This*] ſhould ſignifie your *Individuum vagum*, is an *Expoſition full of Abſurdities*, as hath beene alſo (t) acknowledged. It remaineth therfore that the Pronoune [*This*] pointeth out preciſely, *Bread.*

(t) See above §. 2.

(t) See above §. 3.

A ſecond Principle you have, to wit; That theſe words [*This is my Body*] are words of *Conſecration*, and *Operative*, ſo that by [*This*] is meant that which is *Conſecrated*, and (as your *Councell* (u) *of Trent* ſpeaketh) *changed into the Body of Chriſt.* But, by the Decree of the ſame Councell, not the *Body* of Chriſt, nor any *Third* thing, but *Bread* only was then *conſecrated and changed into the Body of Chriſt. Ergo* the Pronoune [THIS] hath only Relation to the *Bread.*

(u) Concil. Trident. Seſſ. 13. c. 4. Et Converſio totius ſubſtantiæ Panis in corpus Chriſti.

♣ We might adde, for a third Principle, the above-ingenuous* Confeſſion of your Ieſuites; granting that the Pronoune [THIS] in Chriſts words did deſigne *That thing which was then preſent*, whereof Chriſt ſayd, [*This is my Body:*] when as (which hath likewiſe beene confeſſed) *That thing was neither Chriſts Body, nor any third thing differing from Bread.* And therefore (ſay we) could betoken nothing but *Bread.* ♣

* See above Chap. 2. Sect. 2.

CHALLENGE.

A New *Syllogiſme* would bee had, to put the matter out of queſtion.

Major. No Senſe, which is Impoſſible, can be given properly to

to the words of Christ, [*This is my Body*,] (This needeth no proofe.)

Minor. But to call *Bread Christs Body*, properly, is a Sense Impossible. (This hath beene your owne constant * profession.)

(*) *See above § 4.*

Conclusion. Therefore cannot this Sense be given properly to the *Body of Christ*. How can you avoyd the necessity of this Consequence? All arising from the nature of Predication, in this Proposition, wherein the Subject is *Bread*; the Copula, *Is*; and Predicate, *Body of Christ*. Which because it cannot be properly predicated either of *Bread* determinate, as to say, *This Bread in my hand is Christs Body*; or of *Bread* undeterminate (which you cal *vagum*) as to say, *This kind of Bread* is the *Body of Christ*, it demonstratively sheweth that your Doctors can have no greater Adversaries, in this case, than their owne Consciences, which will appeare more fully in that which followeth.

✦ *A Confirmation, that in the words* [Hoc est Corpus Meum: This is my Body] *the Pronoune* [HOC, THIS] *is expressely spoken of* Bread; *by the Analogie it hath with the other Pronoune* [HOC, THIS] *spoken of the* Cup.

SECT. VIII.

AS all the motions of every wheele of a Watch have their activity from the spring; so may We say that all the Controversies, touching the Romish Masse, in the Doctrinall parts thereof, concerning *Corporall Presence*, *Transubstantiation*, *Union*, and *divine Adoration*, attributed to that which is in the hands of the Priest; depend, as on their of-spring, upon the proper and Literall Sense of these words, [*Hoc est corpus meum*, *This is my Body*;] and this their Interpretation resteth upon the proper signification of the Pronoune [*Hoc*, *This*] as you have already heard. Which if it betoken Literally *Bread*, as all Protestants affirme; then by Vniversall consent, of even the Romish Doctors themselves, the speech of Christ must as necessarily bee a *Figurative* and *Tropicall* speech, as was that of Saint *Paul*, saying, *The Rocke was Christ*. The Romish therfore, to avoid this, have devised other Interpretations of Christs words, as you have heard. Some (for they are divided among themselves) will have the Pronoune [*Hoc*, *This*] to betoken *Christs Body*, as if Christ had sayd, *This my Body is my Body*. The other Opinators holding the former to bee absurd, say that by [*Hoc*, *This*] is meant not this definite *Bread* it selfe, but *This* (*Individuum vagum*) *kinde of Bread is my Body*; which hath beene condemned by their other parties (and truly) as an *Exposition full of Absurdities*.

Wee now purſue this point further; by examination of the Speech of Chriſt, concerning the other Element, delivered by Saint* *Matthew* and Saint* *Mark* thus. *He tooke the Cup, and gave it* (the Cup) *to them, ſaying, Drinke you all of this,* (viz. Cup) *For this* (namely ſtill, Cup) *is my Blood.* And is further proved to point out the *Cup* by Saint* *Luke*, and Saint* *Paul*, who both deliver it thus: *This Cup is the new Teſtament, &c.* But here in theſe words, [*This Cup is, &c.*] the Word, *Cup*, by Vniverſall Conſent is taken *Tropically* for the liquor in the *Cup*. Therefore did not Chriſt intend, in that which you call his *Conſecratorie Words*, a *Proper and Literall Senſe*; when otherwiſe it had been as eaſie to have ſaid either (according to the firſt Expoſition) [*This Blood in the Cup, is my Blood:*] or elſe anſwerably to your ſecond Interpretation, [*This kinde of Wine in the Cup is my Blood:*] albeit this alſo bee as *Tropicall* and *Figurative*, as to have ſaid, [*This Wine is my Blood.*]

Which your Church of Rome perceiued right well, and therefore, for avoyding the *Trope* and *Figure*, hath ſhee deviſed a new forme, thus. [*Hic eſt calix ſanguinis mei: This is the Cup of my Blood,*] different from all the Evangeliſts, even in that which you call a *Forme of Conſecration*; as if in her high preſumption ſhee had profeſſed to correct the forme of Chriſt his Inſtitution. A perfect Argument of a novell, naughtie, ruinous, and tottering *Cauſe*. If any Proteſtant had made ſo bold with Scripture, O what outcryes and vociferations ſhould wee have heard! and that this was done to facilitate your Anſwer, where you ſay, (12) *The Words* or forme of Conſecration *Are without Tropes*, your *Ieſuite Vaſquez* collecteth. Wherein notwithſtanding hee forſaketh his *Maſter Aquinas*, even now when hee doth Gloſſe and Comment upon him; for ſure it is (13) *Aquinas* concludeth moſt directly, ſaying of theſe Words, [*This is the Cup in my Blood:*] that *It is a Figurative ſpeech called Metonymia.* Hitherto of the firſt Key of explication of Chriſts words.

(*) *Matth.* 26. 27.
(*) *Mark* 14.
(*) *Luk.* 22.
(*) 1. *Cor.* 11.

(12) *Vaſquez. in* 3. *Thom. Diſp.* 199. *cap.* 4. Ego exiſtimo nullum eſſe Tropum in verbis eſſentialibus formæ.

(13) *Aquin. Part* 3. *Queſt.* 78. *Artic.* 3. *ad* 1. Dico, Hic eſt calix ſanguinis mei, eſt locutio figurata: uno modo, eſt ſecundùm Metonymiam, Continens pro Contento.

CHAP.

CHAP. II.

The Second Key in Christ's Words [Hoc est Corpus meum: This is my Body,] *opening the* Figurative Sense *thereof, is the Verbe* [EST, IS.]

FOr that [*Est*] in these words hath the same sense, as, *Signifieth*; as if Christ had sayd expresly of the *Bread*, *This signifieth my Body*: and accordingly of the *Wine*, This signifieth my *Blood*, may be proved by three Propositions infringible.

Our first Proposition.

The Verbe [EST] *being joyned with a thing that it a* Signe, *is alwayes* figurative, *and the very same with this word,* SIGNIFIETH.

SECT. I.

FOr although the Verbe (*Est*) be indeed so absolutely simple, in it's owne nature, that it cannot be resolved into any other word (as all other Verbes may be in like Case) yet doth it (albeit accidentally) necessarily inferre a *figurative Sense*, and is as much as *Signifieth*, or *Representeth*, whensoever it joyneth the Signe and the Thing signified together. As for Expample, A man pointing at a signe hanging before an Inne, and saying, *This is Saint George*, the Verbe *Is* can inferre no other Sense than *Signifieth*. Why? even because the thing, whereof it speaketh, is a *Signe* signifying *Saint George*. And *Bread* in this Sacrament is in all Catholike Divinity a *Signe* of *Christs Body*. Therefore the Verbe [*Is*] can have no other Sense than [*Signifieth.*]

The former Proposition *confirmed by all like Speeches, whether Artificiall, Politike, or Mysticall.*

SECT. II.

YOur owne Iesuites, and common Experience it selfe will verifie this Truth. First, In things Artificiall, as (*) *To say of the*

(2) Metonymia, tropus est in Scripturis frequentissimus, quâ continens pro contento, & contrà signatum pro signo usurpari solet, ut ostensâ imagine Herculis, dicerius, Hic est Hercules. *Salmeron Iesuit. Tom 9. proleg. 12. Cap. 15.*

Picture

Picture of Hercules, This is Hercules, is a figure. Secondly, In things Politike, as when a (b) *Legacie*, given by Will and Testament, *is called the man's Will.* So they. And indeed what is more Common, than for a man to say of his Testament, *This is my Will?* Of his name subscribed, *This is my hand?* And of the waxe sealed, *This is my Seale?* When as his *Will* properly taken) is in his heart, his *hand* is affixed to his Arme, And his *seale* may be in his pocket. Thirdly, In Mysticall and Divine Rites; as in Sacrifice, even among the Heathen, according to that Example out of *Homer*, which is notable. The *Greeks* and *Trojans*, when they entred into a league, which was to be ratified by a *Sacrifice of Lambs*, upon which both sides were to take their Oathes, thus their Act is thus expressed (c) ἀρνὰς ἔρυκε πίσεα, ἀρνὲς δὲ δεύω that is, *They brought with them two Lambs, their faithfull Oathes.* Where *Lambs*, the rituall signes of their faithfull Swearing, are called *Oathes.* An Example (I say) even among the Heathen, which is as apposite to our purpose, and opposite against your defence, as can be.

(b) Testamentum sæpè sumitur pro Legato, seu Re testatâ. *Barrad. Iesuit. Instruct. lib. 3. de Euch. cap 5.*

(c) *Salm. Iesuit. Tom 9. Tract. 15. §. Malè etiam.* [*Idem priùs habuit noster Beza in Luc. 22. 20.*]

Our Second Proposition, answerable to the first.

All the like Sacramentall Speeches, *in Scripture, are* figuratively *understood.*

Sect. III.

IN all such like Sacramentall Speeches, both in the old and new Testament, wherein the *Signe* is coupled with the *Thing signified*, the Speech is ever unproper and Figurative, and the Verbe [*Est*] hath no other force than, *Signifieth.* This Truth is confirmed abundantly by the Testimonies of your owne Iesuites, and others, who come fraught with Examples. First, concerning the old Testament, Noting that the Sacrifice of the (d) *Paschall Lambe, being but a Signe, was called the Passe-over, or passing-over.* Secondly, that (e) *The Rocke, being but a Signe of Christ, was called Christ.* ✣ Albeit your Doctor *Heskins*, long ago ventured to confute this Sense, saying, (1) *Christ was the spirituall Rocke, not the materiall:* and afterwards concluding thereupon, that *it is no figurative speech in the Saying of Saint Paul.* A Doctor-like Conclusion forsooth! which even Petits in Common learning would easi-

(d) Pascha significat transitum, quia Angelus transivit domos Israelitarum: hæc ratio nominis redditur, cum dicitur, [Transibit enim Dominus cum viderit sanguinem in utroque poste] *Iansen. Episc. Concord. in Matth. 26.* [*It was therefore more than boldnesse in Bellarmine, l. 1. de Euch. cap 11. §.* Quædam *to say;* Agnus erat propriè Transitus, Agnus *being in the* Predicament *of* Substance: *and* Transitus *in the* Predicament of Action. (e) Petra hoc in loco dicitur spiritualis, ex qua Deus eduxit per miraculum aquam, quia Signum fuit è latere Christi profluentis sanguinis & aquæ. *Salmeron Iesuit. in 1. Cor. 10.* [Petra autem erat Christus.] Id est, Petra significabat Christum: ubi signum appellat nomine rei significatæ. *Peter. Iesuit. Com. in Matt. 2. p. 85.* [Petra erat Christus.] Erat autem Christus Petra, certissimâ scilicet significatione. *Arias Mont. in 1. Cor. 10. & Pinta. Iesuit. in Is. 51.* (1) *In his Testament of Christ. B. 2. Chap. 3.*

ly

lly confute by *Retorsion*, thus: If Christ was by the Apostle called the *Spirituall Rocke*, then was he figuratively called *The Rock*, aswell as he was figuratively called *Vine*, and *Doore*; even becaause he was not a *Vine*, or *Doore Materially*, but *Spiritually*. ✤ Thirdly, that (f) *Circumcision, being but a Signe of the Covenant, was called the Covenant.* So likewise in the new Testament, both concerning (g) *Baptisme*, which in Christ his speech to *Nicodemus* (being but a *Signe* of *Regeneration*) is called *Regeneration*: And (h) *Baptizing*, which being a *Signe* of the *Buriall of Christ*) in the speech of Saint *Paul*, is called *Buriall*: and concerning the Eucharist, the Communicants thereof are called *One Bread*, *Cor.* 10. 16.

Finally, that the most proper Interpretation of the Verbe [*Est*, *Is*, in such like speeches, importeth no more, than [*Significat*,] your Iesuite (i) *Salmeron* will testifie for us: *In these speeches* (saith he) *The seed is the Word, I am the Doore, The Rocke was Christ; the Verbe* [Is, and WAS] *must be interpreted for* SIGNIFIETH, OR *figureth; not of it's owne nature, but because the word, Rocke, cannot be otherwise joyned with Christ, than by a figure or Signe.* So he. Even as Master (k) *Sanders* also is compelled to confesse in a like Case.

(f) Circumcisio fœdus dicitur, & signum fœderis. *Bellar. lib. 1. de Euchar. 11 §. Secundò.*

(g) Christus cum Nicodemo spiritualiter intelligendus. *Maldon. tes. in eum locum. Ioh. 3.*

(h) Sepulti sumus *Rom. 6. 4.* Id est, Christum sepultum repræsentamus. *Tolet. tes. in eum locum.*

(i) Quòd verò in his orationibus [Petra erat Christus; Semen erat verbum Dei, Ego sum Ostium] verbum substantivum sit interpretandum pro Significat, aut figurat; non ei id accidit ex naturâ suâ, aut per se, sed quoniam Petra illa aliter cum Christo conjungi non potest, quam per signum——Inde fit, ut parvi refert sivè dicas, Petra erat signum Christi, vel significabat Christum. *Salmeron. tes. Tom. 9. Tract. 16. §. Primum igitur. pag. 118.* (k) [Petra erat Christus] Solet ità exponi, Petra significabat Christum, id non ità accidit quòd verbum [Est] pro significat, ex se collocetur, sed quoniam [Petra] illa aliter cum Christo cohærere, quam per similitudinem, & signum non potest. *Sand. de Visib. Monar. ad Anum. 1550. pag. 141.*

CHALLENGE.

THus have wee argued from *Induction* and *Enumeration* of Texts of Scripture, in all like Sacramentall Speeches: which Exposition, by Analogy of Scriptures, was ever held of all Divines the most absolute and infallible manner of expounding the Scripture that can be. The Truth whereof ariseth essentially out of the Definition of a *Sacrament*, which as well the whole Catholike Church, as your Romish, hath defined to bee a *visible Signe*. But no *visible Signe* can be joyned to any *thing signified* thereby, in like *Predication*, without a *Figure*, as hath beene both copiously proved and confessed.

Our third Propoſition, viz.

Eight Confeſſed Figures *are apparently found in the Words of Chriſt his Inſtitution of this Sacrament.*

SECT. IV.

THat the Pronoune, THIS, uſed aſwell in theſe words of Chriſt [*This is my Body*] as in the other [*This is my blood*] inferre a figure, * hath beene proved to the full, and ſo will be acknowledged by your owne publikely authorized Romane * Gloſſe it ſelfe: which may be ſufficient to muzzle our Oppoſites, who pleaſe themſelves in nick-naming Proteſtants, calling them *Toutiſts*, of the word, τοῦτο, which is the word, THIS; and *Tropiſts*, becauſe of their profeſſing the words of Chriſt to be *Tropicall*, and *figurative*. But how much more confounded muſt they needs be, when it ſhall confeſſedly appeare, that there are Eight figures moe in the words of Chriſt his Inſtitution of this Sacrament?

(*) *See the Sections going before.*

(*) *See the Sect. 6. now following.*

Let us begin with the word, BROKEN, thus; [*This is my Body, which is Broken for you.*] 1 *Cor.* 11 24. Say now, do you thinke indeed, and that ſeriouſly, Chriſt to have ſignified hereby that his Body in this Sacrament was therefore really *Broken?* (a) *Nay* (ſay two of your Ieſuites, viz. *Suarez* and *Maldonate*) *for then ſhould the Speeche of Chriſt be falſe: but it is figuratively and Metaphorically ſpoken.* And they Will give you good reaſon hereof, collected out of (b) *Aquinas* your chiefe Schoolman. * *Becauſe the word,* [*Broken*] *properly taken ſignifieth a ſeparation of the parts of that Body, which is ſaid to be broken. But there is no ſeparation, or diſcontinuation of the parts of Chriſts Body in this Sacrament.* So they. To which purpoſe your Biſhop (c) *Ianſenius* will have us to obſerve a Reaſon wherefore the word [*Broken*] is left out of your *Romane Miſſals* (to wit) *Leſt that ſome ſhould be ſo fond and ſeelie as to conceive that Chriſt's Body is truely Broken.* And upon this Contemplation your Biſhop of Wincheſter *Stephen Gardiner* is peremptorie. * *If one aske* (ſaith he) *if the Body of Chriſt be broken, I have*

(a) Si propriè loqui velimus, falſæ ſunt iſtæ Propoſitiones, Corpus Chriſti manducatur à nobis, corpus Chriſti teritur, corpus Chriſti devoratur, corpus Chriſti frangitur: quia ipſi modi, qui ſignificantur his verbis, non conveniunt Corpori Chriſti. *Maldor. de Sacrament. Tom.* 1. *pag.* 144. Sacramentalis locutio eſſet, ſi corpus Chriſti diceretur frangi, aut dentibus teri: hæc enim non poſſunt niſi Sacramento-tenus intelligi, quia non propriè corpus Chriſti frangitur, ſed Sacramentum *Idem. Comment. in Matth.* 26. Frangi cùm dicitur, eſt Metaphorica locutio, quia fractio propriè ſignificat diviſionem, & diſcontinuationem partium, quam conſtat non fieri in partibus corporis Chriſti. *Suarez. Ieſ. in Thom. Tom.* 3. *Diſput.* 47. *Sect.* 4. §. Exempla tertiæ *pag.* 577. ◆ (b) *Aquin. part.* 3. *Queſt.* 77. *Art.* 7. Non poteſt dici, quòd corpus Chriſti verè frangatur, per quam fractionem unum fiat multa, quia impoſſibile eſſet tunc, ut totum ſit in qualibet parte. ◆ (*) *See afterwards, Book.* 5 *Chap.* 5. *Sect.* 2. *in the Margin.* (c) *Ianſenius. See hereafter. Book.* 6. *Chap.* 1. *Sect.* 4. (*) *Stephen Gardiner in his Explication of the Sacrament of the Altar.*

learned

learned to ſay, No, becauſe that glorious Body cannot now be broken and divided, for it is whole in every part. What then (will ſome ſay) doth the word [*Broken*] ſignifie in the ſpeech of Chriſt? and your Ieſuite *Salmeron* is ready to inſtruct them out of the Fathers, that (d) *It ſignifieth the crucifying of his Body with ſpeare and nayles upon the Croſſe.*

(*) *Salmeron. Ieſ. See afterwards, B. 6. Chap. 3. Sect. 2.*

The like will be confeſſed of the Verbe, EATE, in thoſe ſpeeches of Chriſt, [*Take, Eate*] which being properly taken, (ſay the above-named e *Ieſuites*) *would make the ſpeech of Chriſt to be falſe: becauſe, not the Body of Chriſt, but the Sacrament is properly Eaten.* The Reaſon is expreſſed by your Ieſuite *Salmeron*, (f) *Reall eating* (ſaith he) *requireth a reall touch and tearing of that which is eaten: but Chriſt's Body is not torne with the teeth, becauſe this is Impartible.* So he, Which is as plaine as can be, to prove the word, *Eate*, (as it is applied to Chriſt's Body) to be abſolutely *figurative*.

(e) *See above in the Margin, at the letter* (a)

(f) *Salmeron. See afterwards, Book. 5. Chap. 5. Sect. 2.*

In like manner, in the words of Chriſt's Inſtitution, Wee reade that he ſaid, [DRINKE you all of this:] which you referre properly to *Chriſt's Blood*, albeit you holding *Concomitancie* (as you do) that is, that *Chriſt's Blood* is not ſeparated out of his Body more in this Sacrament, than it is out of the Sacrament, but is ſtill the ſame Body which hath its Blood in the veines thereof, therefore you cannot affirme truely that *Chriſt's Blood* is properly *Drunke*; Witneſſe your great Pedagogue Mr. *Brerely*. * *If we ſhould attend to the propriety of ſpeech, neither is his Blood properly drunke in the Chalice, but onely the forme of Wine, ſeeing the Blood hath the ſame manner of Exiſting as under the forme of Bread,* (to wit) *not divided nor ſeparated from the Body, but included in the veines, and then in the Body.* Do you not heare? *Chriſt's Blood is not properly drunke*; if not *properly*, then *figuratively*; as figuratively, as if one, ſwallowing the Body of Chriſt, ſhould be ſaid to *Drinke* his Body.

(g) *See above, B. 1. Chap. 3. Sect. 8. Out of Ianſenius and Durand.*

(*) *Mr. Brereley. Living. Tractat. 4. §. 8.*

Wee aske Maſter *Brerely*, what then is that which is *properly drunke out of the Chalice?* and he ſaith, *onely the forme of Wine*, that is to ſay, a meere Accident. Hardly can it he ſaid that a man properly drinketh the Ayre, which he breatheth, although it be a ſubſtance: and are you brought to believe meere *Formalities* to be truely *Potable?*

VVee paſſe to two other Figuratives, whereof wee reade, for the firſt part, [*Take, this is my Body, which is Given for you:*] and of the other, [*This is the newe Teſtament in my Blood, which is Shed for you.*] In both which words [GIVEN, and SHED,] as they are ſpoken in reſpect of the time, Wee expect from you a Confeſſion of the figure *Enallage*, which is the uſing of the preſent tenſe for the future; your Ieſuite (h) *Valentia* teſtifying for the firſt, [*Given*] that is (ſaith he) *which ſhall be offered upon the Croſſe.* And your Ieſuite *Salmeron* for the

(h) [Corpus quod pro vobis datur] Id eſt, quod offeretur pro vobis in cruce mactatum. *Valent. Ieſ. Lib. 1. de Miſſa. cap. 3. §. Igitur.* [*Of the word,* Eate, *literally falſe, ſo your Ieſuites. See Book. 3. Chap. 4 §. 2.*]

the other [*Blood which is Shed*]. *It is not denyed* (ſaith he) *but that it is the manner of Scripture to ſpeake of a thing, as now done, which is after to be done, as in this place,* [*Is ſhed*] *becauſe ſhortly after, it was to bee ſhed upon the croſſe.* So likewiſe your Ieſuite *Sa.* And that this is among you the true and Common expoſition of theſe words of Chriſt, your Biſhop (*k*) *Ianſenius* doth not forbeare to teſtifie. So then, in both theſe words [*Given*, and *Shed*] there are two figures, in reſpect of the Time.

Wee are furthermore to conſider the Word, *Shed*; in reſpect of the Act, wherof your owne (*l*) Doctors have thus determined. 1. yout *Bellarmine. Chriſts blood, at his Inſtitution of this Sacrament, did not paſſe out of his Body.* 2. your *Alfonſus. Chriſts blood was never Shed after his Reſurrection.* 3. your Ieſuite *Coſter. True effuſion of blood is a ſeparating it from the Body, which in Chriſt was onely on the Croſſe.* 4. you may adde to theſe the ſtiffe Reſolution of your *Iuſuit Suarez? Chriſts blood to be ſeparated out of his Veines, who can beleeve?* And if this bee not to bee beleeved, then to ſay that it is not *Figuratively* ſayd to be Shed, is altogether as incredible.

✠ Will you be pleaſed that your Ieſuite *Vaſquez* may determine this point throughout. He (*a*) concludeth all theſe words, [*Broken, Given, Shed*] *to relate to Chriſts Paſſion in a future ſenſe*: bringing with him *Cajetan, Theophylact, Euthymius, Anſelm,* and *Chryſoſtome* for his Authors: and will have you to know that hee hath *moſt forcible Reaſons* for this Interpretation, beſides this his owne, to wit, *That the Blood of Chriſt cannot bee ſayd to bee Shed, which is not properly ſeparated out of his Body* in the Sacrament. *Aquinas* will ſpeake as confidently of *Breaking*, that * *It is impoſſible it ſhould bee broken, which is a dividing into many parts.* Now furthermore concerning the ſame words, [*Broken, Given, Shed,*] in reſpect of the Time, as that they ſignifie the *Future time* of Chriſts Paſſion, you * ſhall have yet moe of your owne Doctors averring as much, ſo that your *Romiſh Suggeſter* ſhall have little cauſe to complaine of the paucity of our witneſſes. ✠

It followeth in the words of Chriſts Inſtitution, [*This is the Cup of the new Teſtament in my blood.*] Now what of this? hearken to your Biſhop *Ianſenius.* (*m*) *Theſe words* (ſaith he) *can-*

(i) Græcus Textus [Effunditur.] Non eſt negandum morem eſſe Scripturæ, ea dicere jam eſſe, quæ futura ſint, ut hic [effunditur] quia paulò poſt in cruce effundendus. *Salmeron. Ieſ. in 1. Cor. 11. p. 154 & Sa. Ieſ. in Matth. 26.* Græcè, Effunditur: præſens pro futuro. *So Cajetan in Matth. 26* [Effunditur] nempè tempore paſſionis; jam enim inceperat effundi.

(k) Ianſenius. *See afterwards Book. 6. Chap. 1. §. 2. at* (q)

(l) *See Book. 6. Chap. 1. §. 4. for the three firſt: and Book. 4. Chap 2. § 3. for the laſt.*

(a) *Vaſquez Ieſ. in 3. Thom. Qu. 78. Art. 3. Diſp. 199. cap. 1.* Ego verò exiſtimo utrumq; verbum, Datur, & Frangitur, Effundetur, ſea, Effunditur, quæ ponuntur in additamentis formarum, multò meliùs ad paſſionem & crucem referri, quàm ad fractionem & effuſionẽ Euchariſtiæ. (*Alleaging to this purpoſe the conſent* of Cajetan, Theophylact, Euthymius, Anſelm, *and* Chryſoſt.) *Adding*, Rationes verò pro hac noſtra ſententia & interpretatione ſunt (me Iudice quidem) efficaciſſimæ——*Paulò poſt*, Non eſt effuſio ſanguinis in Euchariſtia, per modum Sacrificij, ſed repræſentatio & figura illius: in calice enim Domini non ſeparatur ſanguis à corpore Chriſti, ac proindè reipſa non effunditur. ✠ * *See above confeſſed.* * *Booke 6. Chap. 1. §. 2.* ✠ (m) [Hic Calix eſt novum Teſtamentum.] Non poteſt accipi in proprio ſenſu, ſed in eo, quem clariora verba Matthæi et Marci indicant & exigunt. Sivè enim Calix ſumatur pro vaſculo potorio, ſivè Synechdochicè pro ſanguine in poculo contento, non poteſt conſiſtere ut in iſs verbis ſit propria locutio——Nemo enim dixerit propriâ locutione vaſculam illud potorium fuiſſe novum Teſtamentum, cùm incertum ſit an adhùc exſtet illud poculum: at novum Teſtamentum eſt æternum. Sed nec ſanguis in calice contentus poteſt eſſe novum Teſtamentum propria locutione, quia lex Evangelica in Epiſt. ad Heb. dicitur novum Teſtamentum, & apud Matth. & Marcum ſanguis dicitur novi Teſtamenti. At unicum eſt novum Teſtamentum. *Ianſen. Concord. in hunc locum, pag. 910.*

not

not be taken properly, whether the [*Cup*] *bee taken for the veſſell, uſed for drinking, which was a temporall thing, and therfore could not bee the Teſtament of Chriſt, which is eternall: or elſe whether you take it for the matter in the Cup* (which is a Figure called *Synechdoche*) *for it being the blood of the new Teſtament, could not bee properly the Teſtament it ſelfe.* Yea, and your *Ieſuite Salmeron* pointeth out in the ſame words, a double Figure; (n) *A double Figure* (ſaith he) *is here, the* [*Cup*] *being put for the thing contained in the Cup: and* [*Teſtament*] *being taken for the Legacie that is granted and given by the Teſtament*; with whom the (o) *Ieſuite Barradas* doth conſent.

Hereunto may be added Chriſts *Tropicall Saying* in the 6. of *Iohn*, where Chriſt calling that, which he giveth to be eaten, his *Fleſh*, in the ſame Chapter he calleth his *Fleſh*, which is to bee eaten of the faithfull, *Bread*. Which none of your ſide durſt hitherto interpret without a *Figure*. And yet againe, the Apoſtle ſpeaking of the *Myſticall body of Chriſt*, which is his *Church*, aſſembled at the holy Communion, to participate of this Sacrament, ſaith of them; * *Wee being many are one bread and one Body: for wee are all partakers of that one Bread*. But why? *Even as one Bread conſiſteth of many cornes, ſo doth one Church of Chriſt of many faithfull perſons*, ſaith your (p) *Aquinas*. But none of you will deny, that the Apoſtles naming the *Communion* of the Faithfull to *bee one Bread*, or *Loafe*, is altogether Figurative.

(n) Subeſt in his duplex Metonymia, 1. quâ Continens ponitur pro Contento, id eſt, poculum, ſive Calix, pro vino, eò quod vinum in ipſo continetur. 2. eſt, eò quod contentum in poculo fœdus, vel Teſtamentum dicitur novum, cùm ſit ejus ſymbolum propter ſpecies. —— Teſtamentum hoc in loco poteſt ſumi pro lege Evangelica, quæ veteri legi opponitur, ut rem Teſtamento legatam teſtatamvè ſignificet. Quemadmodum hæres dicere ſolet, Hic fundus eſt Teſtamentum Patris mei, id eſt portio hæreditatis à patre meo legata; in quem ſenſum Apoſtolus loquitur ad Heb. Ieſus eſt ſponſor melioris Teſtamenti. Id eſt hæreditatis *Salm. Ieſ. Tom 9. Tract. 15. § 3. p. 98.* (o) Teſtamentum ſumitur pro legato Metonymicè, continens Teſtamentum ſumitur pro contento legato, ſeu hæreditate, quæ Teſtamento continetur. *Barrad. lib. 3. de Euch. c. 5 pag. 79. Tom. 4.*

* 1. Cor. 10. 17. (p) Sicut unus panis ex multis granis, &c. *Aquin. in eum locum.*

CHALLENGE.

COllect wee now the Parcels above-mentioned. First in the word [*This*] neceſſarily referred to *Bread*, inferring one *Figure* in the former Chapters: And next, in this Section, one *Figure*, in the word, *Broken*; Another in the word, *Eate*; A third in the word, *Drinke*; A fourth in the word, *Given*; A fift and ſixt in the word, *Shed*: A ſeaventh in the word, *Cup*: An eighth in the word, *Teſtament*: nine in all, and then your Gybes and Tants, againſt our Figurative Expoſition of Chriſts words, as ſo many bolts ſhot upwards, muſt fall directly upon your own pates. Of your *Bellarmines* Objection of the word, *Shed*, hereafter, in the ſixt Booke, and 2. Chapter.

☙ It is no better than Hemlocke which you put into your Diſciples mouthes, to ſtupifie them withall, when you teach them to ſtand to the *Literall words* of Chriſt, leſt that otherwiſe Chriſts ſpeech ſhould bee accounted a Lie. Firſt

againſt your owne knowledge, who are not ignorant, that *Truth* is not oppoſed to *Figurative*, but to *Falſe* ſpeech: elſe all the *Parables* of Chriſt, which are altogether *Figurative*, ſhould be called falſe; which were Blaſphemie to affirme. And alſo againſt the acknowledgment, already ſpecified, confeſſing that *Bread* cannot, in a proper and Literall ſenſe, be truly called Chriſts Body. And the generall Rule is, that *Truth* in a *Figurative* ſenſe cannot be ſo in a *Literall*; no more than a *Literall Truth* can be *Figurative* and *Tropicall.* ♦

That the Figurative ſenſe *of Chriſt's words is agreeable to the Iudgement of the more Ancient Church of Rome.*

SECT. V.

YOur old and publike Romiſh *Gloſſe* ſaith plainly; (q) *This heavenly Sacrament, becauſe it doth truely repreſent the fleſh of Chriſt, is called the Body of Chriſt, but improperly, not in the truth of the thing, but in the myſticall Senſe, to wit, it is called the Body of Chriſt, that is, it ſignifieth his Body,* So your *Gloſſe*, which you may not deny to be the gloſſe or Tongue of your whole Church, becauſe it hath beene confirmed by the ſame Authority of Pope (*) *Gregory the thirteenth*, wherewith your *Extravagants*, and former *Decrees of Popes* have beene Authorized.

(q) Cœleſte Sacramentum, quod verè repræſentat Chriſti carnem, dicitur Corpus Chriſti, ſed impropriè: unde dicitur ſuo more, ſed non rei veritate, ſed ſignificante myſterio: ut ſit ſenſus, vocatur Corpus Chriſti, id eſt, ſignificatur. *Gloſſ. Decret. de Conſecrat. Diſt. 2. Can.* Hoc eſt.

(*) Gregorius XIII. Papa. *In the privilege before the body of the Canon Law.*

CHALLENGE.

IF all Proteſtants ſhould meete at once in one Synod, and ſhould conſpire together, as labouring to prove a *figurative Senſe* in theſe words of Chriſt [*This is my Body,*] I ſuppoſe that a more exact, perſpicuous, copious, and ponderous Proofe could not be deſired, than hitherto hath beene evinced from your owne Confeſſions; grounded aſwell upon ſound and impregnable Reaſons, as upon direct Teſtimonies of holy Scriptures.

That the former Figurative Senſe *of the words of Chriſt is agreeable to the Iudgement of Ancient Fathers of the Greeke Church.*

SECT. VI.

YOu will needs defend your literall Expoſition by the verdict of Ancient Fathers, and wee appeale to the Venerable

ble Senate both of Greek and Latin Fathers. The(r) *Greek* generally calling the *Elements of Bread and Wine*, in this Sacrament, Some, *Types*, *Antitypes*, and *Symbols* (that is) *Figures* and *Signes*: Some calling Christ his Speeches *Tropical*, or *Figurative*; and his *Table Typicall*: Some saying that Christ would have his Disciples hereby *Represent the image of his Body*. And one as expreſſely as any Proteſtant can ſpeake (even *Theodoret* by name) that *Christ* here *gave to the Signe the name of his Body, as elſe-where he gave to his Body the name of the Signe*.

10 ✠ And againe, (s) *Christ, as hee called the myſticall fruit of the Vine, after ſanctification, the Blood of the Lord: So the fruit of the naturall Vine did he call the Blood of the Vine.* So he. Marke, no otherwiſe is the *Wine in the Euchariſt* called *Christ's Blood after Conſecration*, than the *juyce of the Grape* is called *The Blood of the Vine*. Which who knoweth not to be improperly and figuratively ſpoken? ✠

You cannot deny but theſe Phraſes of *Signes* and *Symbols* are moſt frequent in the writings of all the Greeke Fathers, which wee take to be a convincing Argument, untill you can 20 give us ſome reaſonable Solution hereunto. To this purpoſe you, leaving the principall Objections, faſten onely upon certaine Crotchets, and thereupon you beſtirre your ſelves.

(r) Græci Patres vocant Euchariſtiam ἀντίτυπα, σύμβολα, μυστήρια, quæ ſunt apud noſtros figuræ, Sacramenta, Signa; & hæc omnia ἀντιτυπικῶς accepere. *Alan. lib. 1. de Euch. c. 30. p. 383.* Dionyſ. c. 1 de Eccle. Hier. Theod. Dial. 1. Macarius Hom. 27. Nazianzen. Orat. in Gorgon. vocant Euchariſtiam, ἀντίτυπον, poſt recitationem horum verborum, [Hoc eſt corpus meum.] *Teſte Bellarmin. lib. 2. de Euchariſt. cap. 15. §. Sed.* ——Dionyſ. Ep. 9. ad Titum, loquens de ſacris Signis, & tropicis locutionibus; dicit Chriſtum Ieſum in Parabolis per typicæ menſæ apparatum deifica myſteria tradere. Eodem modo Euſeb. lib 8. Demonſtrat. in fine: Chriſtus Diſcipulos hortatur, ut ſui ipſius corporis imaginem repræſentent. *Teſte Suarez. Tom. 3. in Thom. Quæſt. 74. Diſp. 46. §. 4. pag. 547. & 552.* ——*Theod. Dial. 1. cap. 8.* Scis quod Deus ἄρτον τὸ εἰκεῖον προσηγορευτε σῶμα. Luc. 22. εὐχαριστήσας δὲ τὸν ἄρτον εἶπον αὐτοῖς τοῦτο ἐστὶν τὸ σῶμα μου —— Ipſe igitur Salvator noſter ἐναλλαξὶ τὰ ὀνόματα, καὶ τῷ μὲν σώματι τὸ τοῦ συμβόλου τέθεικεν ὄνομα, τῷ δὲ συμβόλῳ τὸ τοῦ σώματος. *Paulò poſt interrogando docet;* τὸν παναγιὸν τροφὴν συμβολὸν καὶ τύπον σώματος, καὶ αἵματος εἶναι (s) *Theod. Dial. 1. cap. 7.* ὥσπερ τὸν μυστικὸν τῆς ἀμπέλου καρπὸν μετὰ τὸν ἁγιασμὸν οὕτω τῆς ἀληθινῆς ἀμπέλου τὸ αἷμα φαμὲν αὐτὸν εἶναι αἷμα. *Ruffin.* τὰ ὁρώμενα σύμβολα τῆ τοῦ σώματος καὶ 30 αἵματος προσηγορείᾳ τετίμηκεν. *Ibid. Origen alſo in Matth. 15. calleth* materiam panis, *Symbolicum corpus.*

THE FIRST CHALLENGE.

Againſt the firſt Romiſh Anſwer, touching the word, Type, *and* Antitype, *uſed by the Greeke Fathers.*

40 THree kindes of Anſwers have beene applyed, as Three wedges to diſſolve this difficulty; but a knot of wood cannot be looſed with a wedge of waxe, ſuch as every of your Anſwers will appeare to bee. The firſt interpreting *Types* and *Antitypes* not to be taken for *Signes*, but for *Examples*, is at the firſt hearing rejected by your (t) *Cardinall*, and others.

The Second, alleged out of *Damaſcen*, and much inſiſted upon by ſome favourers of your Romiſh Senſe: namely, that the Fathers ſhould call *Bread* and *Wine Antitypes*; but not

(t) Prima ſolutio; Vocem Antitypon non accipi pro Signo, ſed pro Exemplari, &c. ſed hæc opinio facilè rejici poteſt, quia vox ea nunquam ſumitur pro exemplari. *Bellarm. lib. 2. de Euch. cap. 15.*

after Conſecration. So they. And if ſo, then indeed we ſhould have no cauſe to oppoſe. But this Anſwer is proved to be apparantly falſe by your (t) *Cardinall,* and others, out of the expreſſe Teſtimonies of theſe Greeke Fathers, viz. *Dionyſius, Areopagita, Clemens, Iuſtine, Macarius, Baſil,* and *Nazianzene.* The third Anſwer is your Cardinals owne, yet but faintly urged, with a (a) *Peradventure they called them Antitypes, but not Types after Conſecration:* and hee is encountred by your (b) *Suarez* and *Billius,* acknowledging that the words *Types and Antitypes are uſed* of the ſame Fathers *in one and the ſame ſignification.* ✠ As doth likewiſe your Ieſuite (4) *Vaſquez* maintaine, againſt your Ieſuite *Turrian.* ✠ This our Objection how ſtrong it is, may be ſeene by your much, but vaine ſtrugling.

(t) Altera ſolutio eſt aliorum, Panem & Vinum Antitypon dici, ſed ante Conſecrationem, non poſteà; ita reſpondit olim Ioh. Damaſc. lib 4. de fide. cap. 14. Et Epi. in 7. Syn. Act. 6. Tom. 3. ſed invenimus apud Baſilium Euchariſtiam dici Antitypon corporis, poſt recitationem illorum verborum, [Hoc eſt corpus meum]——Tamen Theod. apertiſſimè eam ſic vocat, Dial. 1. & Macar. Ægypt. Hom. 27. imò Dion. Areop. Eccl. Hier. c. 1. Naz. orat. in *Teſte* Gorgon. *Bellar. ibid.* Etiam Clemens in Conſtit. *Billius Com. ad Eliam Cretenſem, in Orat.* 11. *Nazian.* Hanc interpretationem (Damaſceni) refellunt Beſſarion Card. & Turrian. *Durand. de Rit. lib.* 2. *cap.* 39. (a) Fortaſſis Baſilius & alij Græci Patres non vocant Typum aut Figuram, ſed Antitypa, quia Antitypa non ſunt quælibet figuræ, ſed illa tantùm, quæ nihil fere differunt à veritate. *Bellar. ib. quo ſupra.* (b) Negari non poteſt quin nonnunquam nomen Typi inveniatur in Patribus, ut ex Hieronymo paulò ante notari. Idem reperitur apud Chryſoſtomum Hom. 16. ad Heb. & Billius apud Nazianz. Annot in orat. 11. in fine. Quare probabile valdè exiſtimo vocem Antitypi in eadem ſignificatione uſurpari hoc loco, quo Typi, ſeu Figuræ. *Suarez Ieſ. quo ſupra, pag.* 554. (4) *Vaſquez. in* 3. *Thom. Queſt.* 78. *Artic.* 1. *Diſput.* 197. *cap.* 4. Noſter Turrianus putat non poſſe hoc Sacramentum vocari Typum corporis Chriſti: ſed benè Antitypon, quia Typus ſignificat figuram rei, quæ rem ipſam non continet: Antitypon autem figuram quæ rem ipſam in ſe habet.——Hæc tamen ſententia mihi non probatur.

✠ *A Corroboration of the Iudgement of Antiquitie, in naming the Euchariſt* Type, *and* Antitype.

None can need any better Inſtructor, in this point, than was one (albeit a Proteſtant) moſt converſant in Greek Antiquity, namely Mr. *Iſaac Caſaubon.* He inſtanceth moſt eſpecially in *Cyrill of Hieruſalem* (5) telling you that the materiall oyle, wherwith Chriſtians were anoynted, was called by *Cyrill* the *Antitype of Chriſts owne anoynting, which was the Spirit of God it ſelfe.* That *The eſſentiall Spirit of God is oppoſed to the Antitype, which was materiall oyle.* And, notwithſtanding, that the ſame *Antitype* is called by *Cyrill* the *Spirit of God*; and after, that *the Chriſtians are ſayd to receive the Spirit*;

(5) Cyrillus p. 322. de Chryſmate diſſerens, ait fideles Χριστὸς καλεῖσθαι. Χριστοὶ δὲ γεγόναμεν τῷ ἁγίῳ πνεύματι· τὸ ἀντίτυπον δεξάμενοι. καὶ πάντα εἰκονικῶς ἐφ' ὑμῶν γεγένηται. Locus ille conſideratione digniſſimus. Sic enim docet: Quando fideles baptizantur, eos accipere Χρίσμα τὸ ἀντίτυπον τοῦ ἐχέλαιον Χριστοῦ. τοῦτο δὲ ἐστὶν τὸ ἅγιον πνεῦμα. At de iſto Chriſto ita loquitur: Ἐν Ἰορδάνῃ λουόμενοι· πνεύματος δὲ καὶ τῶν φώτων τῆς θεότητος μεταδίδοις τοῖς ὕδασιν, ἀνέβαινεν ἐκ τούτων καὶ πνεύματος ἁγίου οὐσιώδης ἐπιφοίτησις αὐτοῖς ἐγίνετο τῷ ὁμοίῳ συναπαυομένου τῷ ὁμοίῳ. Ecce, opponuntur ἀντίτυπον Sp. Sancti, & ἡ οὐσιώδης ἐπιφοίτησις. Chriſtum in Baptiſmo ſuo accepiſſe ipſam eſſentiam Sp. Sancti in ſe advenientis: ſed nos accipere tantùm τὸ ἀντίτυπον, quod tamen ipſe appellat Sp. Sanctum. Et ſanè ita paſſim legimus in S. S. hos aut illos accepiſſe Spiritum Sanctum, quùm intelligamus non ipſam eſſentiam Sp. Sancti, ſed vim & ἐνέργειαν Sp. Sancti. Cur non idem dicemus de S. Euchariſtiâ? Patres vetuſtiſſimi dicunt nos in eâ accipere ἀντίτυπον corporis Chriſti: ergò non accipimus οὐσιώδη ἐπιφοίτησιν: dicitur tamen quod accipimus σῶμα Χριστοῦ; ſed eo modo, quo modò dicebamus capi Sp. Sanctum. Itaque illud etiam quod accipimus dicitur Gratia, &c. *Hæc Iſaacus Caſaub. teſte filio ſuo pientiſſimo Meurico, ex M. S. Paternis.*

when

when nevertheleſſe they receive not the eſſence, but the Energie and efficacious operation of the ſame Spirit. That learned man concludeth; *The moſt ancient Fathers* (ſaith he) *ſayd that we receive the Antitype of Chriſt in the Eucharist: Therefore they meant, that we do not receive it eſſentially.*

You, for want of other ſupport, preſſe the ſentence of *Cyrill of Alexandria.* (6) *Doubt not* (ſaith he) *of the truth of Chriſts ſpeech, when hee ſaith manifeſtly* [*This is my Body*] *but rather beleeve his words,* This is that Teſtimony of *Cyrill,* which although it bee out of an Epiſtle, not found in the ancient Editions, but of a latter date, and but ſome few yeares agoe ſet forth (as your *Ieſuite Poſſevin* confeſſeth) yet doubt not we to embrace it in *Cyrils* ſenſe: who having now to deale with ſuch *Heretikes*, who taught that *Chriſt had but a ſeeming Phantaſticall Body,* doth refute them by Chriſts ſpeech of this Sacrament, ſaying, [*This is my Body.*] Which, Sacramentally ſpoken and underſtood, muſt needs evince, that Chriſt had a true naturall Body in himſelfe, becauſe this Sacrament was inſtituted to bee a *Signe* of a *true,* and truly-crucified *Body*, not a *Signe of a Figure*, but of a reall thing: and therefore requireth in the Receiver not fancie, but faith to beleeve that Chriſt had a Subſtantiall body, which is the very Argument of *Tertullian** afterwards, againſt the ſame deluſion of the ſayd *Heretikes.*

(8) *Chryſoſtome*, being ſo eminent a Doctor of the *Greeke Church*, may in no caſe be left out: he comparing the Speech of Chriſt, calling *Bread* his *Body*; and the words of the Apoſtle, in calling the Companie of the *faithfull Communicants alſo the Body of Chriſt*, asketh, concerning the firſt, *What is Bread?* and anſwereth, *The Body of Chriſt:* and accordingly touching the ſecond, *What thoſe faithfull Communicants are made, which receive the Body of Chriſt?* Anſwereth, *They are made the Body of Chriſt.* But the *faithfull Receivers* (as you know) are not properly the *Body of Chriſt:* Therfore *Bread* (by *Analogie*) is not properly *Chriſts Body.*

The onely Anſwer that your Cardinall would affoord us, is, that (9) *Chryſoſtome ſpake of Bread Conſecrated, and not before Conſecration.* Which Anſwer doth fortifie our Argument, to ſhew that *Chryſoſtome* held it to bee *Bread ſtill after Conſecration*, as appeareth in his other ſaying concerning the ſame *Conſecrated Bread*, or Loafe (as it ſignifieth the myſticall Body of Chriſt) in that *As Bread is united of many granes of Corne, not diſcernable, but yet are ſtill the granes of Corne, joyned ſecretly one with another. So are wee joyned together with Chriſt his owne Body.* So *Chryſoſtome.* Which words can in no wiſe bee affirmed of your Romiſh meere *Accidents of Bread*, wherein there is no *mixture of any*

(6) *Ob. Cyril. Alex. ad Cæloſyr. Epiſc.* Nè dubites an verum ſit, cùm dicit manifeſtè [Hoc eſt corpus meum:] ſed potens fide tene verba Chriſti.

(7) *Poſſevin. Apparat. Tit.* Cyrillus Alex.—Paucos ante annos edita eſt ejus Epiſtola ad Cæloſyr. Epiſc. [*And Bellarm. ſeemeth not to be ſo confident hereof, when in objecting this, he had rather remit his Reader to* Garcetius, *to ſee the place, than inſiſt upon the words himſelfe, ſaying;* Solet citari Epiſtola ejus ad Cæloſyrium, vide locum apud Ioh. Garcetium. *Bellar. lib. 2. de Euch. cap. 26.*]

* *See Sect. 39. following.*

(8) *Chryſoſt. in 1. Cor. c. 10. Hom. 24.* [Quoniam unus panis, & unum corpus multi ſumus.] Quid enim appello, inquit, communicationem? [Idem ipſum corpus ſumus.] Quidnam eſt panis? [corpus Chriſti.] Quid autem fiunt qui accipiunt corpus Chriſti? non multa, ſed [unum corpus.] Nam quemadmodum panis ex multis granis unitur, ut minimè grana appareant, ſed tamen grana ſunt, verum incertâ diſcretione conjuncta invicem: ità & nos Chriſto cõjungimur, non enim alio corpore tu, alio ille alitur, ſed eodem omnes.

(9) *Bellar. l. 2. de Euch. c. 22.* Reſpondet, Loquitur Chryſoſtomus de pane conſecrato.

any *Granes of Corne*, or of *Vnion* one with another in one Loafe, whereby to betoken the *Vnion* of godly Chriſtians joyntly in one Chriſt. And therefore certainely Saint *Chryſoſtome* beleeved the continuance of the ſubſtantiall matter of *Bread*, after the words of *Conſecration*.

All theſe former Teſtimonies of Antiquity fight as well alſo by neceſſary Conſequence againſt your *Individuum vagum*, that is, [THIS,] you know not what: even as *Iuſtine*, one of the ancienteſt of Fathers, doth declare, wherein hee ſaith (10) *There is not any Thing, but it is* [*This ſame Something:*] *there is not a Body which is not* [*This ſame Body.*] So he, according to *Ariſtotle*, denying any thing to bee called [*This Thing*] properly, which is not abſolutely and determinately *This one Individuall thing*. Your quainteſt device is yet behind. ✥

(10) *Iuſtin. Queſt. & Reſp. ad Græcos. Qu. 229. pag. 151.* ἐκ ὅτι τὸ ὄν, μὴ τὸ δὲ τι ὄν: ἐκ ἔστι σῶμα, ἢ ἄλλο τὸ δὲ σῶμα τι ὄν.

A SECOND CHALLENGE,

Againſt the laſt and moſt peremptory Romiſh Pretence, making Chriſt in this Sacrament to figure, and to repreſent himſelfe, as a King in a Stage-play.

THe Solution, which ſeemeth to your Diſputers moſt perſwaſive, is thus ſet downe by your *Cardinall*, and your Ieſuite *Suarez*, viz. (c) *The Greeke Fathers called Bread and Wine, Antitypes, and Signes of the Body and Blood of Chriſt, becauſe the ſame Body and Blood of Chriſt, as they are in this Sacrament, under the formes of Bread and Wine, are Signes of the ſame his Body and Blood, as they were on the Croſſe. Like as a King, who having gotten a victory in battell, ſhould repreſent himſelfe in a Stage-Play, as in a fight.* So They. But without any Sentence of any Father, for countenancing ſo egregious a figment; ſo farre were the *Fathers* from uſing that counterfeit Teſtimony, which paſſeth under the name of Saint *Auguſtine*, as if he had ſaid; *The fleſh of Chriſt is a Sacrament of his fleſh*: and inferring from hence, that *The Body of Chriſt, as it is in this Sacrament, is a ſigne of it ſelfe, as it was upon the Croſſe.*

And they are no ſmall Babes, who vent out this proofe; by name (d) *Billius, Gardiner Biſhop of Wincheſter, Claudius*

(c) Solutio. Euchariſtiam etiam poſt Conſecrationem dici poſſe Antitypum corporis & ſanguinis Domini, non ſolùm quia ſpecies panis & vini ſunt figuræ corporis & ſanguinis Domini ibi reverâ exiſtentium, ſed etiam quià corpus & ſanguis Domini, ut ſunt ſub illis ſpeciebus, ſigna ſunt ejuſdem corporis & ſanguinis, ut fuerunt in Cruce, repræſentant enim paſſionẽ Chriſti: & ideò fortaſſis Baſilius. Et alij Patres non vocant Euchariſtiam figuram aut typum, ſed Antitypum &c.—Ità ſi Rex aliquis, graviſſimo bello confecto, idem ipſum bellum ad obtectamentum populo in ſcenâ præſens ſeipſum bellantem repræſentare veller. *Bell. l. 2 de Euch. cap. 15.* Antitypa corporis & ſanguinis Chriſti dicuntur, quià corpus & ſanguis Domini, ut ſunt ſub illis ſpeciebus panis & vini in Euchariſtia, ſigna ſunt corporis paſſi, & ſanguinis effuſi in Cruce. *Suarez. quo ſupra p. 554.* Græci Patres cùm paſſim vocant Sacramenta Antitypa,—nihil aliud ſibi volunt quàm habere Sacramenta maximam ſimilitudinem cum ijs rebus, quarum ſunt Sacramenta. *Bellar. lib. 1. de Sacram. in genere cap. 9.* (d) *Billius cum. in Nazianz. orat. 11.* Audiamus quid Auguſtinus dicit in Proſperi ſententijs; Caro inquit, ejus eſt, quam forma panis operatur in Sacramento accipimus; ſanguis, quem ſub ſpecie vini potamus; Caro, viz. carnis, & ſanguis Sacramentum eſt ſanguinis, carne & ſanguine utroq; inviſibili, & intelligibili, & ſpirituali ſignificatur corpus Chriſti viſibile, plenum gratiæ, & divinæ Majeſtatis *Gardiner. Epiſc. Winton.* Auguſtini verba, ut litera ſonat, intelligit. *Item Claudius Sainctes* repetit, & allegari ait, ut corpus Chriſti oſtenderetur, quatenus in Sacramento eſt, ſeipſum ſignificare, ut erat in cruce, ſuiq; Sacramentum eſſe & figuram, & figuram eſſe paſſionis ſuæ; Eandem ſententiam apertiſſimè tuetur *Roffenſ. & Iohan. Heſſels Hæc Billius.*

Sainctes

Saincties (one of name in the *Councel of Trent*) *Fiſher Biſhop of Rocheſter*, and *Heſſell*. But how prove They this? Out of any of the works of *Auguſtine*? No, where then? Wee are required to ſeeke it in *Proſper*; where againe (e) it is not to be found. Whither next? forſooth it is ſo cited by *Peter Lombard*, and there it appeareth that *Peter Lombard* had it out of his ſuppoſed Brother *Gratian*; wee ſay, *Gratian*, whoſe bookes have beene lately reproved, and condemned by one of your (f) *Arch-biſhops*, for many *Falſe allegations of Teſtimonies of Fathers*. And when all is done, if either (g) *Peter Lombard* or (h) *Gratian*, who are the Relators, may be admitted to be the Interpreters of that coyned Sentence, they will ſay that the word *Fleſh*, there ſpecified, is taken for the *Shape or forme of fleſh*; and the word *Blood*, for the *outward forme of Blood*; which ſpoyleth your *Play* quite: wherein you will have the *Fleſh of Chriſt under the outward formes and ſhape*, in this Sacrament, and not the *outward formes and ſhape* themſelves, to be the *Signe* of the ſame *Body on the Croſſe*. So eaſie it is for Hunters to purſue their Game with loud cries upon a falſe ſent.

Wee returne to your *Cardinall*, and to *Suarez*, who inventeth the Similitude of the *Stage-Play* for their Anſwer, which is indeed rather a Childiſh *Playing*, than Theologicall reaſoning; yet it is but a mad ſport to argue againſt Conſcience; as this your *Cardinall* muſt needs have done, who (i) confeſſing that the *Greeke Fathers* did therefore *call Sacraments, Antitypes*, becauſe of the great *Similitude* they have with the *things they repreſent*; yet now adventureth to ſay, that the *Body of Chriſt*, as it is in the *Euchariſt*, is a *Signe* of the ſame *Body* of Chriſt, as it was *upon the Croſſe*; notwithſtanding the *Body* of Chriſt, as it is in the *Sacrament*, (according to your owne faith) is ſo (k) *Inviſible, that it cannot be ſeene of Angels*; ſo *Indiviſible*, that it cannot be parted or divided; and ſo *Vnbloody*, that there is not the leaſt tincture of *Blood* to be diſcerned therein.

Wherefore to perſwade your Diſciples, that thoſe grave Fathers ever taught that the *Inviſible, Indiviſible*, and *Vnbloody Body* of Chriſt, as in this Sacrament, was or could be the *Signe* of his *viſible, torne, crucified* and *bloody Body* upon the Croſſe; and ſo to note an *Antitype*, which is (as yon call it) the (l) *Greateſt Similitude*, is all one, as to finde out the *greateſt Similitude* in the greateſt *Diſſimilitude*. Which yet is the more intollerable, becauſe it is againſt the Confeſſed (m) *common*

(e) *Trithemius*. Ex ſententijs Auguſtini, verſibus hexametris & pentametris mixtum opus proſa pulcherrimum quod regnotaec voluit, Epigrimma, ſic incipit, Dum Sacris, &c. [*But of the other Intituled*, Sententiarum ex operibus Auguſtini, *beginning thus*, Innocentia, *hee maketh no mention; yea, and even in this* (*as it is now ſet out among the works of Proſper*) *printed* Coloniæ Agrippinæ. An. 1609. apud Arnoldum Crithium, *It is not to bee found.*]

(f) *Antonius Auguſtinus Archiepiſcopus Tarracon.* De emendatione Gratiani.

(g) *Lombardus*. Attende his diligenter, quia Tropo quodam utitur hic Auguſtinus, quo ſolent res ſignificantes rerum ſortiri vocabula, quas ſignificant; Viſibilis ſpecies panis vocatur nomine Carnis, & ſpecies vini ſanguinis, &c. *Lib. 4. diſtinct.* 10. *Apud Billium quo ſupra.*

(h) *Gratian*. Caro, Id eſt, ſpecies Carnis, ſub quo latet corpus Chriſti,—Eſt Sacramentum Carnis Chriſti, & ſanguis, Id eſt, ſpecies vini, ſub qua latet ſanguis Chriſti; eſt Sacramentum ſanguinis Chriſti. *De Conſecrat. deſt.* 2. *Cap.* Hoc eſt quod ait Gloſſa.

(i) *See above at* (c)

(k) Chriſti corpus, ut eſt in hoc Sacramento, nullo oculo humano, vel intellectu Angelico videri poteſt. *Suarez. Inſ. Tom.* 3. *Diſp.* 53. *Art.* 7 §. 4. & 5. Sub ſingulis utriuſq; ſpeciei partibus Chriſtus totus eſt, et integer continetur. *Concil Trident. Seſſ.* 13. *cap.* 3.

(l) *See above at* (c)

(m) *Billius*. Euchariſtiæ Sacramentum dicitur Antitypon, et Typus, ſeu Symbolum, ratione ſpecierum panis et vini, quæ in oculorum ſenſum cadunt: et hæc eſt communis ratio, quæ à Theologis aſſerri ſolet. *Hæc ille Com. in Naz. orat.* 11.

opinion

opinion of your owne *Diuines*, who haue taught that *The Sacrament of the Euchariſt is called Type and Antitype, becauſe of the formes of Bread and Wine.* So your *Billius.* May you not now diſcerne the notable perverſneſſe of your Diſputers, and that they deviſed this *Stage-Play*, *ad faciendum Populum*, to pleaſe and delude their Readers? thereby to fit themſelves the better for the Pageant; whereof wee ſhall be occaſioned to ſay more in the * ſixth Booke.

(*) Booke 6. c. 5. §. 7.

That the onely Objection out of the Greeke Fathers, concerning the Pronoune [Hoc] *in the Teſtimony of* Epiphanius, *advantageth not the Romiſh Cauſe.*

Sect. VII.

COmpare but *Epiphanius* his owne (a) words, your *Cardinall's* (b) Objection, and our Anſwer, and then make your owne determination, as you ſhall thinke good. *Man* is ſaid to be *made after the Image of God. Epiphanius*, not able to define what this *Image* conſiſted in, whether it be man's ſoule, or minde, or virtue; notwithſtanding reſolveth that (c) *All men have the Image of God in them, but yet not according to nature*, (namely, that ſubſtantiall *nature* which is in *God*) *becauſe God is Incomprehenſible and infinite, &c.* This is the maine point which *Epiphanius* will now illuſtrate: but how? *By ſomething* (ſaith your Cardinall) *which ſeemeth to be that which it is not: And Epiphanius inſtanceth in the Euchariſt, wherein Chriſt taking into his hands thoſe things which the Evangeliſts do mention, he ſaid of the one* [Hoc] *This is mine*, viz. *Body*; *and of the other, This is mine*, viz. *Blood: hereby underſtanding* (ſaith your Objector) *The Euchariſt, which is truely the Body of Chriſt, although it ſeeme not to be ſo, outwardly, being of a round figure, and Inſenſible* (or without ſenſe) *and therefore farre unlike to be the Body of Chriſt.* So he. Who, thinking he hath overcome, doth raiſe up his *Io*, and Triumph, ſaying, *This argument is throughly convincent, becauſe Epiphanius addeth, He who believeth not the words of Chriſt, doth fall from Salvation:* adding further, that *they are to be beleeved, although our ſenſes gainesay it.*

You have heard the Objection, which ſeeming to ſo great a Champion ſo greatly *Convincent*, you will give us licence to

(a) *Epiphanius in Ancorato.* Videmus quod accepit Salvator in manus, veluti Evangeliſta habet, quod ſurrexit à Cœna, & accepit hæc, & cum gratias egiſſet, dixit; Hoc meum eſt, & hoc: & videmus quod non æquale eſt, neq; ſimile, non imagini in carne, non inviſibili deitati, non lineamentis membrorum, hoc enim rotundæ formæ eſt, & inſenſibile quantum ad potentiam, & voluit per gratiam dicere, hoc meum eſt, & hoc: & nemo non fidem habet ſermoni, qui enim non credit ipſum eſſe verum, excidit à gratia & ſalute. *Ob. Bellar. lib. 2. de Euch cap. 20.*

(b) Cum docere vellet Epiphan. hominem verè factum ad imaginem Dei, licet non facile appareat in quo conſiſtat ſimilitudo inter Deum et hominem, cum Deus incorporalis ſit, immenſus; et dicit multa eſſe ejuſmodi quæ aliud ſunt, aliud videntur, ponit exemplum de Euchariſtia, quæ verè eſt corpus Chriſti, & tamen nihil minus eſt, quam quod appareat exterius, cum ſit rotundum et inſenſibile, & prorſus valde diſſimile corpori Chriſti. Hic ſane locus omninò convincit, nam quod dixit, oportet credere ipſum eſſe verum, excludit Tropos, præſertim cum addat, excidere à Salute qui non credit: quod enim addit credendum eſſe, licet ſenſus repugnent, apertiſſime teſtatur, non eum loqui de ſignificatione, ſed de re ipſa. [*words to be obſerved in the Greeke are theſe:* Ἔχουσι δὲ πάντες τὸ κατ' εἰκόνα, ἀλλὰ οὐ κατὰ φύσιν——Θεὸς γὰρ ἀκατάληπτος, &c. ὅσα ἐστὶν ἀπὸ μὴ ὄντων εἰς τὸ εἶναι προήγαγεν, καὶ ἀνενέργητον ὡς πρὸς τὴν δύναμιν. *The laſt words ſhew that* Inſenſible *is taken accordingly to power, that is, actively.*]

make

make a full Anſwer. Firſt, by HOC ET HOC, THIS AND THIS (by the Interpretation of *Epiphanius*) are meant, *The things which the Evangeliſt did mention*; and the *Evangeliſt* mentioned (as you know) *Bread*, [*He tooke Bread, He tooke the Cup,*] meaning *Wine* in the *Cup*, namely, according to the * former generall Conſent of the Fathers, [Hoc] ſignifyed *Bread* in one part of the Euchariſt, and *Wine* in the other. But *Bread* neither in the *Subſtance*, nor in the *Accidents* can be called *Chriſts Body*, without a *Trope*, as hath beene * Confeſſed: which is our firſt confutation of your Cardinal, who concludeth that *Epiphanius excludeth all Tropes out of Chriſts Speech of* [Hoc.]

(*) *See above Chap. 1. §. 6.*

(*) *See above Chap. 1. §. 4.*

Secondly (c) *All men* (ſaith *Epiphanius*) *have the Image of God, although not according to nature, or equality; becauſe God, the Spirit of Spirits, is Incomprehenſible.* Then he ſeeketh a *Similitude* from the *Euchariſt*, an *Image* of a thing which ſeemeth to be that, which in *nature* and *equality* it is not. Now in the Euchariſt there are two things to be diſtinguiſhed, the one is the *Naturall*, the other is the *Sacramentall Being* thereof. The *Naturall Being* of the Elements, as of *Bread* and *Wine*, cannot make this *Similitude*; becauſe, whether they be taken as Subſtances or Accidents, [*Hoc, This*] hath no proportion with the word which is called [*Meum*] meaning Chriſts Body, becauſe the *Hoc* (as *Epiphanius* ſaith) is a *Round figure*. But as *Hoc* and *Hoc* are Sacramentall *Images*, repreſenting *Meum* and *Meum*, Chriſts *Body* and *Blood*: the *Bread broken* to betoken his *Body crucifyed*, and the *Wine poured out* a-part, to ſignifie Chriſts *Blood Shed*: ſo will the *Similitude* be moſt Harmonicall. Even as *Bread* and *Wine* in the Euchariſt, although they differ in *nature*, yet are they repreſentative Signes and *Images* of the *Body* and *Blood* of Chriſt. So the *Image* of *God* in *man*, hath a reſemblance of the *Godhead*, although in reſpect of *Nature* and *Equality* it be as different as Finite and Infinite, Comprehenſible and Incomprehenſible. According to which Analogicall, Myſticall, and Sacramentall ſenſe, upon the hearing of theſe words of *Epiphanius*, *Whoſoever will not believe Chriſts words, as hee ſaid, falleth from grace*, wee willingly ſhall ſay *Amen*. The rather, becauſe *Epiphanius* being an Adverſarie to the *Marcionites*, who denyed Chriſt to have a *True Body*, but onely *Phantaſticall*, notwithſtanding whatſoever proofe from mens ſenſes, who ſaw and felt them; they could not digeſt the Faith of the Romiſh Church, which teacheth that that, which *Epiphanius* calleth *Bread* after Conſecration, ſhould be (contrary to the Demonſtration of foure Senſes, as of *Seeing*, *Smelling*, *Feeling* and *Taſting*) meere Accidents.

(c) *Epiphanius in Ancorato.* Habent omnes id quod eſt ſecundùm Imaginem Dei, ſed non ſecundùm naturam: non enim ſecundùm æqualitatem habent homines, Deus enim mente incõprehenſibilis eſt, cum ſpiritus ſit ſuper omnem ſpiritũ.

Thirdly (a place as obſervable as any other) He ſaith of this, [*Hoc*] which is of a *round figure*, and differing in nature and proportion from that [*Meum*] which is the *Body of Chriſt*, that it is ἀναίσθητον, *Inſenſible*: But how, Paſſively? as not being able to be perceived? No, for then it could not be perceived to be *Round*. But Actively, as not able to perceive any thing, in which reſpect hee oppoſeth it to [*Meum*,] which is the *Body of Chriſt*. Which againe manifeſtly contradicteth

the abominable cõmon doctrine of your Church, as you have heard, of Believing the Body of Chriſt, as it is in this Sacrament, to be unable either to *ſee* or *heare*, or *exerciſe any faculty of ſenſe without a Miracle*; as is ſhewed, Book. 4. Chap. 9. Sect. 2.

In the laſt place I require Iuſtice from your ſelves againſt a Proctor of yours. The Caſe is this: *Bellarmine ſaid* (quoth I) *that Epiphanius taught, We are to believe theſe words of Chriſt, although they be repugnant to our ſenſes:* which laſt words [*Although they be repugnant to our ſenſes*] ſaid I, No man of ſenſe can find in *Epiphanius*. This ſaith the Proctor is a *falſe Taxation*. And I, for my Iuſtification, ſhall deſire no other Advocate than *Bellarmines* owne words, *Hic locus Epiphanij omninò convincit, quia addit etiam* (*nimirum* Epiphanius) *Hoc eſſe credendum, licet ſenſus repugnent*. And now when you ſhal ſumm up the Premiſes, you will eaſily judge how the Teſtimonie of *Epiphanius* will be held to be *Convincent*.

That the ſame Greeke Fathers have expreſly unfolded their Meanings, touching a Figurative Senſe.

Sect. VIII.

THe Iudgement of a whole Councel of Greek Fathers may well ſuffice for the manifeſtation of the Iudgement of that Church; They in their Councel at *Trullo*, alluding to theſe words of Chriſt, [*This is my Body*] ſaying, *Let nothing be offered, but the Body and Blood of Chriſt, that is* (ſay [n] They) *Bread and Wine, &c.* If we had not told you that this had been the ſpeech of Greek Fathers in a *Councel*, you would have conceived they had bin uttered by ſome *Heretike*, as your Charity uſeth to call us *Proteſtants*. Neither may the Authority of this *Councel* be rejected by you, as unlawfull in the point of the Sacrament, becauſe your *Binius*, in oppoſing againſt ſome things in this *Councel*, yet never tooke any Exception againſt this *Canon*.

We may not let paſſe another Teſtimony, uſed by the ancient Father (*) *Theodoret*, namely, *That Chriſt called the Bread his Body, as he called his Body Bread*, Matth. 12. ſaying therof, *Except the grane of wheat die, &c.* inſomuch that interchangably in the one place, *He gave to the Signe the name of his Body*, and in the other, *He gave to his Body the name of the Signe*. So he. As Proteſtantly as either *Calvin* or *Beza* could ſpeak. And you cannot deny, but that when Chriſt called his *Body Bread*, it was an improper and *Figurative* ſpeech. And therfore, if you will believe *Theodoret*, you are compellable to confeſſe, that *Chriſt*, in calling *Bread* his *Body*, ment it not in a proper & literal ſenſe.

✤ Wee were about to proceed, but that your Doctor *Heskins* will needs croſſe us in our way, by objecting the Current of *Oecumenius* in his Expoſition of thoſe words of the Apoſtle, *Wee are all one Body, inaſmuch as wee are partakers of one Bread*, ſaying: [11] *What is one Bread? the Body of Chriſt:*

(n) In ſanctis nihil plus quàm corpus & ſanguis Chriſti offeratur, ut ipſe Dominus tradidit, hoc eſt panis & vinũ aquâ mixtum. *Concil. Conſtãt. apud Binium*, [*which Canon was made againſt the Aquarij (thoſe who would uſe no Wine) Can.* 32.] *called* Synodus quinifexta.

(o) *See above, §. 6. at the Let.* (x).

(11) *Dr. Heskins in his Parliam. of Chriſt. Booke* 3. *C.* 28. Oecũ. in 1. Cor. 11. Quid eſt panis? Corpus Chriſti: Quid efficiuntur ij qui participant? Corpus ſanè Chriſti, quia ait Apoſtolus, [unus panis, & unum corpus ſumus, quia de uno pane participamus] ex multis namque granis (ut exempli gratia loquamur) unus panis factus eſt; & nos multi ex uno pane participantes efficimur unum corpus Chriſti.

and

and what are they made that partake of this one Bread? The Body of Chriſt: for this one Bread is made of many granes; and we being many partakers of one Bread, are made one Body. Hence your Doctor; *In my judgement this needeth no explanation: for asking a queſtion* [*what is Bread?*] *he anſwereth,* [*The Body of Chriſt.*] *Note then (Reader) he ſaith not it is a Signe of Chriſts Body, but the Body of Chriſt* VERILY, *where he ſpeaketh both of the Bread partaken, which he ſaith is Verily Chriſts Body; and alſo of the Partakers, who be made the myſticall Body of Chriſt; wherein the Reader may ſee how rightly he confirmeth the Catholike faith.* So he.

And ſo wee thinke he doth; but then muſt not your Popiſh, be this *Catholike faith,* becauſe *Oecumenius* calleth (ſo) *Bread* the *Body of Chriſt* Sacramentally, as hee calleth the *Partakers* of the ſame *Bread,* or *Loafe,* the *myſticall Body of Chriſt.* But the *Partakers and Communicants* are Chriſts *myſticall Body* only Figuratively, and by Analogy; therfore the *Bread* is named the *Naturall Body* of Chriſt *Figuratively,* and as the Symboll thereof; as Chriſt himſelfe calleth it, by the Iudgement of Antiquitie, throughout the Second Booke. Which therfore the Apoſtle here calleth *Bread,* after Conſecration; and, as *Oecumenius* noteth, *ſuch Bread as conſiſteth of many granes of Corne*; which muſt needs be Subſtantially Bread, thereby to repreſent the people, conſiſting of many Perſons in one *Communion.* ô but *Oecumenius* (ſaith your Doctor) ſpeaking of *Bread, called Chriſts Body,* nameth it VERILY *Chriſts Body,* which is (if it be lawfull to ſpeake rudely) a *very-Lye.* For the words, *Verè Corpus Chriſti, Verily Chriſts Body,* are attributed to the *Partakers* of the *Bread,* which are the *myſticall Body* of Chriſt; and not (either) to the *Bread,* or Naturall Body of Chriſt. ✠ Hitherto of the Greeke Fathers.

That the ſame Figurative Senſe *of Chriſts words is avouched by the Teſtimonies of the Latine Fathers; more largely (now) inſiſted on.*

SECT. IX.

SOme of the Latine Fathers (we confeſſe) ſeeme in ſome places to deny all *Figurative ſenſe,* but this they doe even by a Figure called * *Hyperbole,* that is, only in the exceſſe of Speech, thereby to abſtract the minds of ſenſuall men from fixing their thoughts upon externall Rites, and to raiſe them up to a Sacramentall and Spirituall Contemplation of the *Body and Blood of Chriſt.* But as for the direct and perſpicuous Sentences of theſe

(*) *As it afterwards many wheres diſcovered.*

Fathers, they clearely and exactly teach a Figurative ſenſe in the words of Chriſt; (to wit) ? *Tertullian* whoſe words are as plaine as any glaſſe can be, ſaying of Chriſt, *Hee diſtributed his Body, that is, a Signe of his Body.*

(p) *Tertull. contra Marcion. lib 4. pag 233. Edit Pariſ.* Profeſſus eſt Chriſtus ſe concupiviſſe edere Paſcha ut ſuum: indignum enim ut aliquid alienum concupiſceret Deus: acceptum panem & diſtributum Diſcipulis corpus ſuum fecit, Hoc eſt corpus meum dicendo, id eſt, Figura corporis mei: figura enim non fuiſſet, niſi veritatis eſſet corpus. Cæterum vacua res, quod eſt phantaſma, figuram capere non poteſt.

(*) *At the let.* (p.)

✥ The Fantaſtike *Marcionites* held, that Chriſt had no eſſentiall Body, but onely a figurative, and *Fantaſticall.* Theſe Heretikes *Tertullian* confuteth by Chriſt his Inſtitution of the Sacrament of his Body and Blood, (as the * Margin will ſhew you) thus: *Nothing that is fantaſticall is capable of a figure*; becauſe this were to make *a ſigne of a Signe, or figure.* But Chriſt in this Sacrament gave a Signe of his Body: Therefore Chriſt had (namely, in himſelfe) a Reall and *Subſtantiall Body*, and not *fantaſticall.* That he gave a *Figure of his Body*, hee proveth out of the Goſpel, where hee is found deſirous to eate his *owne Paſſeover with his Diſciples, when taking Bread, he made it his Body, ſaying, This is my Body, that is a figure of my Body.* So he, as Proteſtantly as can be ſpoken.

(12) *Bellar. lib. 2. de Euch. cap. 7.* Illud Tertulliani [Hoc eſt corpus meum] Id eſt, non ſignificat panem Euchariſtiæ eſſe figuram corporis Domini, ſed quod fuit olim figura in Teſtamento veteri, nunc in veritatem corporis mutatum eſſe——Conjungitur enim figura corporis mei, cùm hoc, ut ſit ſenſus, Hoc, Id eſt, Panis qui olim fuit figura corporis mei.

Which our Collection, your miſerable ſhift, how to ridde your ſelves of it, doth rather confirme unto us; (12) *The Senſe is this* (ſaith your Cardinall) THIS, *that is, This Bread which was once* (namely, in the old Teſtament) *a ſigne of my Body.* So he. O the profundity of this Anſwer! *Is a Signe*, ſaith *Tertullian*; that is, *Was a Signe*, ſaith your Cardinall. If one, ſaying of the Sun-riſing, *It is in the Eaſt*, and your Cardinall ſhould comment, ſaying, that is, *It was in the Eaſt*; would you believe him? And that *Tertullian* meant directly that the *Bread*, which he now ſpoke of, ſignified not the *Bread* of the *Old Teſtament*, but the *Bread of the Euchariſt*, as it was *a Signe* then repreſenting the *Body of Chriſt*; two reaſons may perſwade us. Firſt, becauſe *Tertullian* obſerveth that Chriſt (concerning the participating of the Euchariſt) ſaid, *That hee deſired to eate his owne Paſſeover*; meaning, the *Euchariſt*, as diſtinct from the *Iewiſh Paſſeover.* Next, becauſe he confuteth the *Heretikes*, who denyed that Chriſt had a true Body, by this Sacrament, becauſe *Bread* herein was a *figure* of a *Body*, And Chriſt's figures were not of things only imaginary; but alſo reall and eſſentiall.

(13) *Maldon. teſt. de ſacra Euchar. §. 13. Conjectura. pag. 295.* Dicet aliquis cur Tertullianus figuram vocavit potiùs quàm veritatem. Reſponſ. Id propoſitam quæſtionem poſtulâſſe, volebat enim probare contra Marcionitas, Chriſtum habuiſſe verum corpus, quia illi negare non poterant fuiſſe Euchariſtiam figuram corporis. Si autem fuit figura, fuit veritas: quia fantaſma figuram non caperet.

And this is confeſſed by your Ieſuite (13) *Maldonate*, to have beene the Argument of *Tertullian*, who once againe ſheweth that Chriſt called *Bread* his *Body*, in ſaying, [*This is my Body*] as the Prophet *Ieremy* called his *Body*, *Bread*, in ſaying, *Let us put Wood upon his Bread*, meaning *his Body.* So *Tertullian*, ſhewing them both to be ſpoken equally in a figurative ſenſe. Theſe are ſo directly repugnant to your Romiſh doctrine, that one of your Church, in his *Admonition* before the words of *Tertullian*, ſeemes to impute unto *Tertullian*,

tullian the *Hereſie* (which you commonly lay to the charge of us Proteſtants) (14) *Of thinking the Body of Chriſt to be onely in a figure in this Sacrament of the Eucharift.* ✠

Next, *Cyprian*, thus; (q) *Things ſignifying and ſignified, are called by the ſame words.* Vpon the which ground he made bold to ſay, that *Chriſt's Body is Created in this Sacrament*: by [*Body*] vnderſtanding *Bread*, ſaith your Cardinall *Bellarmine*. Hierome, (r) *Wine, the Type of Chriſt his Blood.* Gelaſius, (s) *Bread, the image of his Body.* Ambroſe, (t) *After conſecration Chriſt his Body is ſignified.*

✠ Whereupon we are compelled to complaine againſt your Cardinall *Bellarmine*, who even there, where he profeſſedly laboureth to extract, out of the Fathers, your Romiſh ſenſe from the words of Chriſt [*This is my Body*] for a proofe of the literall expoſition thereof, as they ſound, [*This is my Body*] and not as Proteſtants teach, *This ſignifieth my Body*; miſallegeth the words of Saint *Ambroſe* to his owne purpoſe, thus; *Before the Benediction of Chriſt's words* [*This is my Body*] *one kinde of thing is named, and after Conſecration* [*It is the Body of Chriſt:*] inſteed of theſe words [*After the Conſecration, the Body of Chriſt is ſignified.*] Iuſt Proteſtant-wiſe, as can be. Do but now tell us, how you wiſh wee ſhould cenſure this Errour; whether as a wilfull Falſity? and then ſhould you eclipſe his Credit and Authority: or elſe only as a Temeritie? and then ought you to Cenſure as indifferently of ſuch eſcapes (if any ſuch happen) of Proteſtants, according to the Law of Equitie —— *Veniam petimuſque Damuſque viciſſim.* ✠

Saint *Auguſtine* (whom one of your profeſſion hath of late more choicely ſingled out for a Patron of your Romiſh defence) hath vnanſwerably impugned your Romiſh Faith in this very point, proving other Sacraments to agree with this, in like of Predication, and that herein the Euchariſt hath not Prerogative above the reſt. (u) *Sacraments* (ſaith he) *for the very Similitude and likeneſſe, which they have with the things wherof they are Sacraments, do often take the names of thoſe things which they do ſignifie, as when the Sacrament of Chriſt's Body* (ſaith he) *is after a certaine manner called the Body of Chriſt.* But how? Hee addeth (as if hee had meant to ſtop the Mouthes of all Oppoſites) *As it is ſaid by the Apoſtle of Baptiſme* [*we are buried by Baptiſme into the death of Chriſt,*] *He ſaith not we ſignifie his buriall, but abſolutely ſaith* [*we are buried:*] *therfore hath he called the Sacra-*

(14) *Beat. Rhenan. Admonit. ante lib. Tertull.* Error putantium corpus Chriſti eſſe tantùm ſub figura, condemnatus eſt.

(q) *Cyprian. Serm. de Vaſc.* Et ſignificantia & ſignificata ijsdem vocabulis cenſerentur.

(r) *Hier. cont. Iovin.* Typus ſanguinis.

(s) *Gelaſ. cont. Eutych.* Quod in ejus imagine profitemur. *Apud Bibliothec. Patrum, Tom. 5. p. 475.*

(t) *Ambroſ. de Init. myſter. cap* 9. Poſt conſecrationem corpus Chriſti ſignificatur.—Et 1 Cor. 11. Myſterium eſſe Typum ſanguinis.

(15) *Bellar. lib 4. de Euchariſt. cap* 13. §. Gregor. Nyſſen. Explicat Ambroſius lib 4. de Sacrament. cap. 4. quæ ſint verba Domini, in quibus Sacramentum conficitur, recitans illa [Hoc eſt, &c.] Et in lib. de. Init. Myſter. cap. 9. Ipſe clamat Dominus Ieſus, Hoc eſt corpus meum, ante benedictionem verborum cœleſtium alia ſpecies nominatur, poſt conſecrationem corpus Chriſti eſt.

(u) *Aug. lib. 3. de Doctr. Chriſt.* Figurata locutio. *Idem cont. Adimant. Manich. cap.* 12. Non dubitavit dicere, [Hoc eſt corpus meum] cum ſignũ daret corporis ſui. *Idem Epiſt.* 23. *ad Boniface. Tom.* 9. Sacramenta propter ſimilitudi-

nem earum rerum, quas repræſentant, plerunq; etiam ipſarum rerum nomina accipiunt. Sicut ergò ſecundùm quendam modum Sacramentum corporis Chriſti, corpus Chriſti; et Sacramentum ſanguinis Chriſti, ſanguis Chriſti: ità Sacramentum fidei fides eſt.——Sicut de ipſo Baptiſmo ait, Conſepulti ſumus per baptiſmum in mortem Chriſti: non dicit, ſepulturam ſignificamus, ſed prorſus ait, Conſepulti ſumus.——Sacramentum igitur tantæ rei non niſi ejuſdem rei vocabulo nuncupavit. [*And interpreting that which he called* Fidei Sacramentum, *hee ſaith:*] Reſpondetur, Parvulum baptizatum credere propter fidei Sacramentum.

ment

ment or Signe of ſo great a thing by the name of the thing ſignified thereby. So hee, even the ſame *Hee,* who will bee found like himſelfe in the following paſſages of this and other books, eſpecially when wee ſhall handle the *Manner of eating of Chriſts Body*, which *Auguſtine* will challenge to bee *Figuratively* meant.

* *Aug. con. Adimant. cap.* 12. Scriptum eſt, ſanguinem pecoris animam ejus eſſe.——Poſſum interpretari præceptum illud in ſigno eſſe poſitum: non enim dubitavit Chriſtus dicere, Hoc eſt corpus meum, cum ſignum dedit corporis ſui.

* *Deut.*12.

✤ Your Anſwerers are ſo puzzled with Saint *Auguſtine* his Teſtimonies, that you may doubt whether rather to pity their perplexities, or elſe to hate their perverſeneſſe; as you may ſee by another Teſtimony of the ſame Father, which wee may not let paſſe. * *Chriſt doubted not to ſay,* [*This is my Body,*] *when hee gave a Signe of his Body: even as* (hee ſaith) *hee might interpret that Scripture,* * *The blood of the Beaſt is the life of the Beaſt: The blood is a ſigne thereof.* Where his ſole ayme is to expound the *Verbe* [*Eſt,*] to bee no more than it *Is a Signe* or *Signifieth.* But whether (as your [16] Cardinall fancieth) it was *a Signe of Chriſt's Body preſent in the Euchariſt,* or rather as abſent after, on the Croſſe, *Aug.* regardeth not to mention, but meerly to teach here (which he doth more exactly elſe-where) that whereſoever any thing is predicated and affirmed of another thing, of a different nature, (as when the *Signe* is called by the name of the *thing ſignified*) the ſpeech is Figurative; as *Chriſt* by the Apoſtle is called *Rocke*; [17] *It is not ſaid,* (ſaith Saint Auguſtine) *The Rocke ſignifieth Chriſt, but, the Rocke is Chriſt: which is uſuall* (ſaith he) *in Scripture, which calleth ſignes of things by the names of the things themſelves, which are ſignified thereby.*

(16) *Bell. l.*2. *de Euch. cap.* 24. [*in his two laſt, as it were in his beſt Anſweres.*] Aug. intelligere non nudum ſignum, ſed cum re ipſa conjunctum: nec corporis abſentis, ut ſanguis ſignum, non animæ abſentis. 2. Sol. Signum corporis immolari in Cruce.

(17) *Auguſt. queſt. ſuper Levit. cap.* 57. Non eſt dictum, Petra ſignificat Chriſtum, ſed Petra erat Chriſtus: ſic ſolet loqui Scriptura, res ſignificãtes, tanquàm res quæ ſignificantur, appellans. *& Tract.*77.

It will not be impertinent to adjoyne hereunto your Ieſuiticall Interpretation of theſe words of the Apoſtle, [*The Rocke was Chriſt,*] and after to compare it with this of Saint *Auguſtine,* that thereby we may the better diſcerne Light from darkeneſſe (18) *The Literall and Proper Senſe of theſe words* (ſaith hee) *is not that which our Adverſaries* (meaning Proteſtants) *doe hold* [*The Rocke ſignified Chriſt:*] *contending hereupon to prove that the Verbe* [EST] *is ſometime uſed for* [SIGNIFIETH] *that thereby they may the more eaſily perſwade that the word* [EST] *in Chriſts Speech is the ſame, in Senſe, with* [SIGNIFIETH.] So hee. What Heretike could have more confronted Saint *Auguſtine,* than your Ieſuite hath, by denying the words [*The Rocke was Chriſt*] to bee in true Senſe, *Did Signifie Chriſt?* Secondly, that [*Eſt*] elſewhere is uſed in Scripture for [*Significat:*] in both which Saint *Auguſtine* is as abſolute an Adverſarie; and yet no more in theſe than, indeed, in the whole Cauſe concerning the *Corporall preſence* of Chriſt in this Sacrament.

(18) *Iac. Gordon. Ieſ. lib. Controv.* 3. *cap.* 7. *num.* 21. [Petra erat Chriſtus, 1. Cor. 10.] Germanus & literalis ſenſus non eſt iſte, Petra ſignificat Chriſtum, ut putant Adverſarij, qui ex hoc loco contendunt probare, verbum ſubſtantivum, Eſt, aliquandò uſurpari pro, ſignificat, ut inde facilius ignaris perſuadeant verbum, Eſt, in verbis Chriſti idem valere quod ſignificat.

And

And the cauſe of Saint *Auguſtines* interpretation is plaine: For *Adimantus* the *Manichee* objected to the Iewes: (19) *That they underſtood by the other Text* [*The blood of the Beaſt is the ſoule thereof*] *not that it was conteined in the ſoule, or joyned with the ſoule: but that it is the ſoule it ſelfe.* This is that Literall interpretation, which *Auguſtine* declineth, and expoundeth the words as ſpoken Figuratively, *Signe, for the thing ſignified,* as * hee did in the ſpeech of Chriſt, ſaying of *Bread, This is my Body.* And doth not (20) *Cyril* call *Baptiſme the Antitype of Chriſts Paſſion?*

Saint *Auguſtine* deſireth to have one word more. (21) *The Heavenly Bread* (ſaith hee) *which is Chriſt's fleſh, is called after a maner the Body of Chriſt, when as indeed it is the Sacrament of Chriſt's Body, to wit, of that Body which is viſible, palpable, mortall: and the Immolation of his fleſh, which is done by the hands of the Prieſt, is called Chriſt's Paſſion, Death, and Crucifixion, but not in the veritie of the thing, but in a Significant myſterie.* So he. Which words, if they ſhould need a Comment, can have no better, than is your owne publike privileged Romiſh Gloſſe upon them, ſaying, (22) *The Heavenly Sacrament, which truly repreſenteth Chriſt's fleſh, is called the Body of Chriſt* IMPROPERLY, *where it is ſaid to be after a certaine maner the Bodie of Chriſt.* There are foure principall Obſervables in this one ſentence of Saint *Auguſtine.*

I. Your Doctors have vilified our Sacrament, becauſe wee, judging it to be *Bread*, do but onely account it a Sacrament of Chriſt's Body; Saint *Auguſtine* doth here reprove them, as directly as if hee had ſaid, Though it be but a Sacrament of *Chriſt's Body*, yet is it to be eſteemed as *Heavenly* Bread. II. As often as you reade of the *Bread* called *Chriſt's Body*, you ſtraine it to your owne ſenſe, as directly demonſtrating *Chriſt's Body*: Saint *Auguſtine* telleth you that it is in it ſelfe onely the *Sacrament of his Bodie.* III. Yea but (ſay your Doctors) *The Body of Chriſt herein is a Sacrament and ſigne of himſelfe, as he was on the Croſſe:* Nay will S. *Auguſtine* ſay, not ſo, for the *Body of Chriſt* is Inviſible, and inſenſible unto us; but the *Sacrament* is a thing repreſenting unto us a *viſible, palpable, and mortall Body of Chriſt.* IV. Your men are ſtill inſtant to interpret it of *Chriſt's Body Corporally preſent* therein; and S. *Auguſtine* offereth to illuminate your underſtandings by the light of a Similitude, ſaying, *The thing in the hands of the Prieſt is ſo called Chriſt's Fleſh, as his Immolation of Chriſt's Body, heerein, is called Chriſt's Paſſion:* and that it is not properly, and lively ſo meant, but [*ſuo modo*] that is, (as your owne Gloſſe expoundeth it) IMPROPERLY. Can any thing be more repugnant

(19) *Aug. cont. Adimant. quo ſup.* Adimantus Manichæus ait, ſecundùm intellectum Iudæorum, qui dicunt ſanguinem eſſe animam, ſequi, &c.

(*) *See above at the letter* (u).

(20) *Cyril. Hier. Catech. Miſtag.* 2 Βάπτισμα τῦ Χριστῦ παθημάτων ἀντίτυπον.

(21) *Aug. in lib. Sent. Proſperi. De Conſecrat. Diſt.* 2. *Cap.*—Hoc eſt quod dicimus ſicut ergò cœleſtis panis, qui Chriſti caro eſt, ſuo modo vocatur corpus Chriſti, cum reverâ ſit Sacramẽtum corporis Chriſti; illius videlicet quod viſibile, quod palpabile, & mortale in cruce poſitum eſt, vocaturq; ipſa immolatio carnis, quæ Sacerdotis manibus fit, Chriſti paſſio, mors, crucifixio: non rei veritate, ſed ſignificante myſterio.

(22) *Gloſſa in eum locum.* [Cœleſtis] Id eſt Cœleſte Sacramentum, quod verè repræſentat Chriſti carnem, dicitur corpus Chriſti, ſed impropriè; unde dicitur ſuo modo, non rei veritate; ſed ſignificante myſterio, ut ſit ſenſus, vocatur corpus Chriſti, id eſt, Significat.

pugnant to your Romiſh Doctrine of this Sacrament, than this one Teſtimony of Saint *Auguſtine* is from point to point?

The Bp. *Facundus*, who lived about the yeare 546. (an Author much magnified by your (23) Ieſuit, as *one who extolleth the Authority of the See of Rome*; and by your Cardinall, *as a moſt wiſe Champion of the Church*) muſt needs deſerve of you ſo much credit, as to think that he would write nothing, concerning this Sacrament of Chriſt, which hee judged not to be the received Catholike doctrine of that his Age. Hee thus; (24) *The Sacrament of the Body and Blood of Chriſt, which is in the Bread and Cup, wee call his Body and Blood, not that it is properly his Body and Blood, but becauſe it containeth a myſterie of his Body and Blood.* Iuſt the dialect of Proteſtants. Your Ieſuit vainly labouring to rectifie this ſentence, by the ſentences of other Fathers, in the end is glad to perſwade the Readers to *pardon* this Father *Facundus: If Peradventure* (25 ſaith hee) *hee hath ſpoken ſomewhat more harſhly or obſcurely, as one who himſelfe having interpreted other mens Sayings favourably, may deſerve the like Courteſie of others.* Thus that Ieſuite. But what *Pardon* can the Ieſuite himſelfe merit of his Reader, in calling the Teſtimony *Obſcure, and darke*, which the Father *Facundus* himſelfe, by a Similitude, maketh as cleare as day, Thus; *As Chriſt, being Baptized, received the Sacrament of Adoption: the Sacrament of Adoption may be called Adoption; even as the Sacrament of Chriſt's Body is called Chriſt's Body.* A ſaying which in your Church of Rome is now accounted a downe-right *Hereſie.* ✠

We ſhall take our Farewell of the Latine Fathers, in the Teſtimony of Biſh. *Iſidore*, who will give you his owne Reaſon, why Chriſt called *Bread* his *Body*: *Bread* (ſaith he) *becauſe it ſtrengtheneth the Body, is therfore called the Body of Chriſt: and Wine, becauſe it maketh Blood, is therefore referred to Chriſt's Blood: but theſe two being ſanctified by the Holy Ghoſt, are changed into a Sacrament of the Body and Blood of Chriſt.* So he.

(23) *Iac. Sirmundus. Ieſ. Epiſt. Dedic. ante lib. Facundi.* Maximam Romanæ ſedis poteſtatem celebrat. *and Baron. Ann. Chri. 546. num.* 24. Prudentiſſimus Eccleſiaſticus Agoniſtes Facundus.

(24) *Facundus l. 9. defenſ. Trin. Cap. 5.* Sacramentum Adoptionis ſuſcipere dignatus eſt Chriſtus: & quandò circumciſus eſt, & quandò baptizatus: & poteſt Sacramentum Adoptionis, Adoptio, nuncupari, ſicut Sacramentum corporis & ſanguinis ejus, quod eſt in pane & poculo conſecrato, corpus ejus & ſanguinem dicimus: non quòd propriè id Corpus ejus ſit Panis, & poculum ſanguis, ſed quod in ſe myſterium Corporis & ſanguinis continet.

(25) *Idem. Sirmundus Ieſ. Annot. in locum iſtum Facundi. pag.* 404. Quod ſi durius hic fortaſſe & obſcurius quippiam locutus videatur, dignus eſt veniâ, & qui à benigno interprete vicem officij recipiat, quod & alijs ſtudioſè, quorum dicta notabantur, non ſemel exhibuit.

(*) *Iſidor. Hiſpalenſis.* Panis, quem frangimus, corpus Chriſti eſt, qui dicit, Ego ſum panis vivus, &c. Vinum autem ſanguis ejus eſt, & hoc eſt quod ſcriptum eſt, Ego ſum vitis vera. Sed Panis, quià confirmat Corpus, ideò corpus Chriſti nuncupatur: Vinum autem quià ſanguinem operatur in carne, ideò ad ſanguinem Chriſti refertur —— Hæc autem ſunt viſibilia, ſanctificata tamen per ſpiritum Sanctum, in Sacramentum divini corporis tranſeunt. *Lib. 1. de Offic. cap.* 18.

♦ *A Cleare Glaſſe, wherein the judgment of Antiquitie, for a* Figurative ſenſe *of Chriſt's words* [This is my Body,] *may be infallibly diſcerned.*

SECT. X.

POnder with your ſelves, for Gods cauſe, the accurate judgement of Ancient Fathers, in their direct dilucidations and expreſſions of their underſtanding of Chriſt's meaning, in calling *Bread* his *Body* in this ſenſe, viz. that *It ſignifieth his Body*, as a *Signe* thereof. The (*) Councel of *Trullo*: *Bodie and Blood of Chriſt*, that is, *Bread and Wine*. Chryſoſtome a Greeke Father, * *The faithfull are called his Bodie.* * Theodoret, *Hee gave the name of Bodie to Bread, as elſewhere hee gave the name of Bread to his Bodie.* * Tertullian, *This is my Bodie, that is, A figure thereof.* And againe, (27) *Chriſt gave his Bodie in a figure, as his Body, in the Prophet, figured Bread.* * Cyprian, *Things ſignifying, and things ſignified, are called by the ſame names.* * Auguſtine, *When hee ſaid,* [*This is my Bodie*] *hee gave a Signe of his Bodie.* And, * *Bread his Bodie, as he called Baptiſme, a Buriall.* And yet againe, *As the Prieſt's Immolation is called Chriſt's Paſſion.* * Facundus, *Not that it is properly his Bodie and Blood, but that it containeth a myſterie of them; being called his Bodie and Blood, as the Sacrament of Adoption* (meaning Baptiſme) *is called Adoption.* * Iſidore, *Called Chriſt's Body, becauſe turned into a Sacrament of his Bodie.* Chryſoſtome, * *Bread hath the name of Chriſt's Bodie, albeit it remaine in nature the ſame.* And *Ephraimius* naming it *Chriſt's Bodie, which is received of the faithfull*, ſaith, * *It loſeth nothing of it's Senſible Subſtance.* (Then Bread ſure, as followeth by his parallelling it with Baptiſme:) *And Baptiſme being One, repreſenteth the propriety of its Senſible Subſtance of Water.* Theſe are as direct, as ever *Bucer* or *Calvin* could ſpeake. Somewhat more, for Corroboration ſake.

But yet by the way, if wee ſhall conſult with (28) *Bertram*, to know what he hath obſerved both out of Scriptures, and Teſtimonies of Ancient Fathers, (by name, *Ambroſe*, *Auguſtine*, *Hierome*, and *Fulgentius*) he doth tell his Prince, and Emperour, that *They demonſtrate, that the Bread which is called the Bodie of Chriſt, is a figure, becauſe a*

(*) *Councel of Trullo. See above Sect. 8.*

(*) *Chryſoſt. See above, Sect. 6. Challenge 2.*

(*) *Theodor. See ibid.*

(*) *Tertull. See above, Sect. 9. let.* (p.)

(27) *Tertull. adverſ. Marcion. l. 3. p. 180.* [Venite, mittamus lignum in panem ejus.] Ier. 11. Vtique in corpus, ſic enim Deus in Evangelio panem corpus ſuum appellans. Vt & hinc jam intelligas, corporis ſui figuram panem dediſſe, cujus retrò corpus in panem Propheta figuravit.

(*) *Cyprian. See above, Sect. 9* (q.)

(*) *Auguſt. See ibid.*

(*) *See afterwards, B. 6. Chap. 5. Sect. 5.*

(*) *Facundus, See above, Sect. 9.*

(*) *Iſidor. ibid.* (x.)

(*) *See Book. 3. Chap. 3. Sect. 14.*

(*) *See ibid.*

(28) *Bertram de Corpore & ſanguine Domini* (*after that he had cited* Ambroſe, Hierome, Auſtine, Origen, & Fulgentius) *ſaith*, Animadvertat (clariſſime Princeps) ſapientia veſtra, quod poſitis ſanctarum Scripturarum teſtimonijs, & ſanctorum Patrum dictis, evidentiſſimè monſtratum eſt, quod panis, qui corpus Chriſti, & Calix qui ſanguis Chriſti appellatur, figura ſit, quia myſterium: & quod non parva differentia eſt inter corpus, quod per myſterium exiſtit, & corpus quod paſſum eſt. Quia hoc proprium Servatoris corpus eſt, nec in eo aliqua figura eſt, ſed ipſa rei manifeſtatio——At in iſto quod per myſterium geritur, figura eſt non ſolum proprij Chriſti corporis, verùm etiam credentis in Chriſtum populi.

Myſterie, and that there is no ſmall difference betweene the ſame Body, which is the Myſterie, and the Bodie which was crucified; for that this is the proper Bodie of Chriſt, and no figure, but a manifeſtation. But in that which is done by a Myſterie, there is a figure both of the proper Bodie of Chriſt, and alſo of the people that believe in him.

The ſame Orthodoxe Fathers of Primitive times (thirteene in number) have told us already that Chriſt called * *Bread his Body*, which hath beene the overthrow of your Romiſh Expoſitions of Chriſt's ſpeech, as you have heard: Saint *Cyprian*, ſaying, that *Chriſt created his owne Body, thereby* (as your * Cardinall confeſſed) *meaning Bread.* The Fathers of the *Councel of Carthage*, forbidding any thing to be offered in this myſterie but *Bread and Wine, mixed with Water*, deliver their Canon thus; (29) *That nothing in thoſe ſacred Myſteries be offered more than the Body and Blood of Chriſt, as Chriſt himſelfe hath ordained. That is* (ſay they) *than the Bread and Wine.* Hereby plainly teaching, that as they are called *Chriſt's Bodie and Blood*, in their Sacramentall and Myſticall uſe and ſignification; ſo are they *Bread* and *Wine*, in their proper eſſence. The foreſaid Canon is regiſtred among the Papall Decrees. The Heretike *Novatus* binding ſome Receivers of the Euchariſt to his part, by ſaying, (30) *Sweare to me, by the Bodie and Blood of Chriſt, not to depart from mee:* Hereupon *Euſebius*; *So the miſerable man did not receive that Bread, before he had ſaid, Amen*; that is, given conſent to the Motion of *Novatus*. Where we finde *Euſebius* calling it *Bread*, which had beene *Conſecrated* by *Novatus*, and named *The Bodie of Chriſt*. This our Collection may be held ſo much the rather of ſome force, becauſe the Romiſh Tranſlator, which was *Chriſtoferſon*, Biſhop of *Chicheſter*, (according to his guiſe elſ-where) did fairely leave out the word [*Bread,*] but is a foule fault in a Tranſlator of an Hiſtory.

Will you have any more? you may admit into the ſame Quire theſe other Suffrages of *Cyprian*, *Hierome*, *Eucherius*, and *Primaſius*: * *Melchizedech in his Oblation of Bread and Wine offered the Body and Blood of Chriſt*, Calling that the *Body and Blood of Chriſt*, which then, before Chriſt his incarnation in the fleſh, could bee eſſentially nothing but *Bread and Wine*, becauſe it was onely a *Type of the Body and Blood of Chriſt* to come. And what will you ſay to the other * Fathers, who affirmed hereof in as full an Emphaſis, that *Chriſt is ſtill Crucified, bleeding, and ſlaine* in this Sacrament?

(*) *See above, B. 2. Chap. 1. Sect. 6.*

(*) *Cyprian. See Book 3. Ch. 4 Sect. 2. (in the ſecond Edition.)*

(29) *Conc. Carthag. Tempore Bonifacij, Can. 37. Gr.* ἵνα ἐν τοῖς ἁγίοις μηδὲν πλέον τοῦ σώματος καὶ τοῦ αἵματος τοῦ χυθέντος προσφέρηται, ὡς καὶ αὐτὸς ὁ κύριος παρέδωκεν, τοῦτ' ἔστιν ἄρτος καὶ οἶνος ὕδατι μεμιγμένος. *Latin. apud Bin. Canon. 4.* In Sacramento corporis & ſanguinis Domini nihil amplius offeratur, quàm quod Dominus prodidit, hoc eſt, Panis & Vinum aquâ mixtum. [*Which is a moſt corrupt Tranſlation, and ought to bee thus:* Nihil amplius quàm corpus & ſanguis Domini, id eſt, Panis & Vinum.] *Which is recorded, De Conſecrat. Cap.* In Sacramento. [*It can be no Anſwer to ſay, that they meant the Lay-offering before Conſecration, becauſe they call that Offering, now ſpoken of*, The Body and Blood of Chriſt, *which all know to bee ſpoken Sacerdotally, before it was conſecrated.*]

(30) *Euſeb. lib. 6. Cap. 35. Verba Novati Euchariſtiam ſumpturo:* Iura mihi per corpus & ſanguinem Domini, te nunquàm me deſerturum, &c. *Whereupon Euſebius*; Miſer ille homo non priùs deguſtavit,—Græc. καὶ ἀντὶ τοῦ εἰπεῖν λαμβάνοντα τὸν ἄρτον ἐκεῖνον τὸ ἀμήν, &c. *Here the Tranſlator omitteth, in his Tranſlation, the word,* ἄρτον, *Bread.* (*) *See afterwards B. 6. C. 3. §. 2.* (*) *See afterwards B. 6. C. 5. §. 11.*

crament? notwithſtanding that our Chriſtian Faith, generally beleeved, denyeth that this can happen to his glorified Body, now after his Reſurrection; and therefore ſuch Phraſes were to be underſtood of the *breaking of the Bread*, and *powring out of Wine*, Sacramentally and Analogically, (that is) *Figuratively* repreſenting the *Crucifying of his Body*, and *Shedding of his Blood*. The Fathers, who uſed this accent of ſpeech, were *Alexander* and *Gregory*, both Popes of Rome, *Chryſoſtome*, *Cyprian*, *Hierome*, *Cyrill of Hieruſalem*, *Heſychius*, *Paſchaſius*, *Euſebius Emiſſenus*, Enow, one would thinke, to ſilence all Oppoſitions of them, who are inſtant in nothing more than in preſſing the Improprieties of the ſpeeches of Antiquitie, in a literall ſenſe, and hereby verifying that Proverbe of *Salomon*; *Qui nimis emungit, elicit ſanguinem*. Even ſo they, who by the ſame Reaſon, wherby they urge the ſayings of Fathers literally, for the proote of an *unbloody Sacrifice*, properly ſo called, muſt be conſtrained likewiſe to admit, againſt the Catholike faith of all Chriſtians, a *Sacrifice* properly *ſlaine* and *bloodie* therein.

The like will bee proved from their other *Hyperboles* and the Exceſſive termes of Antiquitie, viz. of *Tearing Chriſts Bodie*, and *dying our teeth in his Blood*, and the like, (in the * fifth Booke:) and from their checking their owne Phraſe of offering the *Sacrifice of his Bodie*, by recalling and correcting themſelves immediatly thus; *Or rather a Memoriall thereof*, (in the * ſixth Booke.) All theſe Obſervations are as demonſtrable, for the vindicating of the judgement of Ancient Fathers, as any Child of the Catholike Church could have deſired, if the ſame holy Fathers had beene intreated to expound their owne meanings.

(*) *Booke 5. thorow-out.*

* *Booke 6. Chap. 5. Sect. 6.*

Wee returne to our former Argument. Chriſt Inſtituting a Sacrament, and in *Taking Bread* and *Bleſſing Bread*, ſaying, [*This is my Bodie*] muſt neceſſarily bee underſtood to have ſpoken *Sacramentally*, that is, *Figuratively*, as hath beene prooved from Scripture; as in all other Sacraments, ſo likewiſe in the ſeverall confeſſed *Figurative* words of Chriſt, concerning this Sacrament, by eight ſeverall Inſtances (in this ſecond Booke.) This one Argument of it ſelfe, hath beene termed by Maſter *Calvin* [*Murus aheneus*] that is, a *wall of braſſe*, and ſo will it bee found more evidently to bee, when you ſhall perceive the ſame * Fathers judging that, which they call a *Change into Chriſts Fleſh*, to bee but a *Change into the Sacrament of his Fleſh*; *Bread* ſtill remaining the ſame, (in the third Booke.) ✠

(*) *Booke 3. thorow-out.*

And now wee are to withſtand your paper-bullets, wherewith you vainely attempt, in your Objections following, to batter our defence withall.

Chap. III.

The Romiſh Objections from Reaſons, againſt the Figurative Senſe, *Anſwered.*

The firſt Objection.

Sect. I.

NOthing uſeth to bee more properlie and ſimplie ſpoken, (ſay [a] you) *than words of Teſtaments and Covenants. Ergò* this being a *Teſtamentary Phraſe* muſt be taken in the *literall Senſe.*

(a) Primum Argumentum ſumitur à materiâ, eſt enim materia, de quâ hic agitur, Pactum, Sacramentum. Teſtamentum Novum fuiſſe à Domino inſtitutum patet ex illis verbis [Hic eſt calix Novi Teſtamenti in ſanguine meo] —— Iam verò nihil ſolet magis propriè, ſimpliciter, aut exquiſitè explicari quàm Teſtamentum, nè viz. detur occaſio litigandi. Pacta ſeu fœdera ſunt etiam ex eodem genere, quæ exquiſitiſſimè & proprijs verbis explicantur, nè locus ullus relinquatur cavillis. Sacramentum hoc eſſe, de quo agitur, nemo negat, —— Sacramentum autem ſolere à Deo inſtitui proprijs verbis, ut in eorum uſu non erretur. *Bellar. lib. 1. de Euch c. 9. §.* Primùm. *&* §. Deindè. *&* § Porrò Sacramentum. A Teſtament muſt be alwayes taken, in a reall and ſubſtantiall meaning. *M. Malcun the Ieſ. in his Reply.*

CHALLENGE.

VVHat is this? are Figurative ſpeeches never uſed in *Covenants*, and *Teſtamentarie Language?* or is there not therfore ſufficient perſpicuity in *Figures?* This is your raſh and laviſh Aſſertion, for you your ſelves doe teach that (b) *The Old and New Teſtament are both full fraught with multitude of Tropes and Figures, and yet are called Teſtaments.* Secondly, *That the Scripture, ſpeaking of the Trinitie, and ſome divine things, cannot but ſpeake Improperly and figuratively.* Thirdly, *That Sacramentall ſpeeches, as,* [*The Rocke was Chriſt,*] and the like words are * *Tropicall and Figurative.* Fourthly, That even in the *Teſtamentary Speech* of Chriſt, at his Inſtitution of this Sacrament, ſaying, [*This Cup is the New Teſtament in my Blood:*] there is a *Figure* in the very word (c) *Teſtament.* So have you confeſſed, and ſo have you conſequently confuted your owne Objection.

Hereto might bee added the *Teſtament of Iacob*, propheſying of his ſonnes, and ſaying, * *Reuben is my ſtrength: Iudah a Lions Whelpe: Iſſachar a ſtrong Aſſe: Dan an Adder in the*

(b) In ipsâ Scriptura dicitur Teſtamentum, & Inſtrumentum — Quia pacta Dei & fœdera inita nobiſcum continent, ut patet in pacto Circumciſionis cum Abrahamo. —— Ante omnia præfamur S. Scripturam uti Metaphoris, non ſolum ob utilitatem noſtram, ſed etiam propter neceſſitatem, à pluribus Patribus traditur. Sacram ſcripturam de Deo, de Trinitate, de Patre, Filio, & Spiritu ſancto, propriè loqui non poſſe — Quandò ſermo eſt de vitâ æterna, & præmio filiorum Dei, claris rebus comparatur, per Tropos eſt explicandus —— ut Auguſt. ait, Nullo genere locutionis, quod in conſuetudine humanâ reperitur, Scripturæ non utuntur, quia utiquè hominibus loquuntur. *Salmer Ieſ. Proleg. lib. 1. p. 3. & 4. & lib. 21. pag. 371. & 227. 229. 231. 234.*

(*) *See above, Chap. 2. Sect 3. let* [c.] (c) *See above, Chap. 2. Sect. 4.* (p. q.) (*) *Gen. 49.*

way

way. All figurative Alluſions. Nay, no man, in making his *Teſtament*, can call it his *Will*, or ſay that hee hath ſet his *hand* and *Seale* unto it, without *Figures*. Namely, that hee hath given by writing a *Signification* of his *Will*; that the *Subſcription* was made by his *Hand*; and that he added unto it the *Print* of his *Seale*. Theſe Three, *Will, Hand, Seale*, every word *Figurative*, even in a *Teſtament*.

The ſecond Romiſh Objection, againſt the Figurative Senſe.

SECT. II.

LAwes and Precepts (ſay [d] you) *ſhould bee in plaine and proper words:* But in the Speech of Chriſt, [*Take, eate you, &c.*] *are words of Command; Ergò*, They may not bee held *Figurative.*

(d) Verba Legum & Præceptorum debent eſſe propria. *Bellar. lib. 1. de Euchariſt. cap 9. §. Sequitur.*

CHALLENGE.

CAn you be Ignorant of theſe *Figurative Precepts*, viz. *of Pulling out a mans owne eye, of cutting off his hand?* Mat. 5. Or yet of a Penitents *Renting of his heart?* Ioel 2. Or of *not hardening his heart?* Pſalme 95. and the like. Chriſt commanded his Diſciples to prepare for his keeping the *Paſſeover with his Diſciples, and the Diſciples prepared the Paſſeover as Ieſus commanded them*, ſaith the * *Evangeliſt*. In this Command is the word [*Paſſeover.*] We demand, The word, *Paſſeover*, (which is taken for the *Sacrament* and *Signe* of the *Paſſeover*) is it taken *Figuratively?* You cannot deny it. And can you deny that a *Commandement* may bee delivered under a *Figurative* Phraſe? You can both, that is, ſay and gaine-ſay any thing, like falſe Merchants, onely ſo farre as things may, or may not make for your owne advantage.

(*) *Luc.* 22. 8.

But (to catch you in your owne ſnare) your Doctrine of *Concomitancy* is this, viz. *Bread*, being turned into *Chriſts Body*, is joyntly turned into *whole Chriſt*; and *Wine*, being changed into his *Blood*, is likewiſe turned into *whole Chriſt*, both *Fleſh* and *Blood*. If then when Chriſt commanded his Diſciples, ſaying, [* *Drinke you All of this,*] that which was *Drunke* was the *whole ſubſtantiall Body of Chriſt*, either muſt his Diſciples be ſayd to have *Drunke Chriſts Body* properly, or elſe was the *Command* of Chriſt *figuratively* ſpoken. To ſay the firſt, contradicteth the univerſall expreſſion of mans ſpeech in all Languages; for no man is ſayd to drinke *Bread*, or any ſolid thing. And to grant the Second, that the ſpeech is *Figurative*, contradicteth your owne Objection. Againe, Chriſt commanded

(*) *Matth.* 26. 27.

to

to *Eate his Body*; yet notwithſtanding have Three (e) Ieſuites already confeſſed that *Chriſts Body cannot bee ſayd to have beene properly Eaten, but Figuratively onely.* What faſcination then hath perverted your Iudgements, that you cannot but ſtill confound your ſelves, by your contrary and thwarting Languages?

(e) *See above, Ch. 2. §. 4. (l.)*

Your third Romiſh Objection.

SECT. III.

Doctrinall and Dogmaticall ſpeeches (ſay (f) you) *ought to be direct and literall:* But theſe words, [*This is my Body*] are *Doctrinall.*

(f) Præcipua dogmata, &c *Bellar. quo ſupra. §.* Denota.

CHALLENGE.

A Man would marvaile to heare ſuch ſeely and petty Reaſons to bee propounded by thoſe, who are accounted great Clerkes, and thoſe who know full well that the ſpeech of Chriſt, concerning *Caſtrating* or *gelding* of a man's ſelfe, is (g) *Doctrinall*, and teacheth *Mortification*; and yet is not literally to bee underſtood, as you all know by the *literall* errour of (h) *Origen*, who did *really Caſtrate* himſelfe. And the ſame *Origen*, who thus wounded himſelfe by that literall Expoſition, in his youth, Hee in his Age, expounding the words of Chriſt, concerning the *Eating* of his *fleſh*, ſayd of the *literall* ſenſe thereof, that, (i) *It killeth.* Secondly, theſe words [*This is the New Teſtament in my Bood,*] they are words as *Doctrinall* as the other [*This is my Body:*] and yet *figurative*, by your owne (k) Confeſſion. Thirdly, the words of Chriſt, Iohn 6. of *Eating* his *fleſh*, are *Doctrinall*; and yet, by your owne (l) Conſtruction, are not to bee properly underſtood, but as Chriſt afterwards expounds himſelfe, *Spiritually.* Fourthly, where Chriſt thus ſayd, *The Bread, which I ſhall give, is my fleſh*, Ioh. 6. 51. he ſaith alſo of his Body, that it is *True Bread*, Ver. 32. and *Bread of life*, Verſe 48. and *living Bread, whereof whoſoever eateth liveth eternally*, Verſe 51. All, Divine and *Doctrinall* Aſſertions, yet was his *Body figuratively* called *Bread.* Fiftly, that in thoſe words of Chriſt to *Peter*, Matth. 16. *Vpon this Rocke will I build my Church*; And, *To thee will I give the keyes of the Kingdome of Heaven*; And Ioh. 21. *Feede my ſheepe*; (In which texts of Scripture you place, although moſt falſly, your *Doctrinall* foundation of *Popedome* it ſelfe;) yet know you all

(g) *Abulen. in eum locum.* Chriſtus non laudat eos, qui caſtrârunt ſe, ſed qui ſe caſtrant, concupiſcentiam abſcindendo—— ut Chryſ. Non membrorum abciſione. ſed malarum cogitationum incæpatione: male dictioni nempè obnoxius, qui membrum ſibi abſcindit. Idem habet Hieron. *Addit Chryſoſt. ſuper Matth.* Abſciſſis virilibus non tollitur concupiſcentia, Concupiſcentia inde fit moleſtior.

(h) *Idem.* Origenes ſeipſum caſtravit, ut poſſet liberius prædicare tempore Perſecutionis, & ſecurius eſſe inter fœminas. *Abul. ſuper Matth. 5. qu 250. pag. 326.*

(i) *Origen.* Litera hæc occidit. *in Levit. Hom 7.*

(k) *See above cap. 2. § 4.*

(l) Verus & literalis Senſus horum verborum non eſt quòd caro Chriſti nihil prodeſt, ſed quod carnalis intelligentia nihil prodeſt, ut exponunt Chryſ. Theophyl. Euthem. Origen. Cyprian. & alij: vocatur enim eo in loco, nomine carnis, humana & carnalis cogitatio, ut diſtinguitur à ſpirituali cogitatione. *Bellar. lib. 1. de Euch, c. 14. §.* Sed præterea.

all theſe to be *Tropicall* Speeches. Yea, and what ſay you to the firſt *Doctrinall Article*, and foundation of Chriſtian Doctrine, delivered by God unto man, in the beginning, * *The ſeed of the woman ſhall breake the Serpents head?* Is not the later part of the Article altogether *Figurative*, yet ſignifying this *Doctrinall* point, even the vanquiſhing of the *power of Satan*, who hath neither *head* nor tayle, but is Metaphorically called a *Serpent?*

(*) *Gen.* 3. 15.

10 *Your fourth Romiſh Objection.*

SECT. IV.

THE *Apoſtles* (ſaith your [m] Cardinall) *were rude and ſimple*: Therefore needed to be Inſtructed by Chriſt in plaine tearmes, *Without Figures*. So he.

[m] (m) *Bell.* Apoſtoli rudes & ſimplices erant &c. *Lib* 1. *de Euch. c.* 9. §. Argumentum ſecundum.

CHALLENGE.

20 AND yet Chriſt, you know, did often ſpeake *Figuratively* unto them, talking of *Bread, Leaven, Seed*, &c. And ſtiling them the *Salt of the earth*; yea even in this Sacrament (as hath beene confeſſed) in the words *Eate, Shed, Teſtament*. Another Ieſuite witneſſeth, that ([n]) *The Apoſtles were illuminated and inſtructed by Chriſt*; *that they might receive this Sacrament with all Reverence*. So he. ✠ And ſo alſo taught your Doctor *Heskins* before him: (1) *Chriſt* (ſaith he) *inſtructed his Apoſtles in the Faith of the bleſſed Sacrament, before he inſtituted it*. ✠ Therefore are they but *rudely*, by you, tearmed *Rude*; and the 30 rather, becauſe They (who being commanded to prepare the *Paſſeover*, perceived that by *Paſſeover* was figuratively underſtood the *Paſchall Lambe*, and thereupon prepared the *Paſſeover*, according to the Lord's Command) could not be ignorant, that in this like Sacramentall ſpeech [*This is my Bodie*] the Pronoune [THIS] did literally point out *Bread*, and *figuratively* ſignifie *Chriſt's Body*. Doubtleſſe, if the manner of Chriſt's ſpeech in the *Euchariſt* had not beene like the other in the *Paſſeover*, they would have deſired Chriſt to explaine his meaning, 40 as they did ſollicitouſly in other doubts.

[n] (n) Apoſtoli à Chriſto edocti fuerunt, & illuminati, ut cum ſummâ reverentiâ Sacramentum hoc ſuſciperent. *Suarez Ieſ. Tom.* 3. *Diſp.* 46 §. 3.

(1) *D. Heskins in his Parliament. B.* 3. *pag.* 53.

Their laſt Romiſh Objection.

SECT. V.

WEE *are never to let paſſe the Literall Senſe* (ſaith your [o] Cardinall) *except we be compelled thereunto by ſome Scripture*

[o] (o) Nunquàm dimittamus proprium verborum ſenſum, niſi cogamur ab aliquâ aliâ Scriptura, &c. *Bell. l.* 1 *de Euch. Cap.* 9. §. Vltimò.

Scripture, or by ſome Article of Faith, or by ſome common Interpretation of the whole Church. So he.

CHALLENGE.

SVrely nor wee, without ſome one of theſe; but that you may know the grounds of our perſwaſion to be more than one, or yet all Theſe; And how bountifully wee ſhall deale with you, wee ſhall ſhew in the Propoſition following.

Ten Reaſons, for proofe of the Neceſſity *of interpreting the words of Chriſt* Figuratively.

SECT. VI.

FIrſt, Wee have beene compellable to allow a *Figurative Senſe*, by the confeſſed *Analogie of Scripture*, in all ſuch Sacramentall Speeches of both Teſtaments, concerning *Circumciſion, Rocke, Baptiſme*; as alſo that ſpeech of Chriſt, Ioh. 6. *Except you eate the fleſh of the Sonne of man*, as you have (o) heard. Secondly, Wee are Challengeable hereunto by our (p) *Article of Faith*, which teacheth but one *naturall Body of Chriſt*, and the ſame to *Remaine now in Heaven*. Thirdly, Wee are inforced, for feare of ſuch (q) *Hereſies*, as have followed in other Caſes, upon the *literall ſenſe*; for it was not the *Figurative*, but the *literall* and proper ſenſe of *being borne againe*, by Baptiſme, (*Ioh. 3.*) that begat the errour of *Nicodemus*: and the like *literall* ſenſe of God's *Eyes, Hands, Feet*, &c. brought forth the *Anthropomorphites*. And ſo was it the *literall* ſenſe of thoſe words in the Canticles [*Tell mee where thou lyeſt at noone*] which deluded the *Donatiſts*; and of *Origen* you have heard, that hee by the *literall* ſenſe of theſe wordes, [*Some there be that caſtrate themſelves, &c.*] did fondly wrong himſelfe.

(o) *See above c. 2. §. 3.*

(p) *See hereafter, B. 4. Chap. 8. §. 10.*

(q) *See hereafter, B. 8. Chap. 4.*

Fourthly, Wee are neceſſarily mooved, to reject your *literall ſenſe*, by a confeſſed *Impoſſibility*, taught by that Vniverſall Maxime, (r) *Diſparatum de diſparato*, &c. ſhewing that *Bread*, being of a different nature from *fleſh*, can no more poſſibly be called the *fleſh* or *Body* of Chriſt, *literally*, than *Leade* can be called *Wood*. Fiftly, Wee are perſwaded hereunto by the former alleaged Interpretation of the Ancient *Fathers*, both of the *Greeke* and *Latine* Church, calling the *Sacrament* a *Figure*; and expounding [*This is*] by [*This Signifieth.*] Sixtly, Wee are urged by the Rule ſet downe by Saint *Auguſtine*, for the direction of the whole Catholike Church; that, (s) *Whenſoever the precept* (ſaith he) *ſeemeth to command that which is hainous (as to eate the fleſh of Chriſt) it is figurative.* And of this Sacrament doth

(r) *See above Chap. 1. §. 4.*

(s) Si præceptiva locutio flagitium aut facinus videtur jubere, figurata eſt, ut [niſi manducaveritis carnem meam] facinus videtur jubere: ergo figura eſt, præcipiens paſſioni Domini eſſe communicandum, & ſuaviter, ac utiliter recolendum in memoriâ, quia pro nobis caro ejus crucifixa, & vulnerata ſit. *Auguſt. de Doctrina Chriſt. lib 3. cap. 16.*

doth not Chriſt ſay, *Take, Eate, This is my Body?* Seventhly, A Motive it muſt needs be to any reaſonable man, to defend the *figurative ſenſe*, by obſerving the miſery of your Diſputers, in contending for a *Literall* Expoſition therof; becauſe their Objections have beene confuted by your owne Doctors, and by Truth it ſelfe, even the holy *Scriptures*. Eightly, your owne Vnreaſonableneſſe may perſwade ſomewhat, who have not beene able, hitherto, to confirme any one of your five former Objections to the contrary, by any one *Father* of the Church. Ninthly, For that the *literall Interpretation* of Chriſt's wordes was the foundation of the *Hereſie of the Capernaites*, and hath affinitie with divers other (t) *Ancient Hereſies* condemned by Antiquitie. Tenthly, Our laſt perſwaſion is the conſent of *Antiquity*, againſt the *Literall* converſion of *Bread* into *Chriſt's Body* (which you call *Tranſubſtantiation*) againſt the *Literall* Corporall *Preſence*, againſt *Literall* Corporall *Eating*, and *Vnion*, and againſt a proper *Sacrifice of Chriſt's Body* Subjectively. All which are fully perſwaſive Inducements to inforce a *figurative ſenſe*, as the ſundry Bookes following will clearely demonſtrate from point to point.

(t) *See the laſt Booke Chap. 2. §. the laſt.*

CHALLENGE.

YOu may not paſſe over the conſideration of theſe points, by calling them *Schoole-ſubtilties*, and *Logicall Differences*, as Maſter *Fiſher* lately hath done; thinking by this his ſlie Sophiſtrie, craftily to draw the mindes of Romiſh Profeſſors from the due diſcovery of your Romiſh falſe *Literall Expoſition* of Chriſt's words, [THIS IS MY BODY:] the very foundation of your manifold monſtrouſly-Erroneous, Superſtitious, Hereticall, and Idolatrous Conſequences iſſuing from thence, whereunto wee now orderly proceed, after that wee have unfoulded your laſt *Myſterie*.

CHAP. IIII.

A Confirmation of a Figurative Senſe of Chriſts words, [THIS IS MY BODY] *opened unto us by a Third Key, in the Pronoune* [MEVM] *as it is pronounced by the Romiſh Prieſt, in his Conſecration; a Point as obſervable as any other.*

SECT. I.

AN Objection there is, which ſo much perplexeth your Doctors, that both Repugnancie among themſelves in Anſwering, and Inſufficiencie of Anſwers, may juſtly ſeeme as good as their Prevaricating in the Cauſe. It is objected that the Miniſter cannot pronounce theſe words of Chriſt [*This is my Body*] in the ſame proprietie of Speech, wherein Chriſt himſelfe ſpake them; and therefore they cannot bee Conſecrative words, according to your Romane Faith, as they are uttered by the Miniſter. For hee muſt deliver them either, *Narratively*, by way of Repetition, as they are read, both in the Goſpell, and in your Romane Miſſall ſaying, [*And Ieſus toake Bread, and when hee had given thankes, he brake it, and gave it to his Diſciples, ſaying, This is my Body.*] And if ſo, then the Miniſter in rehearſing of Chriſts word [THIS] ſhould conſecrate the Bread, wherof Chriſt ſpake in his ſaying, [THIS] at his Inſtitution of this Sacrament, and not this Bread, which is now in the Miniſters hand, made viſible to the People. Or elſe he ſhould pronounce the ſame words (according to your owne terme) *Significatively*, that is, ſo ſpeaking them in the perſon of Chriſt, as if Chriſt himſelfe ſhould now pronounce them. And if ſo, then in the Prieſts ſaying [*This is my Body*,] the word [MY] ſhould ſignifie the Body of the Prieſt, and not the Body of Chriſt. This is a ſhrewd Objection, which ſo puzleth your Doctors, (See the Marginalls) that they beſtirre themſelves like as Souldiers would doe, in withſtanding a Batterie, or defending a Breach. One company of them ſay, that the Prieſt uttereth Chriſts words onely *Narratively* by rehearſing them; A ſecond ranke anſwers no, but both *Recitingly*, and *Significatively*.

(1) *Bellarm. lib. 4. de Euchariſt. cap. 14. §. Objicitur.* Poſſunt verba duobus modis dici, aut Narrativè ac Recitativè, vel Significativè: ut exempli gratia, cùm ex Evangelio recitamus dixiſſe Iudæos

ficatively. Not ſo, ſaith the Third Troope, becauſe this is *Impoßible.* Thus much of the irreſolute Iudgements of your Diſputers.

dæos de Chriſto [Hic blaſphemat] illa verba [Hic blaſphemat] à Iudæis dicebantur ſignificativè, id enim volebant, Chriſtum eſſe Blaſphemum; à nobis autem non dicuntur Significativè, ſed tantum Narrativè, non enim ſignificare volumus Chriſtum eſſe Blaſphemum, ſed Iudæos hoc dixiſſe. Hac diſtinctione poſitâ, eſt hoc Argumentum: Verba illa [*Hoc eſt Corpus meum*] vel dicuntur à Sacerdotibus Recitativè, vel Significativè, ſed neutro modo poſſunt eſſe forma Sacramenti, igitur non ſunt iſta verba forma Sacramenti. Probatur Aſſumptio, Nam ſi iſta verba dicerentur Recitativè, primò ſequeretur per illud [*Hoc*] demonſtrari Panem, qui fuit in manibus Chriſti, non iſtum, qui eſt in manibus Sacerdotis: ac proinde non conſecraretur Panis, qui conſecrandus proponitur in Altari. Secundò, ſequeretur non poſſe conſecrari quidquam his verbis; Nam verba conſecrant dum faciunt quod ſignificant, iſta autem nihil ſignificant, dum dicuntur materialiter tantùm, & non Significativè. Si autem dicerentur Significativè, Primò, illud [*Hoc eſt Corpus meum*] demonſtraret corpus Sacerdotis, non Chriſti, ac dicere oportet, Hoc eſt corpus Chriſti——Reſpondeo, verba illa dici utroque modo, & Recitativè, & Significativè, in cujus rei gratia, notanda ſunt tria. Primum, Sacerdos, quando confitetur peccata ſua, quando orat, quando laudat Chriſtum, agit ſine dubio perſonam ſuam, non Chriſti: quando dicit [*Hoc eſt Corpus meum*] agit perſonam Chriſti.——Secundum, In hac actione longè aliter Sacerdotem agere perſonam Chriſti, quàm in alijs Sacramentis: nam in alijs agit ut Chriſti miniſter, tamen loquitur in perſonâ ſuâ, ut cùm dicit, *Ego te baptizo: Ego te abſolvo.*——at in Conſecratione Euchariſtiæ, Sacerdos non ſolùm agit ut Chriſti miniſter, ſed induit omnino Chriſti perſonam, ac loquitur ac ſi ipſe eſſet Chriſtus: quomodò Exod. 3. Angelus dicit [*Ego ſum Deus patris tui.*] Tertium——Sacerdotem in actione Liturgiæ, uſque ad illa verba, *Qui pridiè quàm pateretur*, agere perſonam ſuam, non Chriſti: ut patet, quia eouſque orat, vel laudat; ab illis autem verbis, uſque ad finem Conſecrationis, agere perſonam ſuam & Chriſti; & ideò Recitativè ſimul & Significativè verba pronunciare: intendit enim recitare quid Chriſtus egerit, & dixerit, & ſimul omnia imitari in perſona Chriſti, ac ſi Chriſtus per ipſius myſterium iterum omnia faceret & diceret. *Vaſquez. in 3. Thom. Quæſt. 78. Artic. 4. Diſput. 200. cap. 1.* Nonnulli exiſtimant ea verba Recitativè ſumi; Innocent. 3. Durand. Major. Catharinus, Ledeſma, Gabriel: Ratio, quia ſi Significativè tantùm, eſſent falſa, nihil ſignificantia aliud in ore Sacerdotis, quàm in ore Chriſti, viz. Chriſtum ſolum dixiſſe Apoſtolis, [*Sumite, Bibite, &c.*] Ad hæc, quod ſi Significativè, tum miniſter non oſtenderet corpus Chriſti, ſed ſuum, dicens [*Meum,*] quod eſſet falſum——Alij verò cenſent verba formæ Conſecrationis proferri à Sacerdote non ſolùm Significativè, & in perſona Chriſti, ſicut is qui in Comœdia induit perſonam Regis, aut alterius, aſſumens ejus verba, ea profert Significativè, & in perſona illius, ſed etiam Recitativè, quamvis non materialiter. *Cap. 2.* At mihi ſanè prima opinio ſummopere diſplicuit, eo quod ſemper judicaverim nullâ ratione negari poſſe verba Conſecrationis Significativè à Sacerdote uſurpari; cùmque duo illi modi, nempe Recitativè, & Significativè, inter ſe pugnent, ut in eandem vocem, aut orationem convenire nequeant——Eſt igitur ſententia (me quidem judice) probabilior, verba Conſecrationis, quæ ſunt pro forma, Significativè ſolùm à Sacerdote proferri, non autem Recitativè, hoc eſt, Narrativè, tametſi in perſona Chriſti ab eo efferantur——Atque huc ſpectat, quod Concilium Trident. eâdem Seſſ. 13. cap 3. inquit, ſub ſpeciebus panis ſolum eſſe corpus, ex vi verborum, nam per vim verborum ſignificationem eorum denotat. Et ita ſolum ſignificent corpus, ſolum illud ſub ſpecie panis vi ſuâ conſtituunt. Adde, hæc duo inter ſe pugnant, nam Recitativè idem eſt quod referre alium illud dixiſſe, & eo aliquid ſignificâſſe: at qui refert verba alterius, mendacium recitando dicta ejus mentiretur, ſed is falſum dixit, non mendacium, & deinde ſi Recitativè, tum verba non pertinerent ad materiam præſentem. *Et Cap. 3*——Verba præcedentia ſolùm dicuntur Recitativè, ut attentum faciant Sacerdotem ipſum, & verba Conſecrationis non ex proprio ſenſu, ſed in perſona, & ſenſu Chriſti, ac ſi ille præſens eſſet, cùm reverà illius vicem ſerat, proximè pronuntiet: veluti ſi quis volens repræſentare perſonam Regis, hiſtoricè referat aliqua facta ipſius, ut ſtatim nomine ejus Significat. vè incipiat loqui. Particípium autem [*Dicens*] quod refertur etiam ad verba Conſecrationis, non efficit ut illa Recitativè dicantur, ſed & nomine illius, qui ea tunc dixit, pronuntientur, atque de hoc tantum per illud Participium [*Dicens*] admonemur.

That the Anſweres given are each of them Inſufficient.

The firſt is, that the Prieſt pronounceth Chriſts words both Narratively, *and* Significatively.

SECT. II.

BEllarmine and *Vaſquez* perceiving that if the Miniſter ſhould deliver theſe words of Chriſt [*This is my Body*]

onely as *Narratively*, rehearſing them, then hee could not therby conſecrate the Bread, which is in his owne hands, becauſe it is not that Bread, which was then in Chriſts hands, when he ſayd [*This is my Bodie.*] And againe, if they ſhould be uttered of the Prieſt, as in the perſon of Chriſt, which you call *Significatively*, as if Chriſt himſelfe ſhould now ſpeake them, by the mouth of the Prieſt; yet being Pronounced by the Prieſt, and not by Chriſt, the Prieſt in ſaying, [*My Bodie,*] ſhould conſecrate his owne Bodie, and not the Bodie of Chriſt. They doe therefore aſſume and conclude, that the Prieſt uttereth theſe words both *Materially* and *Formally*, that is, both *Narratively*, repeating them as the Miniſter of Chriſt; and *Significatively*, pronouncing them in the perſon of Chriſt.

If they could illuſtrate this to be poſſible by any Similitudes, wee ſhould more eaſily beleeve them, but they cannot. Let us try this. *Bellarmine.* * *It is* (ſaith hee in the Margin) *as when the Angell of God, taking upon him the perſon of God, ſaid,* [*I am the God of your Fathers.*] So hee. Wee (not to diſpute now the truth of his Aſſertion, in ſaying it was Gods Angell that ſayd, *I am the God of your Fathers*, but to ſuppoſe it true) doe reply, that the Similitude is not appliable: Becauſe, if as the Prieſt repeating Chriſts words thus, [*Ieſus gave it to his Diſciples, ſaying,* [*This is my Bodie*;] So the Angell of God ſhould have ſaid, *God ſpeaketh unto you, ſaying,* [*I am the God of your Fathers*;] Every one at the firſt hearing would eaſily diſcerne that the Angell ſpake ſo, only as a Miniſter, or (as the word, *Angell*, ſignifieth) a *Meſſenger* of God, and not as the perſon of God.

Your Ieſuite *Suarez* will mend this, who, to ſhew that a man may, in the ſame words, ſpeake, both in his owne perſon, and in the perſon of another, (2) *It is* (ſaith hee) *as if a Councell of ſome King ſhould ſay, It is given us in charge to pronounce Sentence, ſaying,* [*I the King doe ſay in this Cauſe, &c.*] So farre your Ieſuite, and no farther. We Reply: That the point, which is to be proved, is, that the ſame words may bee ſpoken of the ſame man, both in his owne perſon and in the perſon of another. But when the Councell ſayd, [*It is given us in charge that I doe ſay in this cauſe*] they ſaying, *It is*

* *See above in the former Section.*

(2) *Suarez in 3. Thom. Diſp.* 58. §. 4 Non tantùm Recitativè, ſed etiam formaliter & Significativè proferuntur ſignificando —— quià ut verba efficiant conſecrationem præſentis materiæ, oportet ut illa verba ſignificent, alioqui non efficiunt, ut ait Thomas: ulterius dici poſſit, ſi ſolùm materialiter proferentur, ex veritate illorum non poſſet colligi, Hoc, quod nunc eſt in manibus Sacerdotis, eſſe verum corpus Chriſti, quià illa hoc non ſignificant—non poteſt colligi ex hoc, quòd Chriſtus ea formaliter protulit, nec ex facto Chriſti—— Cum dicit Conc. Tridentinum, ex veritate verborum Chriſti colligi ejus præſentiam: non loquitur tantùm de verbis, ut à Chriſto prolata ſunt, ſed ut à Sacerdote proferuntur. Chriſtus (ait Chryſoſt.) per os Sacerdotis loquitur: et Ambroſius, non jam utitur Sacerdos verbis ſuis, ſed Chriſti—— Et (*aliquanto poſt*) præcedentia & ſubſequentia tantùm materialiter proferuntur, at illa verba etiam Significativè propter myſterium, poſſit enim quis loqui vel in perſona ſua, vel aliena—— ut ſi Regium Concilium Sententiam proferat his vel ſimilibus verbis; Nobis injunctum eſt, ut Sententiam proferamus, dicentes: [Ego Rex in hac cauſa dico.]

given

given us in charge, ſpake it in their owne perſon, and not in the perſon of the King; for the Charge was not given to the King, but by the King to themſelves. And when they ſaid, [*I the King doe ſay in the Cauſe*] they ſpake not in their owne perſon, but in the perſon of the King. What need many words? *To ſpeake the ſame words in a mans owne perſon, and in the perſon of another* (ſaith your Ieſuit *Vaſquez* in the Margin, and that moſt truly) *is Impoſible*, and hee therefore ſtandeth onely to that one Terme, *Significatively*, which all your other Diſputers held to bee neceſſarie for the Anſwering of the maine Objection. But what need wee any Ieſuit to plead our Cauſe, ſeeing that the Text it ſelfe will cleerely evince the ſame?

That the words of Chriſt, as they are pronounced by the Prieſt, are meerely Narrative, *and not* Significative, *is proved by the Text it ſelfe.*

Sect. III.

IT was alwayes held, by all Divines, to bee a moſt neceſſary, exact, and ſecure Rule of interpreting of Scripture, to expound a Text by the Context of the words preceding, and the words following, *Janus* wiſe, looking [illegible] The words of the firſt Text are theſe, [*This is my Body:*] of the Second theſe, [*For this is the New Teſtament in my Blood*] as Saint *Matthew* hath it. Now the words which goe immediatly before the former Text, concerning the Acts of Chriſt, viz. [*He* (having taken Bread) *when hee had given thankes, brake it, ſaying, This is, &c.*] are delivered by the Miniſter onely *Narratively*, namely, rehearſing what Chriſt had done long ſince; and not any Act now in doing by the Prieſt, in the perſon of Chriſt. The words likewiſe preceding, in the Second Text, concerning the *Cup*, ſtand thus: [*After Hee* (Chriſt) *had ſupped, hee tooke the Cup, and when hee had given thankes, hee ſayd, Drinke you all of this, &c.*] which all are *Narratives*, repearing what Chriſt had done. For the words are, He (Chriſt) Tooke; and not, *I*, the Miniſter: And He, what? [*Saying,*] a word *Narrative*, in it's owne proper Signification.

Next marke the ſucceeding words of both your ſuppoſed Conſecratory Sayings of Chriſt, concerning the Bread [*This is my Bodie:*] it followeth, He (Chriſt) *taking the Cup:* as likewiſe ſecondly concerning the *Cup*, the words

ſucceeding

ſucceeding, which are [SHED, *for Remiſſion of ſins*] are a *Narration* of the virtue of Chriſts Blood *Shed*, expreſſed then by Chriſt.

We now demand, ſeeing the whole Contexture, whether going before, or following after the Text in Controverſie, are all words, onely rehearſing what Chriſt had done; why ſhould you conceive the Intervenient words [*This is my Bodie*] to be uttered in a different tenure of ſpeech, as in the perſon of Chriſt? When wee ſhould expect ſome warrant hereof from ſome one Father, you are unanimouſly mute. When wee further inquire into your Reaſon, wee finde none more ſemblable than this, That (according to your familiar, and frequent *Similitude of a Stage-Play*) your Prieſt is here (as it were) Acting in a Play, and exchanging his Parts, now and then taking upon him the perſon of a *Relator*, and *Rehearſer* onely; and againe, in a middle Scene, of a *Significator*.

That the Suggeſted Romiſh Significative *Senſe of Chriſt's words was never Patronized by any Ancient Father.*

SECT. IV.

VVEe willingly grant, that the Apoſtle, ſpeaking of Abſolution, 2 *Cor.* 2. ſaith, *If I have pardoned any thing, I have pardoned in the perſon of Chriſt*; And againe, 2 *Cor.* 5. *Wee are Embaſſadors for Chriſt, exhorting you in Chriſt's ſtead.* But theſe, and the like words of the Apoſtle, have no other meaning than that which your owne (3) Ieſuite *Eſtius* rendreth out of the Fathers. [*In the perſon of Chriſt*] *is no more* (ſaith he) *but in the name of Chriſt, and by the authoritie of Chriſt, and as Chriſt himſelfe commanding me, and beholding me, I being the Miniſter of Chriſt.* But the Prieſt, in pronouncing the words of Chriſt, in the Romiſh *Significative* ſenſe, is ſaid to do it in a farre higher ſtraine; which your Cardinall *Bellarmine* will have you to conſider, **The Prieſt* (ſaith he) *in this Action* (of Conſecration) *dealeth farre otherwiſe, than he doth in other Sacraments, where he ſpeaketh as the Miniſter of God, in his owne perſon, ſaying,* [*I Abſolve thee: I Baptize thee.*] Do you marke? [*Farre*

(3) *Eſtius profeſſor Theol. Duacen. in* 2. *Cor.* 2. *v.* 10. [Cui quid donavi in perſona Chriſti donavi] poſſet æqui verti [In facie Chriſti] quaſi coram Chriſto, & in ejus præſentia —— et infra in hac eâdem Epiſtolâ ca 4. legitur in [perſona] ubi nos habemus [In facie Chriſti] & iterſus cap. 5. ὡς πρόσωπῳ, ubi latinè [Qui in facie] gloriantur, id eſt, in his qui exterius apparent—— Hoc autem in [perſona Chriſti] nihil eſt aliud quam in vice, & nomine, & authoritate Chriſti. —— Theodoret. tanquam [intuente Chriſto] Theoph. [coram Chriſto] hoc eſt Chriſto jubente, & veluti ejus loco exiſtens, & veluti ejus perſonam referens. Chryſoſt. Id eſt, tanquam Chriſto hoc jubente. Nos ſenſum reddamus verborum Apoſtoli, facio tanquam Chriſti miniſter & Delegatus, cujus in ea re perſonam refero. *Salmeron in eum locum*, Vice Chriſti, & ad gloriam Chriſti. *Idem in* 2 *Cor.* 5. Pro Chriſto legatione fungimur, tanquàm Deo exhortante per nos: Id eſt, legatione fungimur vice Chriſti ——Senſus eſt, cum nos legatione fungimur, exhortando, obſecrando vos, ut per pœnitentiam reconciliemini Deo, ſic accipere debetis, ac ſi Deus exhortetur per nos. (*) *See above Sect.* 1.

otherwiſe

otherwiſe.] And yet the Apoſtle, when hee ſpake of the Abſolution, which hee gave, ſaying to the *Corinthians, If I have pardoned any,* hee added, [*I have pardoned them in the perſon of Chriſt.*] So that the word [*Perſon,*] ſpoken of by the Apoſtle, and Ancient Fathers, is to be underſtood [*Farre otherwiſe*] than that which the *Significative* Romiſh ſenſe doth exact; which is, that the Prieſt ſo uttereth Chriſt's words, in the perſon of Chriſt, that he delivereth them *Significatively,* that is, as to ſignifie the ſame Intention in himſelfe, in repeating thoſe words, which Chriſt himſelfe had in the firſt uttering of them.

As for example, (it is your Cardinal's owne) *Any one repeating theſe words ſpoken of the wicked Iewes, Saying concerning Chriſt* [*This man Blaſphemeth*] *if he ſhould utter them Significatively, that is, with the ſame Intention of noting Chriſt to be a Blaſphemer, he himſelfe ſhould Blaſpheme: But delivering them onely Narratively, by way of Repetition, hee doth not Blaſpheme, becauſe he meaneth not to ſay that Chriſt did Blaſpheme, but that the Iewes ſaid ſo.* So he. And ſo ſay wee, That the Prieſt, in repeating of Chriſt's words [*This is my Body*] pronounceth them *Narratively* onely, and not *Significatively.* For the Romiſh Prieſt, if he ſhould ſpeake the words of Chriſt *Significatively, in the perſon of Chriſt,* that is, with the ſame Intention as Chriſt, when hee ſaid [*This*] of the Bread, then in his hands: the Prieſt ſaying, [*This*] ſhould intend and meane that [*This Bread*] whereof Chriſt ſpake, and not that which is in his owne hands, which now he intendeth to Conſecrate; and Conſequently ſhould he make no Conſecration at all. And what hereupon muſt become of your Romiſh *Maſſe,* in your *Tranſubſtantiation, Sacrifice,* and *Adoration,* you may underſtand in the next Section.

The full Overthrow of the whole Doctrine of Tranſubſtantiation, Corporall Preſence, Perſonall Sacrifice, *and* Adoration, *Conſequently, upon the former Confutation of your Romiſh* Significative *Pronunciation of Chriſt's words by the Prieſt.*

Sect. V.

TRuly hath your Ieſuite * *Suarez* expreſſed the Doctrine of your Church, as followeth; *Except theſe words* [*This is my Body*] *be taken Significatively, and formally, they worke no Conſecration, nor can it be collected, that that which is now in the hands of the Prieſt, is the true Body of Chriſt.* So he; alleging the *Councel of Trent* for his warrant: But the words,

(*) *See above in the Second Section.*

words, as they are pronounced by the Prieſt, cannot poſſibly be taken *Significatively*, but onely in the way of *Rehearſing* and *Repeating* them; No one *Iota* in the Text, or Context; No one Teſtimonie of Antiquitie; No one Reaſon, or yet competent Example hath beene alleged by any of your Doctors for proofe of the Contrary.

This point needeth no more diſcuſſion, onely, for further Illuſtration-ſake, wee ſhall commend unto you a more proportionable Example, than was any that hitherto your Sophiſters have invented; which, becauſe your Ieſuites have affected the * *Similitudes* of *Hiſtoricall* and *Comicall Repreſentations*, wee ſhall likewiſe borrow from that Stage. If therefore any Romiſh Prieſt ſhould Act the part of *Aäron*, in imitating an operative Speech of turning and Tranſubſtantiating a *Rod* into a *Serpent*, in ſaying (to ſuppoſe *Aäron* to have ſaid ſo) [*This is my Serpent*] yet could not your Prieſt poſſibly deliver the ſame words *Significatively*, as in the perſon of *Aäron*; either in ſaying [*This*] becauſe, *This Rod*, ſpoken of by the Prieſt, is not the ſame Rod, whereof *Aäron* ſaid [*This:*] nor yet in the word [*My*] becauſe that, wherof *Aäron* ſaid, [*My Serpent*] cannot poſſibly bee ſaid accordingly [*My Serpent*] by the Prieſt, as your ſelves well know.

And therefore doth this diſcover your Romiſh Intoxication, in your *Significative* Expoſition of theſe words [*This*] and [*My*] in the Speech of Chriſt. ✠

* *See above in the firſt and ſecond Sections.*

THE

THE THIRD BOOKE,

Treating of the First Romish Doctrinall Consequence, *pretended to arise from your former depraved Exposition of Christ's wordes,* [This is my Body.] *called* TRANSVBSTANTIATION.

Your Doctrinall Romish Consequences are Five, *viz.* the Corporall

1. Conversion of the *Bread* into the *Body* of Christ, called *Transubstantiation*; in this Third Booke.
2. Existence of the same *Body* of Christ in the Sacrament, called *Corporall Presence*; in the Fourth Booke.
3. Receiving of the *Body of Christ* into the Bodies of the *Communicants*, called *Reall*, or Materiall *Conjunction*; in the Fifth Booke.
4. Sacrificing of *Christ's Body*, by the hands of the Priest, called a *Propitiatory Sacrifice*; in the Sixth Booke.
5. Worshipping with Divine Worship, called *Latria*, or *Divine Adoration* of the same Sacrament; in the Seventh Booke.

After follow the Additionals, in a Summary Discoverie of the *Abominations* of the *Romish Masse*, and the *Iniquities* of the Defenders thereof; in the Eighth Booke.

THese are the five *Doctrinall Consequences*, which you teach, and professe, and which wee shall (by God's assistance) pursue, according to our former Method of Brevity, and Perspicuity; and that by as good, and undenyable Evidences, and Confessions of your owne Authours, in most points, as either you can expect, or the Cause it selfe require. And because a Thing must have a *Begetting*, before it have a manner of *Being*, therefore

fore before wee treate of the *Corporall Preſence*, wee muſt in the firſt place handle your *Tranſubſtantiation*, which is the manner (as wee may ſo ſay) of the *Procreation* thereof.

CHAP. I.

The State of the Controverſie, concerning the Change *and* Converſion *profeſſed by* Proteſtants, *which is* Sacramentall; *And by the* Papiſts *defined to be* Trans-ſubſtantiall.

SECT. I.

Firſt of the Sacramentall.

THere lyeth a charge upon every Soule, that ſhall communicate and participate of this Sacrament, that herein hee *Diſcerne the Lords Body*: which Office of *Diſcerning* (according to the judgement of *Proteſtants*) is not onely in the uſe, but alſo in the Nature to diſtinguiſh the *Object of Faith*, from the *Object of Senſe*. The Firſt *Object* of Chriſtian *Faith*, is the Divine Alteration, and *Change* of naturall *Bread*, into a Sacrament of *Chriſts Bodie*. This wee call a *Divine Change*, becauſe none but the ſame * Omnipotent power, that made the Creature and Element of *Bread*, can Change it into a *Sacrament*.

(*) *See hereafter, Chap. 4. §. 1. & 2.*

The Second *Object of Faith*, is the *Body of Chriſt* it ſelfe, *Sacramentally* repreſented, and verily exhibited to the *Faithfull* Communicants. There are then three Objects, in all, to be diſtinguiſhed. The Firſt is *before Conſecration*, the *Bread* meerely *Naturall*. Secondly, *After Conſecration*, *Bread Sacramentall*. Thirdly, *Chriſts* owne *Body*, which is the *Spirituall*, and Super-ſubſtantiall *Bread*, truly exhibited by this *Sacramentall*, to the nouriſhment of the ſoules of the Faithfull.

Secondly of the Romiſh Change, *which you call* Tranſubſtantiation.

SECT. II.

BVt your Change in the *Councell of*(a) *Trent* is thus defined: *Tranſubſtantiation is a Change of the whole Subſtance*

(a) Eſt converſio totius ſubſtantiæ Panis in Corpus Chriſti, & totius ſubſtantiæ Vini in ſanguinem, manentibus duntaxat ſpeciebus Panis, & Vini, quam quidem Converſionem Catholica Eccleſia aptiſſimè Tranſubſtantiationem appellat. *Conc. Trid. Seſſ. 13. Can. 2.*

of

of Bread into the Body of Chriſt, and of Wine into his Blood. Which by the *Bull* of (b) *Pius* the Fourth, then Pope, is made an *Article of Faith, without which a man cannot bee ſaved.* Which Article of your Faith *Proteſtants* beleeve to bee a new and impious Figment, and (c) *Hereſie.* The Caſe thus ſtanding, it will concerne every Chriſtian to build his Reſolution upon a ſound Foundation. As for the *Church of England*, ſhee profeſſeth in her 28. Article, ſaying of this *Tranſubſtantiation*, that *It cannot bee proved by holy Writ, but is repugnant to the plaine words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion unto* MANY SUPERSTITIONS.

(b) Ego N. N jurò hinc Converſionem fieri, quam Catholica Eccleſia appellat Tranſubſtantiationem —— Extrà quam fidem nemo ſalvus eſſe poteſt. *Bulla. Pij 4. ſuper formâ Iuram ati Profeſſionis Fidei.*

(c) Tranſubſtantiationem Proteſtantes eſſe ſceleratam Hæreſin dicunt. *Bell. l. 3. de Euch. cap. 11.*

CHAP. II.

The Queſtion is to be examined by theſe grounds; viz.
I. Scripture.
II. Antiquity.
III. Divine Reaſon.

IN all which wee ſhall make bold to borrow your owne Aſſertions, and Confeſſions, for the Confirmation of Truth.

The Romiſh Depravation of the Senſe of Chriſt his words, [This is my Body,] *for proofe of* Tranſubſtantiation.

SECT. I.

YOu pretend (and that with no ſmall Confidence) as a Truth avouched by the *Councell of* (a) *Trent*, that *Tranſubſtantiation is collected from the ſole, true, and proper Signification of theſe words* [*This is my Body.*] So you.

(a) Vt definitur in Conc. Trid. Seſſ. 13. Can. 4. Ex ſola veritate verborum [Hoc eſt Corpus meum] vera, ac propria cogere poſſint hominem

Tranſubſtantiatio colligitur. *Vaſquez. Ieſ. Diſp* 176. *c.* 6. Verba tàm per ſe clara non patervum Tranſubſtantiationem admittere. *Bell. lib.* 3. *de Euch. c.* 23. §. Secundò.

CHALLENGE.

WHerein you ſhew your ſelves to bee men of great *Faith*, or rather Credulity, but of little Conſcience; teaching that to bee undoubtedly *True*, whereof notwithſtanding you

your ſelves render many Cauſes of Doubting. For firſt you (b) grant that (beſides *Cardinall Cajetane*, and ſome other *Ancient Schoolemen*) *Scotus and Cameracenſis, men moſt Learned and Acute, held that There is no one place of Scripture ſo expreſſe, which (without the Declaration of the Church) can evidently compell any man to admit of Tranſubſtantiation.* So they. Which your Cardinall, and our greateſt Adverſary, ſaith (c) *Is not altogether improbable*; and whereunto your Biſhop (d) *Roffenſis* giveth his conſent.

Secondly, (which is alſo confeſſed) ſome other Doctors of your Church, becauſe they could not find ſo full Evidence, for proofe of your *Tranſubſtantiation*, out of the words of Chriſt, were driven to ſo hard ſhifts, as to (e) *Change the Verbe Subſtantive* [*Eſt*] *into a Verbe Paſsive, or Tranſitive, Fit, or Tranſit*; that is, inſtead of [*Is*] to ſay, *It's Made*, or *It paſſeth into the Body of Chriſt*. A Senſe, which your Ieſuite *Suarez* cannot allow, becauſe (as hee truly ſaith) *It is a Corrupting of the Text*. Albeit indeed this word, *Tranſubſtantiation*, importeth no more than the *Fieri, ſeu Tranſire*, of *Making*, or *Paſsing* of one Subſtance into another. So that ſtill you ſee *Tranſubſtantiation* cannot bee extracted out of the Text, withont violence to the words of Chriſt.

❖ The like violence is uſed by your *Ieſuit* (1) *Gordon*, who, to make Chriſts Speech to be *Practicall*, for working a *Tranſubſtãtiation*, doth inforce the words [*This is my Body*] and, [*Eat yee this*] and, [*Drinke yee this*] being all ſpoken in the *Preſent tenſe, to ſignifie the future*. Which, although it were true, all Grammarians know to be the figure *Enallage*. From theſe Premiſſes it is moſt apparent, that the Romiſh Doctors caſt themſelves neceſſarily upon the hornes of this *Dilẽma*, thus: Either have theſe words of Chriſt [*This is my Body*] a Senſe *Practicall*, to ſignifie that which they worke, and then is the Senſe *Tropicall*, (as you have now heard them, againſt your Romiſh Literall Senſe, to betoken an operative power and effect of working *Bread* into the *Body of Chriſt*:) or elſe they are not Practicall; and then they cannot implie your *Tranſubſtantiation* at all. ❖

Wee might, in the third place, adde hereunto that the true Senſe of the words of Chriſt is *Figurative*, as by Scriptures, Fathers, and by your owne confeſſed Grounds hath beene already plentifully * proved, as an infallible Truth. So ground-

(b) Scotus, quem Cameracenſis ſequitur,——Dicunt non extare locũ in Scripturis tàm expreſſum, ut ſine declaratione Eccleſiæ evidenter cogat Tranſubſtantiationem admittere. Atque hoc non eſt omninò improbabile, quià an ità ſit dubitari poteſt, cum homines acutiſſimi, & doctiſſimi, qualis inprimis Scotus fuit, contrarium ſentiant. *Bellar. quo ſupra.* Cajetanus, & aliqui vetuſtiores audiendi non ſunt, qui dicunt, panem deſinere eſſe, non tàm ex Evangelio, quàm ex Eccleſiæ authoritate conſtare. *Alan. lib. 1. de Euchr. c. 34 pag. 419.*

(c) *See in the former Allegation at* (b)

(d) Corpus Chriſti fieri per conſecrationem, non probatur nudis Evangelij verbis, ſine pia interpretatione Eccleſiæ. *Roffenſ. Epiſc. con. Capt. Bab. cap. 9 pag. 99.*

(e) [Hoc eſt] pro Tranſit, Bonaventura docet. Idem ferè habet Occam, & Holcott, inſinuat etiam Waldenſis—Volunt Propoſitionem illam non eſſe ſubſtantivè, ſed Tranſitive interpretandam, ſc. ut ſit ſenſus [Hoc eſt Corpus] id eſt, Tranſit in Corpus.——Sed hoc corrumpit ſignificationẽ verbi [Eſt] quod, ſi permittitur, nulla eſt vis in hujuſmodi verbis ad probandam realem præſentiam, nec ſubſtantiam Panis hic non manere. Et ità potuit Hæreticus exponere [Hoc eſt] id eſt, Repræſentat Corpus. *Suarez. Ieſ. Tom. 3. qu 78. Diſp 58. Sect. 7. Art. 1. pag. 754.* (1) *Iac. Gordon Scotus Ieſ. lib. Controv. 4. cap 3. n. 15.* Propoſitiones practicæ proferuntur per verba præſentis temporis, non futuri, ut certi reddantur de effectu verborum. Hæc verba [Hoc eſt corpus meum] practica ſunt, efficiunt quod ſignificant: [Manducate ex hoc, Bibite ex hoc] ubique demonſtrat corpus Chriſti futurum, vel ſanguinem ejus futurum. Similis ſtatuitur verbis Conſecrationis, alioqui iſta communio eſſet merè ſpeculativa, non practica.

(*) *See the former Booke throughout.*

leſſe

leſſe is this chiefe *Article of your Romiſh Faith*, whereof more will be ſaid in the ſixt Section following. But yet, by the way, wee take leave to prevent your Objection. You have told us that * *the words of Chriſt are Operative, and worke that which they ſignifie*; ſo that upon the pronunciation of the words [*This is my Body*,] it muſt infallibly follow, that *Bread is changed into Chriſts Body*; which wee ſhall beleeve, aſſoone as you ſhall bee able to prove, that upon the pronuntiation of the other words of Chriſt [*This Cup is the New Teſtament in my Blood*,] Luke 22.20. the *Cup* is changed into the *Teſtament of Chriſts Blood*, or elſe into his *Blood* it ſelfe.

(*) *See the former Booke throughout.*

The Noveltie of Tranſubſtantiation *examined, as well for the* Name, *as for the* Nature *thereof.*



SECT. II.

The Title, and Name of Tranſubſtantiation *proved to be of a latter date.*

YOu have impoſed the very Title of *Tranſubſtantiation* upon the Faith of Chriſtians; albeit the word, *Tranſubſtantiation* (as you grant) [f] *was not uſed of any Ancient Fathers*; and that your Romiſh *Change* had not it's Chriſtendome, or name among Chriſtians to be called *Tranſubſtantiation* (as your Cardinall [g] *Alan* witneſſeth) before the *Councell of Laterane*, which was 1215. yeares after Chriſt; nor can you produce One Father Greeke or Latine, for a Thouſand yeares, attributing any word equivalent, in ſtrict Senſe, unto the ſame word *Tranſubſtantiation*, untill the yeare 900 (which is beyond the Compaſſe of due Antiquitie.) At what time you finde, note, and urge *Theophylact*, who ſaith of the *Bread*, that *It is Tranſ-elementated into the Body of Chriſt*. Which Phraſe, in what Senſe hee uſed it, you might beſt have learned from himſelfe, who in the very ſame place ſaith that Chriſt in a manner is (h) *Tranſ-elementated into the Communicant*: which how unchriſtian a Paradox it were, being taken in ſtrict and proper Senſe, we permit to your owne judgements to determine.

(f) Fateor, neque Antiquos Patres uſos eſſe hoc nomine Tranſubſtantiationis. *Chriſtoph. de Capite ſontium, Archiepiſ. Cæſar. lib. de reali præſen. cap. 59. Artic. 4.*

(g) Concilium Lateranenſe ſub Innocentio Tertio coactum, ut Hæreticis os obſtruaret, Converſionem hanc novo & valdè ſignificante verbo dixit Tranſubſtantiationem. *Alan. lib. 1. de Euch. c. 34. pag. 422. As for that objected place out of Cyrill of Alexandria Epiſt ad Calosyrium* [Convertens ea in veritatem Carnis:] *it is anſwered by Vaſquez the Ieſuite*; non habetur illa Epiſtola inter opera Cyrilli. *Vaſquez in 3. Thom. Tom. 2 num. 24.*

(h) *Theoph. in Joh. 6.* De Chriſto per fidem manducato: [ὥσπερ καὶ μεταστοιχειωμένος εἰς αὐτὸ]

Neither yet may you, for the countenancing of the Noveltie of this word, object the like uſe of this word [Ομοούσιον] as though it had beene in uſe before the *Arian* Controverſie began: becauſe the Fathers of the *Councell of Nice* judged the Objection of the Noveltie of that word *Calumnious*; for that

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the uſe of it had beene Ancient before their times, as your Cardinall (i) *Bellarmine* himſelfe witneſſeth.

You furthermore, to prevent our Objection (demanding why the Ancient Fathers never called your fancied Romiſh Change, *Tranſubſtantiation*, if they had beene of your Romiſh *Faith*, concerning the *Subſtantiall Change of Bread into the Body of Chriſt*) have ſhaped us this Anſwer, namely, that (k) *Although they uſed not the very word, Tranſubſtantiation, yet have they words of the ſame ſignification, to wit, Converſion, Tranſmutation, Tranſition, Transformation, Tranſ-elementation, and the like.* So your *Lorichius* Reader of Divinitie among you; who by his vaſt and raſh boldneſſe might as juſtly have inferred from the like Phraſes of the Apoſtle, viz, [* μεταμορφούμεθα, *we are tranſformed*] that every Regenerate Chriſtian is *Tranſubſtantiated into Chriſt*: or, from the word [* μετασχηματίζεται, *He is tranſfigured*] ſay that the Divell is *Tranſubſtantiated into an Angel of light*: or from the word [μεταβάλλεται, *It is changed*] (uſed by (l) *Cyrill*) urge that *whoſoever the Spirit of God doth Sanctifie, is Tranſubſtantiated into another thing*: or from the word [μεταποιοῦμαι] in (m) *Nazianzene*, conclude that *Every perſon Baptized is Tranſubſtantiated into Chriſt.* ✥ And one of your owne Doctors examining all the Phraſes of the Greeke Fathers, and comming to the word, μετουσίωσις (which doth properly expreſſe the ſenſe of the Latine word, *Tranſubſtantiatio*) hee confeſſeth that (n) *They uſed it not.* And what the Greek Church thinketh thereof, at this day, you may learne from two *Patriarchs of Conſtantinople*; the One *not admitting*, the Other *rejecting it*; as will bee ſhowne in the ſecond Chapter. ✥

Will you have the World imagine that ſo many, ſo excellent, and ſo Ancient Fathers, with all that Divine and Humane Learning wherewith they were ſo admirably accompliſhed, could not, in a Thouſand yeares ſpace, finde out either the Greeke word, Μετουσία, or the Latine *Tranſubſtantiatio*, and apply them to this *Change*, if they had once dreamed of this your *Article of Faith?* Will you permit us to learne a point of wiſedome from your Cardinall? (o) *Liberty of deviſing new wordes* (ſaith he) *is a thing moſt dangerous*; *becauſe new words, by little and little, beget new things.* So he. Therefore may we juſtly place this your new word among thoſe καινοφωνίας, which Saint * *Paul* will have Chriſtians by all meanes to *avoid*; elſe ſo new and barbarous a Name muſt needs ingender a novel, and brutiſh opinion, ſuch as this *Article* it ſelfe will appeare to be; As followeth.

(i) Calumniam hanc Patres Antiquiſſimè cõſurârunt, atq; oſtenderunt non inventum fuiſſe hoc nomen [ὁμοούσιος] in Concilio Nicæno, ſed fuiſſe antè in uſu Patrum; at illud jam vocabulum uſurpari, quo ſui Majores uſi fuiſſent. *Bellarm. quo ſupra. c.* 3.

(k) Etſi veteres Eccleſiæ Doctores non ſint uſi voce Tranſubſtantiationis, tamen uſi ſunt vocibus ei ſignificantibus, ut Converſionis, Tranſmutationis, Tranſitionis, Transformationis, Tranſelementationis, & ſimilibus *Lorich. Fortalit. fidei Tract. de Euchariſt.* §. Nota pro ſolutione Argumentorum. *fol.* 117.

(*) 2. *Cor.* 3. 18.

(*) 2. *Cor.* 11. 14.

(l) Quicquid Spiritus Sanctus tetigerit, & Sanctificat μεταβάλλεται. *Cyril. Hieroſ. Catech.* 5.

(m) τὸν χριστὸν μετατίθεμαι. *Nazianz. Orat.* 40 *pag.* 643. *Edit. Pariſ.*

(n) Quamvis Græci Patres eo nomine μετάστασις non utuntur, ſunt tamen Authores aliorum nonnullis, quibus eam, quoad fieri poſſit, appellant & exprimunt, ut μεταποίησις, μετάβασις &c. *Petrus Arcad. de concord. Orient. & Occident. Eccl. lib.* 3 *c.* 2 *Tract. de Euch.*

(o) Periculoſa eſt vocum novarum Libertas in Eccleſia, cum paulatim ex vocibus novis novæ etiam res oriantur, cùm cuiq; licet in rebus Divinis nomina fingere. *Bell. lib. de Sacram. in Genere. cap.* 7. §. Ex quibus.

(*) 1. *Tim.* 6. 20.

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The Noveltie *of the* Article *of* Tranſubſtantiation *is examined, and ſhowne not to have beene before the* Councel of Laterane *(namely) not untill* 1215. *yeares after Chriſt.*

SECT. III.

THis *Article* hath beene decreed (as you have * heard) by your Church, as a *neceſſary Doctrine of Faith*; and therefore preſumed to be Ancient.

(*) *See above Ch.* 1. §. 2.

CHALLENGE.

THe firſt Impoſition of this *Article*, as *of Faith*, your Cardinall (o) *Bellarmine* noteth to have beene in the dayes of Pope *Gregory the Seventh*. viz. 1073. yeares after Chriſt. But ſurely at that time this could be but a private opinion of ſome few, for *Peter Lombard* (living 67. yeares after this Pope, and eſteemed the *Maſter of the Romiſh Schoole*) when he had laboured to give Reſolution to all doubts, eſpecially in this very Queſtion *(whether the Converſion were ſubſtantiall, or not)* confeſſeth plainely, ſaying; (p) *Definire non ſufficio: I am not able to Determine.* So he. *Anno.* 1140.

Hitherto therefore this Article was but in Conception onely, which cauſed your *learned and Subtile School-man Scotus* to deſcend lower, to finde out the Birth thereof, (q) *Affirming that the Article of Tranſubſtantiation was no Doctrine of Faith before the Councel of Laterane, under Pope Innocent the Third*, viz. *Anno* 1215. whom therefore your Cardinall doth taxe for *want of Reading*. But either were your Ieſuite *Coſter*, and Cardinall *Perron* as ignorant of Ancient Learning, as *Scotus*, or elſe they gave ſmall Credit to that *Councel* cited by *Bellarmine* under *Gregory the Seventh*. For your Ieſuite ſaith, in direct tearmes, that (r) *The name of Tranſubſtantiation was uſed in the Councel of Laterane, for a clearer explication, that Chriſtians might underſtand the Change of Bread into the Body of Chriſt.* Can you ſay then that it was univerſally ſo underſtood before? But your Cardinall *Perron* more peremptorily concludeth, that (s) *If it had not beene for the Councel of Laterane, it might be now lawfull to impugne it.* So he. A plaine acknowledgement, that it was no *Doctrine of Faith* before that *Councel*, even as *Scotus* affirmed before. But we purſue this Chaſe yet further, to ſhew,

(o) *Bellar. lib.* 3. *de Euchariſt. cap.* 23. §. Vnum tamen.

(p) Si quæratur, qualis ſit Converſio (viz. Panis in Euchariſtia) an formalis, an ſubſtantialis, an alterius generis; definire non ſufficio. Quibuſdam videtur eſſe ſubſtantialis, dicentibus ſubſtantiam converti in ſubſtantiam. *Lombard. ſent. lib.* 4. *Diſtinct* 11. *lit.* (z.)

(q) Scotus dicit ante Concilium Lateranenſe non fuiſſe dogma fidei Tranſubſtantiationem. Id ille dixit, quia non legerat Conc. Rom. ſub Gregorio 7. nec conſenſum Patrum, quem nos produximus. *Bellarm. lib.* 3. *de Euchariſt. cap.* 23. §. Vnum tamen.

(r) Ante trecentos Annos in Concilio Lateranenſi, ad iſtius rei tam admirabilis clariorem explicationem, uſurpatem fuit nomen Tranſubſtantiationis: ut intelligant Chriſtiani ſubſtantiam Panis in ſubſtantiam corporis Chriſti converti. *Coſter. reſ. Enchir. cap* 8. §. De Tranſubſtantiatione. (s) Si nihil planè ad Doctrinam Eccleſiaſticam ſpectans in Concilio Lateranenſi ex communi Patrum aſſenſu decretum eſſet, ſequeretur poſſe ut falſum impugnari Articulum de Tranſubſtantiatione. *Cardin. Per. en ſa Harangue au tiers Eſtat pag.* 33. [*As witneſſeth our P. Preſton, alias Widdington Diſcuſſ. Concil. Latran. part.* 1. §. 1. *pag.* 12.]

That

That the Article of Tranſubſtantiation *was not defined in the* Councel of Laterane, *under Pope* Innocentius the Third.

Sect. IV.

YOur owne learned Romiſh(t) Prieſt, a long time Priſoner, did (under the name of *Widdrington*) produce many Hiſtorians, viz. *Platina, Nauclerus, Godfridus Monumetenſis, Matthew Paris*, and others, to teſtifie as followeth: *That many things fell under Conſultation in that Councel, but nothing was openly defined, the Pope dying at Peruſium.* Inſomuch that ſome of theſe Authours ſticke not to ſay, that *This Generall Councel, which ſeemed to promiſe bigge and mighty matters, did end in ſcorne and mockery, performing nothing at all.* Wee might adde, that the ſuppoſed Acts of this Councel were not publiſhed untill more than two hundred yeares after. No marvell then if ſome (u) *Schoolc-men*, among whom were *Scotus* and *Biel*, *held Tranſubſtantiation not to have beene very ancient.* And another, that (x) *It was but lately determined in the Church.* Nay, Maſter *Brerely* (if his opinion be of any Credit among you) ſticketh not to ſay that (y) *Tranſubſtantiation compleat* (that is, both for *forme*, and *matter*) *was not determined untill the laſt Councel of Trent*; that is to ſay, not untill the yeare of our Lord, 1560. Do you not ſee how much licking this ougly Beare had, before it came to be formed? and yet it will appeare to be but a *Monſtrum horrendum*, take it at the beſt; as it is now to be proved, by the full diſcovering of the palpable Falſhood thereof.

(t) Venêre multa in Conſultationem, nec decerni quicquam tamen aptè potuit, eò quòd Pontifex (quo profectus eſt tollendæ Diſcordiæ gratiâ) mortuus eſt Peruſij. *Platina in vita Innocentij.* Decerni nihil apertè potuit: edita ſunt quædam, &c. *Nauclerus An.* 1215. [*meaning after the Councell.*] Ad feſtum Sanctæ Andreæ protractum, nihil dignum memoriâ actũ, niſi quod Orientalis Eccleſia, &c. *Godfridus Monumeterſis, & Math. Pariſ. Hiſtor. minor.* Concilium illud Generale, quod primâ fronte grandia præ ſe tulit, in riſum, & ſcomma deſijt, in quo Papa omnes accedentes ludificatus eſt: illi enim, cum nihil in eo Concilio geri cernerent, redeundi veniam petierunt. *Thus farre out of Widdrington alias Preſton, in his Booke above cited.* (u) Scholaſtici quidam hanc Doctrinam de Tranſubſtantiatione non valdè Antiquam eſſe dixerunt: inter quos Scotus, & Gabriel Biel. *Suarez leſ. Tom* 3. *Diſp.* 50. §. 1. (x) In Synaxi ſerò definivit Eccleſia Tranſubſtantiationem: diù ſatis erat Credere ſivè ſub pane, ſive ſub quocunque modo adeſſe verum Corpus Chriſti. *Eraſ. in* 1. *Cor.* 7. *pag.* 373. (y) *Mr. Brerely in his Liturgie Tract.* 2. §. 11. *pag.* 158.

CHAP.

CHAP. III.

The Definition of Tranſubſtantiation *in the Church of Rome; and of the* Falſhood *thereof.*

SECT. I.

THe Councel of *Trent* (ſaith your Cardinall) *hath defined that this Converſion is of the whole Subſtance of Bread, that is, aſwell forme, as matter, into the Subſtance of Chriſt's Body.*

(a) Concil. Tridentinum dicit, fieri Converſionem totius ſubſtantiæ Panis, id eſt, tam formæ quàm materiæ in Subſtantiam Corporis Chriſti. *Bellarmin. lib. 3. de Euchariſt. Cap. 18. §. Si objicias. Concil. Trident. Seſſ. 13. Cap. 4.*

Our Firſt proofe of the Falſhood *of the Doctrine of* Tranſubſtantiation, *by the* Contradictions *of the Defenders thereof; whereby they bewray their* No-Beleefe *of the Article.*

THe Opinions of the Doctours of your Church, concerning the nature of this *Converſion*, are by you reduced into theſe two maners, (namely) that it is either by *Production out of the ſubſtance of Bread*: or elſe by *Adduction of the Body of Chriſt unto the forme of Bread.*

CHALLENGE.

VVHatſoever it is, which you will ſeeme to profeſſe, never ſhall you perſwade us that you do indeed believe either of the pretended Formes of *Tranſubſtantiation*. Firſt, not by *Production*, becauſe (as the ſame [b] Cardinall truly argueth) *Converſion by Production is, when the thing that is produced is not yet extant: as when Chriſt converted water into wine, wine was not Extant, before it was Produced out of the ſubſtance of water. But the Body of Chriſt is alwaies Extant*; therefore can it not be ſaid to be *Produced out of the ſubſtance of Bread.* So he. Which *Productive* maner of *Tranſubſtantiation* could not be believed by your Ieſuites, ([c]) *Vaſquez*, and ([d]) *Suarez*, by

(b) Productio eſt, quando terminus ad quem non exiſtit, & ideò vi Converſionis neceſſariò producitur, ut aqua in vinum. Adductiva autem, &c. *Bellar. lib. 3. de Euchariſt. cap. 18. §. Secundò notandum.* ——Productiva non eſt, quia Corpus non eſt, ut Subſtantia qui hoc modo defendunt Tranſubſtantiationem in Sacramento, ad quoddam genus Philoſophiæ excogitatum, potius quàm ad verum & neceſſarium, rem reducere videntur. *Vaſq. Ieſ. Tom. 2. Diſp. 214. cap. 4.* (d) Præter Adductivam Converſionem evidenter refutavimus omnes modos Converſionis, qui vel dici, vel fingi poſſunt. *Suarez. Ieſ. Tom. 3. Quæſt. 75. Diſp. 50. §. 5. §.* Tertiò Principaliter. [*Mr. Fiſher in his Reſoynder ratheth fondly of a* Reproduction, as of Carcaſſes converted into men, in which Change any One may ſee, that as much as is Produced is not Extant, for Duſt is not Fleſh. *But ſinte hee cannot apply this Reproduction to Tranſubſtantiation of Bread into the Body of Chriſt, his Anſwer is impertinent, and hee may be produced for an idle Diſputer.*]

pus Domini præexiſtit. *Idem. ibid.* §. Ex his. (c) De ratione Tranſubſtantiationis tia, in quam dicitur fieri Tranſubſtantiatio, producatur, aut conſervetur per illam: imò

both whom it hath beene confuted. And if the *Change* be not by *Production*, then it muſt follow that it is not by *Tranſubſtantiation*; which is demoliſtrable in it ſelfe, becauſe the next maner, which they inſiſt upon, cannot poſſibly ſerve your turne.

This Second maner they name to bee by *Adduction*, which your (e) Cardinall defineth to be a *Bringing of the Subſtance of that Body of Chriſt, continuing ſtill in heaven, to be notwithſtanding at the ſame time under the ſhapes of Bread on the Altar: and therefore called Subſtantiall, becauſe the Subſtance of Bread ceaſeth to have any Being, when the Body of Chriſt ſucceedeth to be under the outward ſhapes of Bread.* So he. And this is of late crept into the opinion of ſome few, whereby you have created *a new faith*, flat contrary to the *faith* of the *Councel of Trent*, which defined a *Change of the whole ſubſtance of Bread into the Body of Chriſt*. So that Councel, as you have heard. Now by the *Change of Subſtance into Subſtance*, as when *Common Bread*, eaten, is turned into the *Subſtance of Man's fleſh*, the matter of *Bread*, is made the matter of *fleſh*. But this your *Adduction*, is ſo farre from bringing in the *Subſtance of Bread, Into* the *Subſtance of Chriſt's Body*, that it profeſſeth to bring the *Body of Chriſt*, not ſo much as unto the *Bread*, but to be *under* onely the *Outward Accidents, and formes of Bread*. Yet had this Figment ſome Favourers in your (f) *Schooles*.

No Marvell therefore if there aroſe ſome out of your owne Church, who did impugne this deluſion, calling it (as your Cardinall himſelfe witneſſeth of them) a *Tranſlocation* onely, and *not a Tranſubſtantiation*; and that truly, if they ſhould not have called it a *Tranſ-acceßion*, or *Tranſ-ſucceßion* rather. For who will ſay, if he put on his hand a *Glove*, made of a *Lamb-skin*, which Lambe was long ſince dead (and conſequently ceaſing to be) that therefore his hand is *Tranſubſtantiated* into the *Body of the Lambe?* yet is there in this example a more *ſubſtantiall Change*, by much, than can be imagined to be by your *Adduction of a Body under* onely *the Formes and Accidents of the matter of Bread*; becauſe (to ſpeake from your ſelves) there is in that a Materiall Touch betweene the Sub-

(e) Si terminus ad quem Corpus Chriſti exiſtat, ſed non in eo loco ubi Terminus à quo (id eſt, Panis) tum vi Converſionis adducetur ad eum locum. Inde vocatur Converſio adductiva: nam corpus Chriſti præexiſtit ante Converſionem, ſed non ſub ſpeciebus Panis. Converſio igitur non facit ut corpus Chriſti ſimpliciter eſſe incipiat, ſed ut incipiat eſſe ſub ſpeciebus: non quod per motum localem è Cœlo Adducatur, ſed ſolùm quia per hanc converſionem fit, ut quod ante erat ſolùm in Cœlo, jam ſit ſub ſpeciebus Panis. Nec hæc accidentalis converſio, ſed ſubſtantialis dicta eſt, quia ſubſtantia Panis deſinit eſſe, & ſubſtantia corporis Chriſti ſuccedit Pani. Proindè Subſtantia in Subſtantiam tranſit. Talis eſt Converſio Cibi in hominem, per nutritionem; nam anima non producitur, ſed tantùm per nutritionem fit, ut incipiat eſſe in ea materia, ubi antea erat forma Cibi. *Bellar. lib. 3. de Euch. cap. 18.*

(f) Fuerunt hujus ſententiæ Alenſ. Bonavent. Marſil. —— Dicunt per hanc Converſionem Corpus non accipere eſſe, ſed accipere eſſe hîc; nec multum diſcordat Thomas. Denique moderni ſubſcribentes contra Hæreticos libenter hanc ſententiam amplectuntur, quia facilitatem quandam præ ſe fert, ut videre licet apud Ioh. Heſſels. Claud. Guil. Pariſ. & Bellar. *As witneſſeth Suarez, quo ſuprà. Diſp.* 50 §. 44. *pag.* 635. Cùm Panis ſubſtantialiter mutetur, ita ut deſinat eſſe, hæc Converſio eſt Subſtantialis, non Accidentalis. 2. Corpus Chriſti eſt ſubſtantia, quæ ſuccedit Pani, proinde Subſtantia tranſit in Subſtantiam. —— & dicunt converſionem Adductivam eſſe, quando quod adducitur acquirit eſſe ſub ſpeciebus Panis —— *Bellar. quo ſupr.* §. Reſpondeo 1. —— Cedere Corpori, in ratione exiſtendi, eſt propriè converti in ipſum: & per conſequens ſit vera in Carnem Tranſmutatio. *Alan. lib. 1. de Euchariſt. cap. 34.* (g) Dixi Converſionem Panis in corpus Chriſti eſſe Adductivam, quod dictum video à nonnullis eſſe peperàm acceptum, qui inde non Tranſubſtantiationem, ſed Tranſlocationem colligunt. Sed dixi corpus Chriſti non deſeruiſſe locum ſuum in Cœlo, neque incipere eſſe ſub ſpeciebus, ut in loco, ſed ut Subſtantia ſub Accidentibus, remotâ tamen inhærentia. *Bellarmin. Recog. in lib. 3. de Euchariſt. pag.* 81.

ſtance

ſtance of the hand, and the Lamb-skin: but in this other there is onely a *Conjunction of the Subſtance of one Body* with the *Accidents* of another. Which kinde of meere *Succeſſion of a Subſtance*, your Ieſuite *Suarez* will allow to bee *no more than a* (h) *Tranſlocation.*

✠ And that juſtly, as Any may eaſily perceive, becauſe in every true *Tranſubſtantiation* there is a *Change* of a Subſtance into a Subſtance, as into that, which is the *Terming* of the Change: but in this your *Adduction*, there is ſaid to be onely *Terminus præſentiæ*, of the *Præſence of Chriſt's Body*, inſtead of the *Preſence of Bread.* Therfore it is flatly *Tranſlocation* onely. A word more; *Tranſubſtantiation* (ſaith your Councel of Trent) *is collected out of theſe words of Chriſt*, [*This is my Body:*] *But by ſole Adduction* (ſaith your (3) Ieſuite *Coninx*) *cannot be collected a Converſion of Bread into Chriſt's Body out of the words of Chriſt.* ✠

Wee Conclude that ſeeing *Converſion*, whether by *Production*, or by *Adduction*, are ſo plainly proved by your ſelves to be contrary to Truth: therefore it is not poſſible for you to believe a Doctrine ſo abſolutely repugnant to your owne knowledge. ✠ This laſt figment being diſcarded, ponder (wee pray you) the Weight of this Argument.

Every true and proper *Tranſubſtantiation* is a *Change* into a *ſubſtance* that was not extant before.

But the *Body of Chriſt* was, and is alwaies extant before the words of Conſecration be uſed.

Therefore is there no true and proper *Change* by *Tranſubſtantiation* into the *Body of Chriſt.*

Obſerve by the way that they, who gain-ſay the *Productive*, and teach the *Adductive*, yet do all deny *Locall mutation à Termino ad Terminum.* A Paradoxe which wee leave to your wiſedomes to contemplate upon.

✠ The next Contradiction is to be ſeene between your Romiſh *Popes* & their *Councels*, one againſt another: for your *Pope Innocent 3.* (whom your Doctors have ſo earneſtly objected, as an high Patron of Tranſubſtantiation) in the *Councel of Laterane*, Anno 1560. defined (4) *Tranſubſtantiation in the Euchariſt to be in matter, and not in the ſubſtantiall forme.* And your Pope *Iulius the Second*, in the *Councel of Trent* (as you have * heard even now) defined *Tranſubſtantiation* in the Euchariſt to be both in *Matter and Forme.* This Contradiction is ſomewhat to the matter in hand (Wee thinke) to prove a ſpirit of Contradicti on to be in your Romane Church. ✠

(h) Per ſolum Adductivam actionem verâ non explicatur vera converſio Subſtantialis, & Tranſubſtantiatio, ſed tantùm Tranſlocatio quædam: quando una Subſtantia ſuccedit loco alterius, non poteſt propriè dici unam converti in aliam. *Suarez. Ieſ. loco citato, pag. 639.*

(3) *Ægidius Coninx, Ieſ. de Sacram. Quæſt. 75. Art. 4. Dubit. 4. num. 142.* Ex quo patet, refutari ſententiam eam, quæ docet corpus Chriſti adeſſe poſſe per ſolam Adductionem, quia hoc non poteſt colligi converſio Panis in corpus, ex verbis Chriſti.

(4) *Innocent. 3. Papa, lib. 3. de Offic. Miſſæ, cap. 29.* Subſtantia convertitur in id quod fit, & non erat, ut virga in colubrum; & tunc forma convertitur cum ſubſtantia: quandoque convertitur in id quod erat, & non fit, ut Panis in Euchariſtia, & tunc ſubſtantia convertitur ſine forma. (*) *See above at the Letter* (a)

CHALLENGE. II.

✠ *In confutation of both the pretended Romiſh manners of Tranſubſtantiation joyntly.*

VVHether you defend Tranſubſtantiation by *Production*, or by *Adduction*, you are equally confutable in both, even by your owne Principles; who hold, that if the *Bread*, which is to bee Tranſubſtantiated and changed into *Chriſt's Body*, bee *annihilated, and brought to meere nothing*, it cannot bee ſaid to bee Tranſubſtantiated at all. Now whether you thinke the *Bread*, after conſecration, to be *Annihilated*, we deſire to know from your ſelves. Say then (but ſpeak out, without liſping or ſtammering, we pray you, that we may heare and underſtand you.) (5) *Although Bread after Conſecration bee nothing* (ſaith Bellarmine) *yet it is not annihilated*, that is, *brought to nothing*. (6) *And the ſubſtance of Bread and Wine* (ſaith your Ieſuit *Leſius*) *doe utterly periſh, and are as it were Annihilated*. So they; calling this a *being Nothing*, and yet *not Annihilated*; this *not annihilated*, and yet *utterly periſhing*: naming alſo this maner to bee *Miraculous*, which we hold worthy rather to be eſteemed *Monſtrous*; the ſpeech is altogether ſo contradictory in it ſelfe.

Wherefore wee deſire the foreſaid Ieſuite to play the *Oedipus* in unfolding this Riddle: *Our ſaying* (ſaith hee) *that Bread and Wine are not annihilated, belongeth to the formalitie of ſpeech; for as concerning the thing it ſelfe, there is nothing of the Bread remaining either in forme or matter*. So he. But that, ſay we, *which is nothing, either in forme or matter, is ſurely annihilated*: and therfore *Bread* becomming to be *nothing*, before Chriſt's Body be preſent, cannot poſſibly bee ſaid to bee *Changed into Chriſt's Body* abſent. And that the rather, becauſe (as one of your (7) Doctors more ingenuouſly confeſſeth) *Bread not remaining, either in matter or forme, is truly Annihilated*.

To this Argument (in our Apprehenſion Inſoluble) wee can receive from your great Dictator no better Anſwer than that, (8) *Becauſe the ſubſtance of Bread ceaſeth to bee, and the ſubſtance of Chriſt's Body ſucceedeth: Therefore the ſubſtance of Bread is ſaid to be changed into Chriſt's Body*. So he. Which his crotchet of *Change*, by *Succeeding*, hath been already exploded, as being but a *Tranſlocation*, by his owne * Societie.

(5) *Bellar. lib. 3. de Euch. Cap. 24.* Nego Panem annihilari —— nam etſi Panis nihil ſit, tamen id in quod ipſe converſus eſt, non eſt nihil, nec nuſquam.

(6) *Leſius leſ. Opuſc. lib. 12. cap. 16.* Circa ſubſtantiam Panis & Vini, primũ miraculum eſt, quòd hæ ſubſtantiæ vi Cõſecrationis funditus pereant, & veluti annihilentur, quamvis non ſolemus dicere eas annihilari, eò quod hæc deſitio ex intentione divinâ, non ſiſtat in nihilo, ſed dirigatur ad poſitionem Corporis Chriſti: verum hoc ad modum loquendi ſpectat, nam quod ad rem attinet, nihil omninò ſubſtantiæ panis manet, non forma, non materia, non exiſtentia, non gradus aliquis, ſed totum ità funditus perit, acſi prorſus in nihilum redactum eſſet, nullo poſitivo ſuccedente, nam quod aliud ſuccedat, non eſt ex vi illius deſitionis —— ſubſtantifico influxu ſubtracto, neceſſe eſt Rem in nihilum relabi. (7) *Ioh. Pallanterius de Caſtro ſacræ Theologiæ Doctor, Lectiones Aureæ.* Nec materia, nec forma panis manent in ſe, vel in Corpore Chriſti poſt converſionem, quià vere annihilantur. (8) *Bellar. quo ſupra.* Pani ſuccedit Corpus Chriſti, corrumpitur, & interit quicquid deſinit eſſe: at non annihilatur, niſi ità deſinat eſſe, ut nihil ei ſuccedit, ità ut ejus deſitio terminetur in nihil. * *See above at* (g)

And

And yet againe, if it may bee, more plainly your Ieſuit *Vaſquez*; (9) *Neither Production, nor Adduction are formally this Converſion.* ♦

(9) *Vaſquez in 3. Thom. qu. 75. Art. 8. Diſp. 181. Cap. 2.* Panis in converſione deſinit eſſe, & cùm dicitur panem deſinere in corpus Chriſti, non probat ipſam deſitionem terminari formaliter ad poſitivum in quod fit converſio. —— Quocirca modus ille loquendi non formaliter ſed cauſaliter debet intelligi, quis enim dicat deſitionem alicujus rei formaliter in aliquid terminari? —— ità ut ipſa Productio, ſeu Adductio non ſit formaliter Converſio, ſed cauſa illius. —— Eſt igitur Converſio formaliter Denominatio quædam ordinis per modum Actus, in eo quod deſinit, relata ad id, quod fuit cauſa deſitionis. *Aliquam erſt.* Hæc duo, quæ diximus, ſunt neceſſaria & ſufficiunt, ut Panis, Vinum, hoc ipſo quod deſinant, dicantur converti in corpus eſt ſanguinem Chriſti.

10

Our Second Proofe of the Falſhood *of the Article of* Tranſubſtantiation, *is from the* Article *of our Chriſtian* Creed, [Borne Of The Virgin Mary.]

Sect. II.

Tranſubſtantiation (as hath beene defined by your Councell of *Trent*) *is a Converſion of the ſubſtance of Bread into the* 20 *Subſtance of Chriſt's Body.* Now, in every ſuch *Subſtantiall Change*, there are Two Termes, one is the Subſtance *from which*, the other is the Subſtance *wherinto* the *Subſtantiall Change* is made: as it was in Chriſt his miraculous Change of *Water into Wine.* But this was by *producing* the *Subſtance of Wine* out of the *Subſtance of Water*, as the matter, from which the *Converſion* was made. Therefore muſt it be by *Production* of the *Subſtance of Chriſt's Body*, out of the *Subſtance of Bread.* Your Cardinall hath no Evaſion, but by denying the *Converſion* to be by *Production*, which notwithſtanding was formerly the 30 Generall *Tenet* of the Romiſh *Schoole*, ever ſince the Doctrine of *Tranſubſtantiation* was hatched; and which is contrary to his owne device of *Converſion by Adduction*, wherein firſt he (i) confoundeth himſelfe, and ſecondly, his opinion hath beene ſcornfully rejected by your owne learned Doctors, as being *nothing leſſe than Tranſubſtantiation*, as you have heard. Therefore may you make much of your *Breaden Chriſt.* As for us, Wee, according to our Apoſtollicall Creed, believe no *Body of Chriſt*, but that which was *Produced* out of the *Sanctified fleſh of the Bl: Virgin Mary*, for feare of (k) *Hereſie.*

(i) Dico Corpus Chriſti ex pane fieri, non tanquàm ex materia, ſed tanquàm à Termino à quo, ut mundus ex nihilo: [*Ibat confuſing himſelfe*] etiam ut ex aqua vinum (*that was not*, ex nihilo.) In præſenti negotio, Converſio non eſt Productiva, Panis enim convertitur in Corpus Chriſti præexiſtens: ergò Corpus Chriſti factum ex Pane, & ex Carne eſt idem. *Bell. l. 3. de Euc. c. 24. § Ad Tertium*

(k) *Alphonſus de Caſtro lib. 4 Tit.* Chriſt⁹. *Hær. 2.* Manichæi dixerũt Chriſtum non ex utero Virginis prodijſſe; Et Apollinaris dixit Chriſtum non aſſumpſiſſe carnem ex Virgine. *Item.* Chiliaſtæ, Democritæ, Melchioritæ, et Proclianitæ. *Prateolus in Elench. Hæret. in ſuis quique titulis.*

40 This ſame Objection being made of late to a Ieſuite of prime note, received from him this Anſwer: viz. *God that was able to raiſe Children to Abraham out of ſtones, can of Bread tranſubſtantiate the ſame into that Body of Chriſt, which was of the Virgin.* And hee againe received this Reply; That the *Children*, which ſhould bee ſo *raiſed out of ſtones*, howſoever they might bee *Abraham's Children*, according to *Faith*, yet could they not bee *Children of Abraham* according to the *Fleſh.* Therefore

fore is there as great a Difference betweene that *Body from Bread*, and the other from the Bleſſed *Virgin*, as there muſt have beene betweene *Children* out of *Stones*, and *Children* out of *Fleſh*.

And this our Reaſon accordeth right well to the Ancient Faith profeſſed within this Land, in the dayes of *Edgar a Saxon King*, as it is ſet out in an (l) *Homily* of that time, which ſtandeth thus. *Much is betweene the body that Chriſt ſuffered in, and betweene the bodie of the hallowed Howſell. The Body truly, that Chriſt ſuffered in, was borne of the fleſh of the Virgin Mary, with blood, and with bone, with skin, and with ſinewes, in humane limbes: and his Ghoſtly body, which we call his Howſell, is gathered of many Cornes, without blood, and bone, without limbe, and therefore nothing is to be underſtood heerein bodily, but all is Ghoſtly to bee underſtood.* This was our then *Saxons Faith*; wherein is plainly diſtinguiſhed the *Body of Chriſt, borne of the bleſſed Virgin*, from the *Sacramentall* (which is called *Ghoſtly*) as is the *Body of Fleſh* from the conſecrated *ſubſtance of Bread*. A Doctrine directly confirmed by *Saint *Auguſtine*. Wherefore wee may as truly ſay, concerning this your *Converſion*, that if it be by *Tranſubſtantiation* from *Bread*, then it is not the *Body*, which was *borne of the Bleſſed Virgin*; as your owne Romiſh Gloſſe could ſay of the Predication: **If Bread bee Chriſt's Body, then Something was Chriſts Body, which was not borne of the Virgin Mary.*

(l) *Homily on Eaſter day, pag. 85.*

(*) *See Booke 4. cap. 4. §. 1. in the Challenge.*

(*) *See above, B. 2. Chap. 1. §. 4.*

CHALLENGE II.

In vindication of the ſame Truth, againſt the late Calumniation of a Ieſuite.

S^r. *H. L.*

THis Sentence I have ſeene lately canvaſſed by a Ieſuite, againſt a judicious and religious Knight, falſly imputing unto him divers Falſities; pretending eſpecially that the Engliſh Tranſlation, uſed by the Knight, is differing from the Latine. Which Exception of your Ieſuite muſt needes have proceded either from ignorance, if hee knew not that the Tranſlation, uſed by the Knight, was taken out of the Originall Saxon-language, and not out of the Latine; or, if he knew ſo much, from downe-right boldneſſe, in charging him with a falſe Tranſlation. I omit his frivolous Cavillations upon words.

The maine queſtion, for the ſenſe, is whether in this ſentence, of the Saxons Faith, the *Body*, wherein Chriſt ſuffered, and his *Body celebrated* in this Sacrament, betoken not two kinde of *Bodies*, eſſentially differing one from the other; or but onely the two different manners of the Being of one Body. Your Ieſuite affirmeth them to ſignifie the ſame Bo-

dy,

dy, and he calleth the contrary opinion falſe. His Reaſon. *For whereas it is ſaid,* (ſaith he) *that the ſpirituall fleſh (which is as much as to ſay, our Saviour his fleſh in the Sacrament) according to the outward ſhew, conſiſting of Granes of Corne, hath no Bones, nor Sinewes, nor diſtinction of Parts, Life or Motion.* Here the Ieſuite cryeth out againſt falſhood, but why? *Becauſe the Knight* (forſooth) *hath pretermitted* (ſaith he) *theſe words* [*According to the outward ſhew, conſiſting of granes.*] Whereby he would have us believe the new Romiſh Faith of a Subſiſtence of meere Accidents. Who if he had meant to have dealt ingenuouſly, he ſhould have manifeſted that his Latine Tranſlation to have accorded with the Originall Saxon Copie. But to take him as wee finde him. If his words [*According to the outward ſhew*] imply (as it needs muſt, if he will ſpeake to any purpoſe) that the *Body of Chriſt*, in this Sacrament, although *in outward ſhew* it be without Bones, Sinewes, Life and Motion, yet it hath all theſe inwardly in it ſelfe, as it is in this Sacrament; then whileſt he laboureth to confute one Proteſtant, he contradicteth all his fellow Ieſuites of the ſame Society,* who deny all poſſibility of *Motion* of Chriſt's Body in this Sacrament by any naturall and voluntary Act, without a miracle. But to ſpeake to the point; *This Body*, and *That Body* (ſay wee) *do diverſifie two Bodies*, the one *Sacramentall* (of *Bread*) called *Spirituall* (becauſe of the ſpirituall and myſticall Signification) this Bread conſiſting of *Granes*: And the other the *Naturall Body of Chriſt*, conſiſting of Bones, Sinewes, &c. In a word, *This*, and *That*, in this Saxon narration, accordeth with the Doctrine of * *Bertram*, taken out of *Saint Auguſtine*, (namely) *That in heaven* to differ as much from *This on the Altar*, as did the *Body borne of the Virgin Mary*, from the other which was not ſo borne.

(*) *See Booke 4. Chap. 9. Sect. 2.*

(*) *See Booke 4. Chap. 4. in the Challenge.*

But if this Homily will not advantage your Ieſuite, hee will wreſt his prejudicate Conceite out of another Homily of *Ælfrick*, if it be poſſible, where we reade thus; *As Chriſt before his Paſſion could convert the ſubſtance of Bread, and Creature of Wine into his owne Body that ſuffered, and into his Blood which afterwards was extant to be ſhed: So alſo was he able in the Deſert to Convert Manna, and Water out of the Rock into his Blood.* So he, citing a Teſtimonie as fully Oppoſite unto your Tranſubſtantiation, in ſenſe, as it ſeemeth to be abſolutely for it in ſound: it being juſt the ſame Doctrine, which *Auguſtine*, *Anſelme*, and *Bede** taught, when they ſaid, that the faithfull among the *Iewes Ate the ſame ſpirituall meate*, [Chriſts Fleſh] *in eating Manna, and dranke the ſame ſpirituall drink*, that is, the blood of Chriſt, *in drinking the water that iſſued out of the Rocke*, which Chriſtians now doe. And there-

(*) *See hereafter Booke 5. Chap. 3. §. 1. & 2.*

fore

fore meant not a Corporall eating of Chriſt, but a Sacramentall. So ſay wee, *Chriſt could aſwell then turne* Manna, *and* Water of the Rocke, *into a Sacrament of his Body and Blood, for the nouriſhing of the ſoules of God's people of thoſe times; as he doth now Convert Bread and Wine into the Sacraments of his Body and Blood, for the comfort of us Chriſtians.*

(10) *In his Booke of Spectacles, p. 142.*

This Anſwer preventeth the Ieſuites Objection: (10) *The Time* (ſaith he) *when the people received Manna in the Deſert, Chriſt was not in his humane nature; therefore could not Manna be changed into his Body, nor Water into his Blood.* So he, very truly indeed. And therfore muſt *Ælfrick* his ſpeech be underſtood *Sacramentally*, as hath beene ſaid: which becauſe the Ieſuite refuſeth to do, therefore is he at difference with *Ælfrick*, denying that Chriſt was able to convert *Manna* into his *Body*; which *Ælfrick* ſaid, in expreſſe termes, hee was able to do (namely) thorow his divine power, by a *Sacramentall* Converſion; becauſe *Omnipotencie* is as properly neceſſary for the making of a divine Sacrament, as it was for the creating of the World.

But was it not then kindly done (thinke you) of your Ieſuit to lend his *Spectacles* to another, when he had the moſt need of them himſelfe? by the which he might have diſcerned, that as Chriſt *Sacramentally* (and therefore figuratively) *called Bread his Body, and Wine his Blood*; ſo did evermore all the faithfull of Chriſt. This Leſſon * hath beene manifeſted by many pregnant Examples, in a full Section; which being once got by heart, would expedite all the like Difficulties.

(*) *See Booke 2. C. 2. Sect. 10.*

To conclude, the former Saxon doctrine is againe confirmed by Saint * *Auguſtine*. Wherefore wee may as truly ſay, concerning this your *Converſion*, that if it be by *Tranſubſtantiation*, from *Bread*, then it is not the *Body*, which was *Borne of the Bleſſed Virgin*, as your owne Romiſh Gloſſe could ſay of the Predication; * *If Bread be Chriſt's Body, then ſomething was Chriſt's Body, which was not borne of the Virgin Mary.* And this wee are now furthermore to evince out of your Pope *Innocent the Third*, againſt your *Councel of Trent*. He (See the Margent of the former Section) taught that when the *Converſion is of the forme with the ſubſtance*, then is the *Change Into that which is now made, and was not before, as when the Rod was turned into a Serpent*. So he, ſhewing that the *Serpent by that Change was therefore Made of that Rod*. But your Tridentine Fathers (you know) have defined the *Converſion of Bread into the Subſtance of Chriſt's Body* to be aſwell in *Forme*, as in *Matter*; whereupon by the Iudgement of your *Pope Innocent* it muſt follow, that the *Body* of Chriſt in your Euchariſt is *made of Bread*; and if made of *Bread*, then

(*) *See Booke 4. Chap. 4. §. 1. in the Challenge.*

(*) *See above B. 3. Chap. 1. § 4.*

then could it not poſſibly be of the fleſh of the Virgin: Becauſe there cannot be a Subſtantiall Change of a Subſtance into Subſtance, except that the Subſtance of that, whereinto the Converſion is wrought, have it's Originall and *Making* from the Subſtance of that, which was converted and changed. Nor could the Contrary be hitherto proved by any Romiſh Doctor, from any Example out of any converſion either naturall, or miraculous, which hath beene read of from the beginning of Times. ♦

Our third Reaſon is taken from the Exiſtence of Bread, *in this Sacrament*, after Conſecration; *but*

Firſt of the State of this Queſtion.

Sect. III.

WEe wonder not why your Fathers of the *Councell of Trent* were ſo fierce in caſting their great Thunderbolt of (m) *Anathema, and Curſe upon every man that ſhould affirme, Bread and Wine to remaine in this Sacrament after Conſecration?* which they did, to terrifie men from the doctrine of *Proteſtants*, who do all affirme the *Continuance of the ſubſtance of Bread* in the Euchariſt. For right well did theſe *Tridentines* know, that if the *Subſtance of Bread or Wine* doe remaine, then is all *Faith*, yea, and Conceit of *Tranſubſtantiation* but a feigned *Chimara*, and meere Fancie; as your Cardinall doth confeſſe, in granting, that (n) *It is a neceſſary condition in every Tranſubſtantiation, that the thing which is converted ceaſe any more to bee: as it was in the Converſion of Water into Wine; Water ceaſed to bee Water?* And ſo muſt *Bread ceaſe to bee Bread.* This being the State of the Queſtion, wee undertake to give

Good Proofes of the Exiſtence, *and* Continuance of Bread *in the Euchariſt, the ſame* in Subſtance, after Conſecration.

Our firſt Proofe is from Scripture, 1. *Cor.* 10. & 11. *Saint* Paul *calling it* [Bread.]

Sect. IV.

IN the Apoſtle his Comment (that I may ſo call his two Chapters to the *Corinthians*) upon the Inſtitution of Chriſt, we reade of *Eating the Bread*, and *Drinking the Cup*, thrice: all which, by the conſent of all ſides, are ſpoken of *Eating and Drinking after Conſecration*; and yet hath hee called the outward

(m) Si quis dixerit remanere ſubſtantiam Panis, Anathema ſit. *Conc. Trident. Seſſ.* 13. *Can.* 2.

(n) Panis etſi non annihiletur, tamen manet nihil in ſe; ut Aqua poſt Converſionem in Vinum. Neq; obſtat, quòd forte materia manſerit, nam materia nō eſt Aqua. Prima Cōditio in vera Converſione eſt, ut ad quod convertitur, definat eſſe. *Bellar. de Euch.* c. 18. *Scotus & Cap.* 24. 9. *Ad Alterum.*

(*) 1. *Cor.* 11. 26, 27. & 10. 16.

ward Element *Bread*. You will ſay (with Some) It was ſo called onely becauſe it was made of *Bread*; as *Aärons Rod*, turned into a *Serpent*, was notwithſtanding called a *Rod*. But this Anſwer is not Anſwerable unto the Similitude. For firſt, of the *Bread*, the Apoſtle ſaith demonſtratively, *This bread*; and of the other, *This Cup*: But of *Aärons Rod*, turned into a *Serpent*, none could ſay, *This Rod*. And ſecondly, it is contrary to Chriſtian Faith, which will abhorre to ſay, in a proper ſenſe, that *Chriſts Body* was ever *Bread*. Or elſe you will anſwer, with Others, It is yet called *Bread*, becauſe it hath the *Similitude of Bread*, as the *Brazen Serpent* was called a *Serpent*.

But neither this, nor any other of your Imaginations can ſatisfie; for we ſhall proove, that the Apoſtle would never have called it *Bread after Conſecration*, but becauſe it was *Subſtantially*, ſtill, *Bread*. Our Reaſon is; He had now to deale againſt the Prophaners of this Sacrament, in reproving ſuch as uſed it as Common Bread, * *Not diſcerning therein* (Sacramentally exhibited) *the Lords Body*. It had therefore concerned him to have honored the Sacrament with Divine Titles, agreeable to the Body of Chriſt, hypoſtatically united to his Godhead, and to have denied it abſolutely to have beene *Bread*, conſidering that by the name of *Bread* the glory of the ſame *Body* might ſeeme to be abaſed, and Eclipſed; if in Truth, and Verity he had not beleeved it to have beene (then) properly *Bread*.

(*) 1. Cor. 11. 22.

This Reaſon, we gueſſe, you are bound to approve off, who, in your opinion of the *Corporall Preſence* of Chriſt his *Body*, and *Abſence of Bread*, would never ſuffer any of your Profeſſors to call it, *after Conſecration*, by the name of *Bread*. Whereupon it was that the Greeke (°) Archbiſhop of *Cabaſila* complained of the Romiſh Profeſſors, for *reprehending the Greeke Liturgies*: why? *Becauſe* (ſaith he) *after the words of Chriſt*, [*This is my Body*] *wee call the Symbols and Signes Bread, and Wine*. So he. Which bewrayeth, that the very naming of the Sacrament *Bread, and Wine*, is, in the judgement of the Church of *Rome*, prejudiciall to their *Tranſubſtantiation*; and that if Saint *Paul* himſelfe ſhould deliver the ſame words he did, at this day, hee ſhould by your Romiſh Inquiſitors be taught to uſe his Termes in another ſtile. What need many words? except in the words of Chriſt the word [*Body*] be properly predicated, and affirmed of *Bread*, farewell *Tranſubſtantiation of Bread into Chriſts Body*. But that it is impoſſible the *Body of Chriſt* ſhould bee properly predicated upon *Bread*, hath beene the Generall Confeſſion of your owne Doctors, and the Concluſion of our ſecond Booke.

(°) *Archiepiſc. Cabaſila. Latini noſtros reprehendunt, quòd poſt illa verba* [Hoc eſt Corpus meum] *Panem & Vinum nominant, &c. Expoſit. Liturg. cap.* 29.

✠ Wee returne againe to the Text, where the Apoſtle having named it *Bread*, after Conſecration, expoundeth himſelfe what *Bread* he meant, ſaying, *Bread which we breake.*

But

But never durſt any of your Romaniſts ſay, that the *Body of Chriſt* is truly *Broken* in this Sacrament: and never any Father of Primitive times (we are ſure) taught the *Breaking of the Accidents of Bread.* And therefore it muſt follow, that it was ſtill ſubſtantially Bread.

The Apoſtle hath not yet done, but 1 *Cor.* 17. ſayth, *Becauſe it is one Bread, wee being many are one Body for wee all communicate of one Bread.* Which *Chryſoſtome*, as well as other Fathers, doth analogize thus: **That as one loafe conſiſteth of many graines united together, ſo are the faithfull Communicants joyned together.* So hee, hereby teaching you the ſubſtantiall Materialls of the ſame Bread, *Many graines of Corne.* And, as though the Apoſtle had meant to muzzle the Adverſaries of this truth with variety of proofes, hee (1 *Cor* 10.17.) hath theſe words, *Wee participate* [ἐκ τοῦ ἄρτου τούτου] that is, *De pane hoc, Of this Bread*; thus called after Conſecration. And againe, 1 *Cor.* 11. 28. *Let him eate* [ἐκ τοῦ ἄρτου τούτου] *Of this Bread*, which manifeſteth the *Eating* of a part of an whole loafe of Bread; and not of the *Body of Chriſt*, which, even by the Romiſh faith, is not, nor cannot bee divided into parts. Thus hath Saint *Paul*, the Scholler of *Chriſt*, concluded of Subſtantiall *Bread*, agreeable to that which our Maſter Chriſt himſelfe taught of the other ſacred Subſtantiall part of Drinke, after the Conſecration of this Sacrament, as is proved in the next Section. ✠.

(*) *See above B.* 2. *Chap.* 2. *Sect.* 6. *Challenge* 1. *See alſo Cyprian, and S. Auguſt. Book* 3. *Chapt.* 3. *Sect.* 9.

Our Second Proofe of the Continuance *of the* Subſtance of Bread, *is from the ſpeech of Chriſt, touching the Continuance of* Wine, *after* Conſecration, *Matth.* 26. 29. *by the Interpretation of Antiquity.*

Sect. V.

THe ſame is as fully verified by our Lord and Maſter Chriſt himſelfe, in the ſecond Element of *Wine*, calling it* *This fruit of the Vine*, that is, *Wine, after Conſecration*: where the Pronoune *This* hath relation to the matter in the *Cup* of the Euchariſt. For the proofe of this our Expoſition of the words of Chriſt, wee have the Conſent of theſe and thus many holy Fathers; *Origen, Cyprian, Chryſoſtome, Auguſtine, Hierome, Epiphanius, Euthymius, Theophylact*, and *Bede*, as witneſſeth your Ieſuite (p) *Maldonate* (no one Father produced by him to the

(*) *Matth.* 26. 29.

(p) Origenes, Cyprianus, Chryſoſt. Auguſt. Hieron. Epiphan. Beda, Euthymius, Theophylact. [Genimen Vitis] Perſuadere mihunon poſſum hæc verba ad Sanguinem Chriſti referunt. —— *Maldon. ref Com. in eum locum; where he addeth:* poſſum hæc verba ad Sanguinem eſſe referenda. —— Hoc Patres, ſed alio ſenſu à Calviniſtis, qui dicunt Chriſtum Vinum appellâſſe, quia Vinum erat: ſed Patres vocâ unt Sanguinem Vinum, ſicut Chriſtus Carnem; Iolian. 6. vocabat Panem. *Maldon. in eundem locum.* Hæc, nè illi Calviniſtarum errori affinis eſſe videatur. *Maldon. ibid.*

contrary,) Then anſwering; *But I* (ſaith hee) *cannot be thus perſwaded.* So hee. Marke this (you great Boaſters of Accordance with Antiquity!) and yet this maner of Anſwering the Fathers is moſt familiar with this Ieſuite. But hee proceedeth, telling you that *The Fathers notwithſtanding did not call it Wine, as thinking it to bee Wine, but even as Chriſt did, when he called his fleſh Bread, Iohn 6.* Then hee addeth; *They that will follow the Expoſition of Theſe Fathers, are thus to interpret them.* And gives his Reaſon of this his Advertiſement; *Leſt the other Expoſition* (ſaith hee) *may ſeeme to agree with the erroneous opinion of the Calviniſts.* So hee.

For which his Anſwer *Calviniſts* are as much beholding to him, as are the *Ancient Fathers*, with whom he hath made bold not only to reject their Authority, but alſo to pervert the plaine and evident meaning of their Teſtimonies; who declare that they underſtood *Naturall* and *Subſtantiall Wine* (as the [q] *Marginals* doe manifeſt) ſo plainly, as to affirme that *It was Wine, which then Chriſt dranke: and that hereby the Practices of the Heretikes Aquarij are confuted, who would drinke nothing but Water in the Euchariſt. That which commeth out of the fruit of the Vine; which certainly produceth wine, and not water.* So *Chryſoſt. It was the Wine* (ſaith [r] *Auguſtine*) *which was uſed in the myſteries of our Redemption.* Even that *Wine, which was bleſſed* (ſaith [s] *Clemens Alexandrinus.*) And your owne Biſhop ([t]) *Ianſenius* doth confeſſe, that theſe words of Chriſt had reference to the *Cup in the Euchariſt*; and not (as Some ſay) to the *Cup of the Paſſeover.* ✠ Yea to the *Euchariſt*, as your Pope *Innocentius* did (12) teach you: (I ſay *Innocentius* the Pope) *That Chriſt conſecrated Wine in the Cup, is evident* (ſaith he) *by that which Chriſt added, ſaying,* [*I will not henceforth drinke of it untill, &c.* ✠]

Marke you furthermore the Errour of the *Aquarij*, and the Confutation thereof. They uſed onely *Water* in the Euchariſt, in pretence of * *Sobriety*; which *Cyprian* confuted onely upon this ground, viz. that this practice was not warranted by the * *Inſtitution of Chriſt*, wherein *Chriſt ordained Wine, and not Onely Water.* And now tell us, if that your Doctrine of

(q) Novum promiſit, id eſt, Novum quendam modum ſumptionis in regno, id eſt, poſt reſurrectionem, quando Cibum ſumpſit corporalem. *Theophyl. in Matth. 26.* [Bibite ex hoc omnes:] &, [Non bibam amodò, &c.] quâ in parte invenimus Vinum fuiſſe, quod Sanguinem ſuum dixit: undè apparet Sanguinem Chriſti non offerri, ſi deſit Vinum Calici. *Cyprian. ad Cecil. Epiſt. 63. paulò ante medium, & Epiphan. cont. Encratit.* Qui aquam ſolùm adhibuerunt in Euchariſtia, ut dicant vino quoque utendum: In hoc ſermone Domini (*inquit*) redarguuntur [Non bibam de fructu hujus Vitis.] *Epiphan. Tom. 2. lib. 2.* [Non bibam de genimine hujus Vitis.] Chriſtus poſt reſurrectionem, nè putaretur Phantaſia, comedit, unde Apoſtoli dixerunt, Act. 10. [Comedimus, & Bibimus cum eo.] Sed cujus rei gratiâ non Aquam, ſed Vinum bibit? ad pernicioſam Hæreſin radicitus evellendam eorum, qui Aquâ in Myſterijs utuntur. *Idem.* In nuda Myſterij menſa Vino uſus eſt. [Ex genimine Vitis:] Certè Vinum non Aquam producit. *Chryſoſt. in eum locum, Hom. 83.* (r) *Auguſt. de dogmat. Eccleſ. cap. 75.* Vinum fuit in redemptionis noſtræ myſterijs, cùm dixit [Non bibam.] (ſ) *Clemens Alex.* Quòd Vinum eſſet, quod benedictum fuit, oſtendit rurſus dicens, [Non bibam de fructu Vitis.] *Lib. Pædag. 2. cap. 2. ſub finem.* (t) Cùm Matthæus, & Marcus nullius alterius Calicis fecerint mentionem præter ſacri, quod dicitur [De genimine Vitis] nullus alius Calix intelligi poteſt ab ijs demonſtratus, quàm cujus meminerant——Et omninò videtur ex Matthæo & Marco dictum hoc poſt conſecrationem. *Ianſen. Epiſc. Concord. in eum locum, pag. 914. Col. 2.* (12) *Innocent. 3. de officio Miſſæ, lib. 4. cap. 2.* Quod autem Vinum in Calice conſecravit, patet ex eo, quod ipſe ſubjunxit; [Non bibam ex eo, donec, &c.] (*) *See above, Book. 1. Chap. 3. §. 10.* (*) *See above, Book. 1. Chap. 3. Sect. 3. And here above in the Margin.*

Tranſub-

Tranſubſtantiation had beene an Article of Faith, in thoſe daies, whether it had not concerned *Cyprian* to have ſtood exactly upon it, for the more juſt condemnation of thoſe *Aquarij*, to let them know, that if they would needs uſe *only Water*, then (according to your Doctrine) their *Conſecration* ſhould be void; and conſequently their *Adoration* (if it had beene then in uſe) ſhould have beene likewiſe *Idolatrous*. But wee heare no more of theſe your Exceptions.

The former Proofe confirmed by Analogie *betweene* Bread *and* Chriſt's Body; *both* Naturall, *and* Myſticall.

Sect. VI.

IN 1. Cor. 10. 16, 17 [*The Bread which wee breake* (ſaith the Apoſtle) *is it not the Communion of the Body of Chriſt? for we being many are one Bread and one Body, in as much as wee all partake of one Bread.*] In this Sentence the word [*Bread*] hath a double Relation, the Firſt to Chriſt his *Body Naturall*. Thus the joynt Participation of the *Bread* is called the *Communion of the Body of Chriſt*. The *Analogie*, in this reſpect, is excellently expreſſed by (u) *Iſidore: Bread* (ſaith he) *becauſe it ſtrengtheneth the Body, is therefore called Chriſt's Body; and Wine, becauſe it turneth into Blood, is therefore called Chriſt's Blood. Theſe are two Viſibles, but being ſanctified by the holy ſpirit, are turned into a Sacrament of Chriſt's Body*. So he. This is indeed a true *Analogie*, not to be performed by *Accidents*.

Could any of them, whom you call *Calviniſts*, have ſpoken more ſignificantly either in contradicting your Expoſition of Chriſt's words? (for he ſaith that *Chriſt called Bread his Body*;) or in declaring the true proper Senſe of the *Sacramentall Converſion?* (for he ſaith, *Bread is Changed into a Sacrament of Chriſt's Body*;) or elſe in giving the Reaſon why *Bread* and *Wine* were choſen to be *Sacraments* and *Signes* of Chriſt's *Body*, and *Blood*, by which wee are ſpiritually fed? (for he ſheweth that it is becauſe of their Naturall Effects, *Bread ſubſtantially*, and therefore not *Accidentally*, *ſtrengthneth Man's Body: Wine turneth into Blood.*) Which overthroweth your third Figment of onely (x) *Accidents*; as if the *Subſtance of Bread and Wine* were not neceſſary in this *Sacrament*. Say then, doth the *Accident* of *Roundneſſe*, and *Figure of Bread ſtrengthen man's Body?* or doth the *Accident*, *Colour of Wine, turne into Blood?* As well might you affirme the only Accident of *Water in Baptiſme* to be ſufficient to purge and cleanſe the Body, by the colour, and coldneſſe, without the ſubſtantiall matter therof.

The Second part of the *Analogie* is diſcerned in the *Myſticall Body of Chriſt*, which is the Congregation of the Faithfull Commu-

(u) Panis, quia confirmat Corpus, ideò Corpus Chriſti nominatur: Vinum autem, quia ſanguinem operatur, ideò ad ſanguinem refertur. Hæc autem duo ſunt viſibilia, ſanctificata autem per Spiritum ſanctum, in Sacramentum divini Corporis tranſeunt. *Iſidor. Hiſp. de Offic. Lib. 1. cap. 18. See above, Booke 2. Chap. 1. §. 9. at* (x)

(x) Subſtantia Panis non pertinet ullo modo ad rationem Sacramenti, ſed ſolùm Accidentia. *Bellar. Lib. 3. de Euch. cap. 23 §.* Reſpondeo ſubſtantiam.

(*) 1. Cor. 10. 17.

Communicants; [* *Wee are all one Body, in as much as wee are partakers of one Bread.*] It ſtandeth thus; As many Graines of Corne make one Loafe of Bread, and many Grapes make one meaſure of Wine in the Cup: So, many Chriſtians, partaking faithfully of this Sacrament, become *One myſticall Body of Chriſt by the Vnion of Faith, and Love.* This Expoſition, as it is yielded unto by your Cardinall (y) *Cajetane*, and authorized by your *Romane* and *Tridentine* (z) *Catechiſme*; ſo is it alſo confeſſed to be uſed of (a) *almoſt all holy Doctours.* He was held a moſt expert and artificiall *Painter*, in *Plinie*, that could paint *Grapes* ſo to life, as to *deceive Birds*; which came to feed on them: But they are the onely Sophiſticall Doctours, that offer in the Euchariſt onely *Accidents*, as *painted Colours* in ſtead of *naturall*; becauſe where there is not a Sacramentall *Analogie*, there is no *Sacrament.* You may not ſay, that the *Analogie* conſiſteth in the matter *before Conſecration*; becauſe every Sacramentall *Analogie* is betweene the *Sacrament*, and the *Thing Signified*: but it is no *Sacrament*, before it be *Conſecrated.*

(y) Vnus Panis, unum Corpus multi ſumus, nam omnes in uno Pane participamus. Significatur unitas fidei in unitate Panis, ac unitate Corporis Metaphoricè, ad ſimilitudinem multorum granorum, ex quibus conficitur Corpus unum. Et attulit Panem propter id, quod dixit [Panis quem frangimus.] *Cajetan. Card. in eum locum. pag* 137.

(z) Vnum Eccleſiæ corpus ex multis membris compoſitum eſt: nullâ re clarcet ea Conjunctio magis, quàm Panis Vinique elementis. Panis enim ex multis granis conficitur, & Vinum ex multitudine racemorum exiſtit. Ità fidelis, &c. *Catech. Romon. part.* 2. *de* [illegible]*ch. pag.* 177. (a) Auguſtinus. Dominus noſter Chriſtus, inquit, Corpus ſuum in iis rebus commendavit, quæ ad unum aliquod rediguntur: ex multis enim granis Panis efficitur, ex multis racemis unum Corpus conflui; utuntur hac ſimilitudine Sancti propè omnes Doctores. *Teſte Bozio de Signis Eccleſiæ Tom.* 2. *lib.* 14. *cap.* 6.

CHALLENGE.

SAy now, what Better Authour is there than *Chriſt?* What better Diſciple and Scholler, than the *Apoſtle of Chriſt?* or what better Commentary upon the words of *Chriſt*, and his *Apoſtle*, than the Sentences of Ancient Fathers? calling the one part *Wine*, the other *Bread, after Conſecration*, as you have heard.

Our Third Proofe, that the Subſtance of Bread *remaineth* after Conſecration *in the Sacrament, is taken from the Iudgement of Senſe, neceſſarily.*

Firſt, by the Authority of Scripture.

Sect. VII.

ALthough man's Senſe may be deceived, through the inconvenient Diſpoſition of the *Medium*, thorow which hee ſeeth, as it hapneth in judging a *ſtrait Staffe* to bee *Crooked*, which ſtandeth in the *Water*; and in thinking a *White* Object to bee *Greene* in itſelfe, which is ſeene thorow a Greene glaſſe:

or

or Secondly by the unequall Diſtance of place, as by conceiving the *Sunne* to bee but two feete in breadth; or Thirdly by ſome defect in the *Organ*, or Inſtrument of ſeeing (which is the Eye) whereby it cometh to paſſe that wee take One to bee Two, or miſtake a Shadow for a Subſtance. Yet notwithſtanding when our *Eyes*, that ſee, are of good Conſtitution, and Temper; the *Medium*, whereby we ſee, is perfectly diſpoſed; the *Diſtance* of the *Object*, which wee ſee, is indifferent; then (ſay we) the judgement of *Senſe*, being free, is True, and the Concurrence and joynt conſent of divers Senſes, in one arbitrement, is Infallible.

This Reaſon, taken from *Senſe*, you peradventure will judge to bee but *Naturall* and *Carnall*, as thoſe Termes are oppoſed to a true and Chriſtian maner of Reaſoning. We defend the Contrary, being warranted by the Argument which Chriſt himſelfe uſed to his Diſciples, *Luke* 24.39. [*Handle mee, and ſee.*] Your Cardinall, although hee grant that this Reaſon of Chriſt was available, to prove that his owne Body was no *Spirit, or Fancy*, but a *true Body*, even by the onely Argument from the *ſenſe of Touching*; ([b]) *Yet* (ſaith hee) *was it not ſufficient in it ſelfe, without other Arguments, to confirme it and to prove it to have bin a humane body, and the very ſame which it was.* So he.

Which Anſwer of your Cardinall wee wiſh were but onely falſe, and not alſo greatly irreligious: for Chriſt demonſtrated hereby not onely that hee had a *Body* (as your Cardinall ſpeaketh) but alſo that it was his owne ſame *Humane Body*, now riſen, which before had beene *Crucified, and wounded* to Death, and buried, according to that of *Luke* [*That it is even I*] *Luke* 24,39. Now becauſe * *It is not a Reſurrection of a Body, except it bee the Same Body*: Therefore would Chriſt have *Thomas* to * *thruſt his hands into his ſides, and feele the print of his wounds*, to manifeſt the *Same Body*; as Two of your Ieſuites do alſo obſerve, the One with an [[c] *Optimè,*] the Other with a [[d] *Probatum eſt.*] Accordingly the Apoſtle Saint *Paul* laid this Argument, taken from *Senſe*, as the Foundation of a Fundamentall Article of Faith, even the *Reſurrection of the Same Body of Chriſt from the dead*; for how often doth hee repeate, and inculcate this? * *Hee was ſeene, &c.* And againe thrice more, *Hee was ſeene, &c.* And Saint *Iohn* argueth, to the ſame purpoſe, from the Concurrence of three Senſes: * *That which wee have heard, which wee have ſeene, and our hands have handled, declare wee unto you.* The validity of this Reaſon was proved by the Effect, as

(b) Conſequentia Chriſti, affirmativè ſumpta, Hoc palpatur, hoc videtur, Ergo eſt Corpus, optima fuit, quia ſenſus non fallitur circa proprium Objectum: Itaq; neceſſariò quod videtur, & tangitur Corporale eſt. At negativè, hoc non palpatur, nec videtur, Ergò non eſt corpus, Dominus non fecit, & mala eſt. Non fallunter Senſus noſtri, cum nos album quid, rotundum, ſolidum ſentire arbitramur, quæ ſunt propria objecta. Sed cùm Panis Subſtantiam ſub illis Accidentibus latere denunciant, falluntur. Dominus ſolùm probare voluit ſe non eſſe inane ſpectrum, ſeu Phantaſma, ſed verum Corpus; id quod ex Teſtimonio ſenſus Tangendi optimè probavit. Illud autem Corpus eſſe humanum, idem quod anteà fuerat, non probavit Dominus hoc ſolo Argumento, ex Tangendi ſenſu deſumpto (quod ſine dubio non erat ſufficiens) ſed multis alijs modis, loquendo, manducando, teſtimonio Angelorum, miraculo Piſcium, allegatione Scripturarum. *Bellar. l. 1. de Euch. c. 14. §. Reſpondeo.*

(*) *1. Cor. 15.* (*) *Ioh. 20 27.* (c) Optimè Origenes, Oſtendit ſe Chriſtus in vero Corpore ſuo reſuſcitatum. *Tolet. Ieſ. in Ioh. c. 20. pag. 534.* (d) Probatum eſt, Chriſtum idem Corpus numero demonſtraſſe. *Suarez Ieſ. Tom. 2. qu. 54. §. 1.* (*) *1. Cor. 15. 5.* (*) *1. Ioh. 1. 1.*

Chriſt

(*) 1. Ioh. 20. 29. Chriſt averreth; * *Thomas becauſe thou haſt ſeene* (that is, perceived both by *Eye*, and *hand*) *thou haſt beleeved.*

The Validity *of the* Iudgement of Senſe, *in* THOMAS, *and the other* Diſciples, *confirmed (in the ſecond place) by your owne Doctors.*

SECT. VIII.

(e) Illud ſine dubitatione dicere non verebor, non poſſe ab ullo Dæmone formari corpus adeò ſimile humano, ut ſiquis cum curâ animi & attentione id tangeret, non facilè dignoſceret ipſum non eſſe corpus humanum. Itaque non poterit Dæmon ſimilitudine corporis humani oculos fallere. Tactus autem ſenſum fallere omninò non poteſt, quod quatuor Argumentis confirmabo.——Hoc veriſſimum eſſe patet ex eo, quod Chriſtus dixit diſcipulis ſuis [Palpate & videte:] & Thomæ [Affer digitum, &c.] *Pererius Ieſ. in Gen. 6. num 78 pag. 2.*

(f) Si Diſcipuli Chriſti non potuiſſent Chriſti vera oſſa & carnes diſcernere, mollitiem, & duritiem eorum, non dixiſſet ijs [Palpate, & videte:] ac ſi diceret, Palpate & Percipite veras carnes & oſſa. *Vaſquez Ieſ. Tom. 2. qu. 51. Art. 2. diſp. 184. cap. 2. pag. 487.* Thomas dicit ſingula Argumenta non fuiſſe per ſe ſufficientia, benè tamen conjuncta probari cum teſtimonijs Prophetarum——Ego tamen cùm Cajetano Argumentum illud Tactus efficaciſſimum fuiſſe ad comprobandam veritatem Corporis humani in Chriſto. *Idem. ibid.* (g) Illud Thomæ [non credam, &c.] pertinaciæ & obdurationis vitium erat, & peccatum Infidelitatis. Optimè Orig. lib. 2. con. Celſum, ubi docet Diſcipulos affirmâſſe illum, quem viderunt, eſſe Chriſtum in Corpore vero ſuo, & reſuſcitato: nam Thomas ſciebat animas interdùm apparere Corporibus, & proprias formare voces, & tamen non eſſe Corpora vera. Quapropter non dixit ſolùm [Niſi videro, non credam] ſed adjunxit, [Niſi infero manum in veſtigia Clavorum.] *Toler. Ieſ. Com. in Ioh. 20.* (h) *Aug. de tempore.* Si fortè, inquit, Diceremus Thomæ oculos fuiſſe deceptos, ſi non poſſemus dicere manus fruſtratas: de Tactu non poteſt dubitari. Et Greg. Pont. Plus nobis Thomæ infidelitas ad fidem, quàm fides credentium Diſcipulorum profuit: quia dubius ille Carnem palpando ad fidem reducitur, mens noſtra omni dubitatione poſpoſitâ. *Teſte Maldon. Ieſ. Com. in Ioh. 20.* (i) *See above at* (b)

Pererius a Ieſuit confidently pleadeth for the Senſe of Touch; (e) *I feare not* (ſaith hee) *to ſay, that the Evidence of Senſe is ſo ſtrong an Argument, to prove without all doubt an humane Body, that the Devill himſelfe cannot herein delude the touch of man, that is of underſtanding and conſideration.* As for the unbeleeving Diſciples, [*Chriſt his Handle me, &c.*] ſaith your Ieſuite (f) *Vaſquez, was as much as if he had ſayd to them, Perceive you my true fleſh? as being a moſt efficacious Argument to proove the truth of an humane Body.* So hee, yea, and (g) *Tolet* another Ieſuite did well diſcerne the caſe of *Thomas* to have beene an extreme *Infidelity*, when hee ſaid, [*Except I put my finger into the print of the nayles, and thruſt my hand into his ſide, I will not beleeve.*] Which prooveth the *Efficaciouſneſſe of the Iudgement of Senſe*, in reducing ſo extreme an *Vnbeleever to beleeve.*

Wherin your Authors are authorized by S. *Auguſtine*, (h) ſaying that *Although Thomas his Eyes had beene deceived, yet his touch was not fruſtrate.* And accordingly by *Gregory Pope of Rome*, who ſticketh not to ſay, that *The Infidelity of Thomas made more for confirmation of Chriſtian Beliefe, than did the faith of the other Apoſtles: Becauſe his Doubtfulneſſe being convinced by the Senſe of Touching, wee are thereby freed from all doubtfulneſſe in the faith.* And if this were not ſufficient to confute your Cardinall, he may be ſhackled with his owne Anſwer, who, to diſable the Infallibilitie of the Senſe of feeling, ſaid; (i) *That other Arguments were requiſite for the certifying the judgement of Senſe:* and amoug theſe *Other* hee reckoneth *Chriſt his ſpeaking, eating, and working Miracles.* All which, what are they elſe (wee pray you) but equally Objects of *Senſe?* What *Vertigo* then

then may this be called in him, to ſeeke to invalidate the *verity of Senſe*, by an Argument which juſtifieth the Certaintie of Senſe?

A third Confirmation of the Truth of Senſes, *as ſufficient in Divine Cauſes, for diſcerning* Objects of Senſe: *and particularly in perceiving* Bread *and* Wine *to continue the ſame in this Sacrament; by the Iudgement of Ancient Fathers.*

Sect. IX.

HOw many *Heretikes* of old were there (ſuch as the *Valentinians*, *Montaniſts*, *Marcionites*) *who denyed that Chriſt had a True, and Eſſentiall Body?* and how abſolutely were they confuted of Ancient Fathers, by the Evidence of *mens Senſes that heard, ſaw, and felt the Body of Chriſt?* Which ſheweth plainly, that a Demonſtration by Senſe ſtandeth good and ſtrong, even in Chriſtian Philoſophie. And to come to the point in Queſtion, (to conclude againe from the Premiſes in the former Section,) who can deny this Conſequence, *viz.* By the ſame Evidence may a Chriſtian man prove *Bread* to be truly *Bread, after Conſecration*, whereby Chriſt proved his *Body* to be a *Body of fleſh, after his Reſurrection*? But this he did from the Infallibility of Senſe. Therefore this may be equally concluded by the ſame *Argument of Senſe*.

And that there is the ſame Reaſon of both theſe, the Ancient Father *Theodoret* ſheweth in the Argument, wherewith he confuted an *Heretike* by Senſe, thus; (k) *As after Conſecration* (ſaith he) *Bread remaineth the ſame in ſubſtance: So Chriſt his Body after the Reſurrection remained in ſubſtance the ſame.* Thus much of the Analogie. (As for the word [*Subſtance*] more is to be ſpoken thereof * hereafter.) Yea, and Saint *Auguſtine* will not ſuffer the Communicant to blind-fold himſelfe, whoſe Teſtimony (digeſted by *Bede*) is this: *That which you have ſeene is Bread, as your eyes do manifeſt unto you.* And he ſpeaketh of *Bread*, as this Sacrament was a *Symbol*, and *Signe* of the *myſticall Body of Chriſt, which is his Church, conſiſting of a multitude of Faithfull Communicants, as one Loafe doth of many granes of wheat.*

(k) *Eranifter apud Theod.* Quia ſicut Panis deſinit eſſe Panis poſt Conſecrationem, ſed mutatur in ſubſtantiam Corporis Chriſti. Ita Corpus Chriſti poſt reſurrectionem deſinit eſſe proprie Corpus, ſed in Naturam divinam mutatur *Orthodox.* Imò verò, ut te capiam in laqueis his: Signa myſtica non recedunt à naturâ ſuâ, manent enim in priori ſuâ formâ, figurâ, & ſubſtantiâ. *Theod. Dial.* 2. *c.* 24.

(*) *See hereafter, Sect.* 12.

(l) *Beda ex Auguſtino, Serm. ad Infantes in cap.* 10. *ad Cor. fol.* 139. *apud Bedam.* Quod vidiſtis Panis eſt, quod oculi veſtri renuntiant, quod autem fides veſtra, &c. Sicut ex multis granis tritici unus Panis: Ita ex multitudine fidelium, una aſſurgit Eccleſia.

(13) *Chryſoſt. de Reſurrect.* (*Objected by D. Heskins in his Parliam. Book.* 2. *Chap.* 11.) Non eſt meum, meos ludificare Phantaſmate, vanam imaginem viſus ſi timet, veritatem corporis manus ac digitus exploret: Poſſit forſitan aliqua oculos caligo decipere: Palpatio Corporalis verum Corpus agnoſcat, Spiritus non habet carnem & oſſa, ut me ſentitis habere. Quòd oſtia clauſa penetravi, ſola eſt virtus divina, non ſola carnis ſubſtantia.

(13) Give *Chryſoſtome* leave to put in his ſuffrage, eſpecially in that Sentence, (13) which is objected againſt us by your

owne Doctor, wherein that holy Father bringeth in Chriſt, as ſpeaking to his Diſciples, concerning the verity of the Senſe of Feeling, and delivereth two points, eſpecially remarkable. One is, that Although the *Sight*, by reaſon of ſome defect, might be eaſily *deceived*: yet the Tryall by *Touch*, in diſcerning a Body of fleſh, is beyond all peradventure. The Second is, that if Chriſt ſhould have propounded any Object, as being a *Body*, wherein their *Touch* ſhould be deceived, he might then be ſaid to have *mocked and deluded his Diſciples*. Whereunto accordeth the like Teſtimony of Pope *Gregory*, above cited, in the former Section. And is not the *Touch*, in diſcerning the bodily Creature of *Bread*, and *Fleſh*, of equall efficacie? yea, and againe *Auguſtine* in another place, objected by your owne ſelves; (14) *Our Lord Ieſus* (ſaith he) *commended his Body and Blood in thoſe things, which of many are brought into one certaine thing: for the one is made into one of many Granes, and ſo Conſiſteth; the other Cometh into one, of many Grapes.*

(14) *Auguſt. in Ioh. Tract 26. Objected by Dr. Heskins, Parl. Book. 2. Chap. 219.*

Conſonantly S. *Cyprian*, and as plainly, (15) *When Chriſt called his Body Bread,* (ſaith he) *which Bread was made one, by the Gathering together of many Cornes; he thereby ſignifieth our people, whom he bore, ſhewing them united together: and when he called Wine his Blood, which Wine is preſſed out of many Cluſters of Grapes, and ſo gathered into one; he ſignifieth one flocke coupled together, by Conjunction of a Multitude into One.* Both theſe holy Fathers (even as *Chryſoſtome* already, Book. 3. chap. 3. Sect. 4. hath done) teach, as it were with one breath, that the Outward Sacramentalls, wherein Chriſt commendeth his *Body* and *Blood*, being Subſtances compounded, the one of divers Cornes in one loafe, the other of divers Grapes in one liquor, doe ſo continue the ſame ſtill at the receiving thereof, (as the Analogie irrefutably proveth,) becauſe theſe Both ſignifie the *myſticall Body of Chriſt*, which is the *Church of his faithfull*, by the union of multitudes of people in one. But in your meere *Accidents of Bread and Wine*, you can have no union either of *Granes*, or of *Grapes*; neither can you ſay, that he ſpake not of the things *Conſecrated*, becauſe the things were firſt Conſecrated, before they were commended to his Diſciples to be eaten and dranke.

(15) *Cyprian. lib. 1. Epiſt. 6. ad Mag.* Nam quando Dominus Corpus ſuum panem vocat, de multorum granorum adunatione congeſtum; Populum noſtrum, quem portabat, indicat adunatum: & quando Sanguinem ſuum vinum appellat, de botris & acinis expreſſum, gregem item noſtrum ſignificat commixtione adunatæ multitudinis copulatum. (*iuxta Edit. Pamel. Epi. 76*)

Athanaſius will be content to deliver his vote after the other now-cited Primitive Fathers; who, in confutation of the Hereticall *Manichees*, who fancied onely a Phantaſticall Body of Chriſt, obſerveth that (16) *Chriſt both did eate meate, and permitted his Body to be touched of his Diſciples, that thereby*

(16) *Athan. Tom. 2. Orat 2. in Aſſumpt. Chriſti.* —— Διὰ τῆς ἱστορίας τὸ δεύματος, καὶ τῆ συνηθεῖ τῶν ἐμμάτων προσβολῆ, τῆ ψυχῆ παρεπίμπλατο τὴν πίστιν —— ἀλλαμβάνει τροπῆς, συγχωρεῖ ψηλαφᾶδς τὸ σῶμα, μάρτυρας τῆς ἀληθείας ὐκ ὀφθαλμοὺς μόνον, ἀλλα καὶ δακτύλους ἐτοιμάζει &c. Λύσας ὃν τῆς φαντασίας τὸν ὑποφίαν τῷ χρόνῳ τῆς παρουσίας &c.

whereby they might have not only their eyes, but also their hands witnesses of the Truth of his Body, and remove all exception of the apparition of a Ghost: yea, and that *By the continued sight hereof with their bodily eyes, Christ insinuated Faith into their soules*. Gladly would wee know whether ever any doctrine could more patronize that *Heretical* doctrine of a *Phantastical Body*, than this yours? of your manner of the *Presence of Christ's Body in the Eucharist* doth? wherein there appeareth not so much as a *Spectrum* of that *Body*; but onely (as you teach) *Accidents of Bread*.

Tertullian hath a large Plea against the *Academicks, who denied the judgement of Sense*; wherein hee maintaineth the Truth of the Senses, and in proofe thereof hee manifesteth the Perfection of Christ his Senses in *Seeing, Feeling, Tasting, Smelling*; and at length he falleth upon the point now in Question, saying, that (m) *If wee yield not to the suffrages of Senses, some may doubt whether Christ perceived afterward another Sent of ayr mixt, which hee received* (meaning another than the naturall Sent thereof) *before his Burialls*. And immediately hee addeth (marke we pray you) *One might doubt also whether Christ tasted afterwards another taste of Wine, than was that, which he consecrated for the memoriall of his Blood*. That then, which *Christ Tasted*, was first *Consecrated*. Next, he invadeth the Heretike *Marcion, for denying the Truth of Christ's Body* on earth, and confuteth him by the fidelity of the Senses of the Apostles. *Faithfull* (saith he) *was their sight of Christ in the Mount, Faithfull was their Taste of Wine at the Marriage, Faithfull was the Touch of Thomas, &c.* (then concluding:) *Which Testifications* (saith he) *had not beene True, if their Senses had beene Liars*. So he in his confutation not onely of the naturall *Academicks*, but also of the *Heretical Marcionites*, who (contrary to the demonstration of the *Apostles Senses*) *denied the truth of the humane Body of Christ*.

(m) *Tertull. de Anima, cap. 7. adfinem.* Quid agis, Academice procacissime? totum vitæ statum evertis, ipsius Dei providentiam excæcas — non licet in dubium sensus istos revocare, nè & in Christo de fide eorum deliberetur: nè fortè dicatur, quòd falsò Patris vocem judicrit de ipso testificatam, aut deceptus sit, cum Petri socrum tetigit: aut alium postea unguenti senserit spiritum, quod in sepulturam suam acceptavit: alium postea Vini saporem, quod in Sanguinis sui memoriam consecravit. Sic enim & Marcion Phantasma eum maluit credere, totius corporis in eo dedignatus veritatem: Atqui nè in Apostolis quidem ludificata natura est, fidelis fuit & visus, & audicus in Monte, fidelis & gustus Vini in nuptiis, fidelis tactus Thomæ. Recita testationem Iohannis; Quod audiwimus, inquit, quod oculis vidimus, & manus nostræ contrectârunt de sermone vitæ. Falsa utique testatio, si oculorum & aurium, & manuum sensus naturâ mentitur.

CHALLENGE.

THis Apologie of *Tertullian*, in behalfe of the verity of the *Senses*, doth minister to all Christians foure Conclusions. First, not to concein of *Accidents* without *Subjects*: but to discerne of *Subjects*, and *Substances*, by their *Accidents*. Secondly, that our *Outward Senses* rightly constituted (more especially the *Sense of Feeling*) are Demonstrations of *Truth*, in *Sensible Objects*. Thirdly, that this verification of *Subjects*, by their

Accidents, is common with *Chriſt*, his *Apoſtles*, all *Chriſtians*, and with every reaſonable man. And laſtly, that *VVine* is to be diſcerned to be truly and naturally *VVine*, *after Conſecration*, by the judgement of the *Senſes*, becauſe he inſtanceth in this very point: teaching that Chriſt had the ſame taſte of Subſtantiall *VVine* afterwards, which hee had before in that which hee conſecrated; even as he had alſo the ſame *Sent of Subſtantiall Oyntment* after, which hee had before his *Buriall*. And all this even now, when he convinced *Marcion* of *Hereſie*, an Enemie to the Catholike Faith, in denying the Truth of *Chriſt's humane naturall Body*, notwithſtanding the Evidence of *Mans Senſes*.

Here had beene a full and flat Evaſion for that *Heretike* to ſay, what tell you us of the validitie of the Evidence of two Senſes, concerning the Truth of *Chriſt's Body*, ſeeing you your-ſelves gain-ſay the judgement of foure Senſes at once, in denying the *Exiſtence of Bread in this Sacrament?* This, we ſay, they muſt needs have replyed, if that the Catholikes then had beene of your now *Romane Beliefe*, to thinke that all the *Senſes* are deceived, in judging the matter of this Sacrament to continue *Bread* or *wine*; and ſo might they have blowne away all this Catholike Confutation of *Heretikes* and *Infidels* with one and the ſame breath, together with the like Inſtances againſt the ſame *Hereſie*, already ſpecified, as you have heard.

Come now hither all yee that ſay wee muſt renounce all *Verdict of Senſes* in this Caſe; and tell us whether any *Proteſtant* could have beene more oppoſite to your Doctrine than was *Tertullian*, in his Defence of this Truth? whereby hee alſo defendeth the Catholike Doctrine of the *Reſurrection of Chriſt*, and was never hereof queſtioned by any Catholike, in, or ſince his dayes.

Let none of you object that of the *Diſciples*, in their way to *Emmaus* with Chriſt, of whom it is ſayd, that [* *They could not know him:*] for the ſame Text giveth this Cauſe, that *their eyes were holden*, leſt they ſhould ſee him: and after, * *Their eyes were opened, and they ſaw him.* So the Evangeliſt, which is ſo farre from infringing any thing that hath beene ſayd, for the *Infallibilitie of Senſe*, rightly conſtituted and diſpoſed, that this thereby is notably confirmed. Wee call upon *Hierome* to witneſſe, ſaying; * *The Error of not diſcerning Chriſt, when hee was in the midſt betweene them, was not in Chriſt's Body, but in their eyes, becauſe they were cloſed that they could not ſee.* Apply wee this unto the Euchariſt. Dare any Papiſt ſay, that the Cauſe, why any of you cannot ſee Chriſt in this Sacrament, is not in his *Body* (which you beleeve to bee in it ſelfe *inviſible*) but in your *Eyes*, as being *ſhut* up; when notwithſtanding you will

(*) *Luc.24.16.*

(*) *Ibid.verſ.31.*

(*) *Hieron. ad Pammach: contra Errores Iohan. Ieruſal. Epiſc.* Scias errorem fuiſſe non corporis Domini, ſed oculorum fuiſſe clauſorum: nam aperti ſunt oculi eorum, & videbant.

will bee knowne, that theſe are open enough for diſcerning *Colours*, and *formes* of *Bread* and *Wine*.

It can bee but a matter of merriment, to acquaint you with that which *Maſter Mallonne* a Ieſuite reporteth in good ſadnes, as thus: (17) *A devout Mayde of the vulgar ſort, by name Ioane Marleſſe, (a thing moſt admirable, ſaith hee) was able to finde out one only conſecrated Hoſt, among a thouſand unconſecrated, not onely by Divine revelation, but alſo by her naturall Senſes.* So your Ieſuite (as hee ſaith) *out of Waldenſis*. Although wee will not trifle the time, by asking how ſhee could ſmell out that one *Hoſt* among a thouſand, or whether the Prieſt infuſed ſome ſmellable virtue into it, to give it a Sent, yet muſt wee tell you, that when afterwards (in the ſeventh Booke) it ſhall bee diſcovered unto you, that there are incident to the Action of your Prieſt, in Conſecrating, above five hundred poſſible Defects, which may nullifie his whole Act, ſo that the thing remaine ſtill *Bread* (notwithſtanding whatſoever his maner of *Conſecrating*, by him performed;) You will then know how happy it were for your Church, that every Prieſt at Maſſe had the uſe of the *Noſe of Ioane Marleſſe*, to trie whether there bee any Hoſt truly conſecrated, as being (according to your Doctrine) *ſubſtantially Chriſt's Body*, leſt that otherwiſe you fall into *Idolatry*, by worſhipping *Bread* inſtead of *Chriſt himſelfe*. (See the ſeventh Booke.)

(17) *Mr. Mallons in his Reply, pag.* 305.

Our Fourth Proofe, that the Subſtance of Bread *remaineth*, after Conſecration, *is taken from the Confeſſed* Senſible Effects.

Sect. X.

THe Effects, which you (n) your ſelves have diſcerned to be ſometimes in this Sacrament, are theſe. Firſt, *That the Cup*

(n) (I.) Hoſtia magna quantitate ſumpta verè nutrire poteſt. *Aquin. part.* 3. *qu.* 77. *art.* 6. Etiam Apoſtolus 1. Cor. 11. [Alius Ebrius, quidam eſurit:] ubi Gloſſa notat eos, qui poſt Conſecrationem oblationes ſuas vendicantes inebriarentur. *Aquin. ibid.* (II.) Archiepiſcopus Eboracenſis hauſto in ipſo Calice (ut aiunt) veneno obijt. *Matth. Paris. Anno* 1154. *in vita Steph.* Item, Victor Tertius veneno Calici primæ Miſſæ mixto periit. *Malmſbur lib.* 3. *cap.* 3. & *Volater. lib.* 23. Henricus Luxelburg. Imp. cùm Euchariſtiam acciperet à Fratre ordinis Prædicatorum Bernardo à Florentinis, & à Siciliæ rege ſubornato, illicò cæpit ægrotare: ferebatur Monachus ſub unguibus venenum habuiſſe, quo & Calicem, & Hoſtiam infecerat: mox obijt Imperator, & Beneventi animam Deo reddidit, Anno 1313. *Cuſpinian. & Volater. lib.* 23. *ut refert Zuingerus.* (IV.) Quod vermes generantur ex Sacramento dubium non eſt, cùm experimentis conſtet. Difficultas ergo circa modum eſt. *Suarez Ieſ. Tom.* 3. *qu.* 77. *Art.* 5. *Diſp.* 57. *pag.* 427. Alij ex aëre vermes generari dicunt. Thomas refert hanc opinionem, ſed dicit eam eſſe contrariam ei; quod ad ſenſum apparet: quod reverà ita eſt, ſatisq; ab ipſo quatuor rationibus confirmatur. *Suarez ibid.* (V) Generatio, & Nutritio fit ex quantitate Panis, quæ divinitùs locum tenet materiæ Panis, ut Thomas explicat. *Greg. de Valent. Ieſ. lib.* 2. *Exam. myſtag. Calvin. p.* 446. Nullam eſſe neceſſariam materiam, ſed ſolàm quantitatem ſufficere, ut ſubſtet formæ ſubſtantiali advenienti, ſive de potentia ejus educatur, ſive per nutritionem varietur. Sic Thomas, & alij. Fundamentum hujus opinionis eſt, quià convenienter hic modus eſt ſine novis Miraculis. Hæc opinio videtur falſa mihi omninò, & incredibilis.——Dicendum eſt, neceſſariam eſſe omninò aliquam materiam, ex qua Generatio fiat, quià de ratione eſſentiali hujus Compoſiti eſt ſubſtantialis materia; propter quod Ariſtoteles dicit, Impoſſibile eſſe Subſtantiam componi à non ſubſtantiâ. Ergo impoſſibile eſt, ut Quantitas aleretur ad proprium munus Materiæ, & ſubſtantialem Cauſalitatem ejus. *Suarez quo ſupra Diſp.* 57. *art.* 8. §. 3. *p.* 733. Algerus, Guimundus, & Waldenſis dicunt, ex ſpeciebus nutritionem & generationem fieri non poſſe. *Suarez ibid.* Verùm materia generationis ſit eadem, quæ fuit antèa ſub ſpeciebus Panis, vel alia: Thomas eandem eſſe negat, ne multiplicetur miraculum ſinè neceſſitate. (VI.) Mihi tamen videtur eandem numero eſſe.——Etiam juxtà quorundam veterum Sententiam, Alenſ. Bonavent. Innocent. nec ita magnum eſt miraculum, ſive eandem, ſive materiam novam facere. *Suarez ibid.*

doth

doth inebriate, or *make drunke*. Secondly, *The Hoaſt taken in great Quantity doth nouriſh*. Thirdly, *That, it being poyſoned, it poyſoneth*. Fourthly, That having beene long reſerved, *it engendereth wormes, which are bred out of it*; and *are alſo fed of the ſame*. Fifthly, That their matter of *Generation and nouriſhment is Subſtantiall*; and that the *Contrary Opinion is falſe, and intredible*. Sixthly, That *this matter, whereof wormes are bred and fed, is the ſame Bread*, which was taken *before Conſecration*. So your owne prime Schoole-men, Hiſtorians, and Ieſuites reſpectively.

If then the *Bread*, now *ingendring wormes*, be the *Same* that was taken to be *Conſecrated*; how ſay you that, being *Conſecrated*, it is not *ſtill the ſame*, our *Senſes* giving Teſtimony thereunto?

The First Challenge.

HEre you have nothing to anſwer, but that the *Bread*, whereof *new wormes are bred*, whether it bee the *Same* that was, or not, yet being *Bread*, it is wrought either by a (o) *Miraculous Converſion*, or by a *New Creation*. What ſay you, who every where teach that none are to conceipt of any *Miracle* in this Sacrament, *without neceſſary Cauſe*, can you poſſibly be perſwaded that there is, or can be any *neceſſary Cauſe*, why God ſhould worke a *Miracle*, either of *Converſion* into, or of *New Creation of Bread*, for *Breeding*, or *Feeding of wormes?* or of *Wine*, for making ſuch men *Drunke*, as ſhould taſte too largely of the *Cup?* yea, or elſe to *poyſon* your Enemy, were hee (p) *Emperour*, or (q) *Pope?* Nay, can it bee leſſe than Blaſphemy, to ſay that God worketh *Miracles*, for the accompliſhment of vaine, wicked, and miſchievous effects? Farre be it from us to imagine that the *Bleſſed Body* of our Lord Chriſt, who by his *Touch* cured ſo many diſeaſes, in the time of his mortality, ſhould now, being glorified, *miraculouſly* poyſon his Gueſts whoſoever they bee.

Beleeve (if you can) that if *God wrought* (as you ſay) *a Miracle to convert Accidents into Bread*, to *engender*, or *nouriſh* vile *wormes*, that he would not much rather worke a *miracle*, (if any ſuch miracle were herein to bee expected) to hinder the *poyſoning* of his faithfull Communicants. In all this we appeale againe to true Antiquitie, and require of you to ſhew, we ſay not ſome expreſſe Teſtimony of Primitive Fathers, but ſo much as any intimation or inſinuation, were it but by way of a Dreame, of a *Miraculous Converſion of the Conſecrated Hoſt* (when it beginneth to putrifie) by being changed againe into *Bread*; or of *Mice eating the Body of Chriſt*; or that being putrified it ſhould *breed wormes*; (ſeeing it were a miracle they ſhould not be

(o) Quomodò fiat hæc materia. —— Thomiſtæ aliquot dicunt per Converſionem aliquam in ipſum Panem: Alij iterum Creari; & hoc verius, *ut ſupra quæ ſupra* ✠ *Veſquæ in 3 Tho. qu. 76. art. 3. Diſp. 184. c. 5.* Probabilior ſententia eſt, à ſolo Deo per creationē produci ✠

(p) *See above at* (n) *num. 3.*

(q) *Platina in vita Victorii.* Henrici Regis fraude (ut Martinus ſcribit) venenō in Calicem injecto, dum ſacrificat, necatur. *See alſo above at* (n) *num. 3.*

bee ſo bred) or any ſuch kind of Romiſh Fancies, and deluſions; or otherwiſe to confeſſe your Objectours to be miſerable *Proctours* of a vile, and deſperate Cauſe. Yet leſt any of you may thinke, that One coming into a *Cellar full of new Wine, and made Drunke with the ſmell thereof*, therefore meere *Accidents* doe *Inebriate*: your Ieſuite will deny this, and tell you that it is the * *Ayre infected with the odour which maketh men Drunke.* ✠ And that no *Incorporall thing* can bee *nouriſhment to a corporall Bodily Subſtance*, * *Gregory Nyſſen* doth make good: and your (18) *Marinus* denyeth it to be poſſible for an *Accident to produce a Subſtance*. And your owne *Scotus* confirmeth as much. ✠

(*) In Cella Vinaria, novis vinis implenda, ſolus Aër odore infectus inebriat. *Coſt. Ieſ. Chriſtian. Inſtitut. lib. 1. cap. 8.*

(*) *See below in this Booke, Chap. 4. Sect. 7.*

(18) *Fra. Marin. Marſeu. ord. Minim. Com. in Gen. cap. 1. v. 1. pag. 464.* Angelos nullam ſubſtantiam creare poſſe, Scotus probat, niſi virtute primi Agentis: quia eorum volitio, intellectio, potentia, ſunt Accidentia. At impoſſibile eſt Accidens eſſe principium formale producendi ſubſtantiam quamcunque, quia Subſtantia eſt nobilior quovis Accidente.

A Second Challenge, *with a Caution.*

YOur Common and moſt plauſible Objection, to dementate vulgar people, is to perſwade them that you cannot attribute Credit to your *Senſes* in this caſe, without much derogation from *Faith*. Therefore, for Caution-ſake, be it knowne unto you, that wee have not pleaded for the *Truth of Senſes*, as holding nothing credible, but that which may be proved by the *Teſtimony of Senſes*.

This wee utterly abhorre, as the Gulfe of *Infidelity*, proper to the *Athean Sect*: for wee accord to that ſaying of an holy Father, *Fides non habet meritum, ubi Ratio aut Senſus habet experimentum*; and alſo to that other of * *Iuſtine*. In which reſpect we condemne the *Incredulity of Thomas*, in that he would *not beleeve*, except hee ſhould *See*: yet notwithſtanding wee, with our Saviour, approve in *Thomas*, that by *Seeing* he did *beleeve*. For this is a true *Tenet* in Divinity, *Faith* may be (*Supra*) *above right Reaſon, or Senſe*; but never (*Contra*) *againſt either*. It was never read that God required of any man a *beliefe* of any Senſible thing, which was *Contrary* to the exact judgement of his *Senſes*. And therefore your oppoſition, in this Caſe, as it is Senſles, ſo it is indeed Faithleſſe, as wee have already learned from Scripture and Fathers; by whom the *Iudgement of Senſe* hath beene acknowledged to bee, in *Senſible Obiects*, a notable *Ground of Faith*. All this while wee have ſaid nothing of your profeſſed maner of Exiſtence of Accidents, which you may reade in the Challenge following.

(*) Σαφὴς ἔλεγχος ἀπιστίας τὸ μὴ ὁρᾶν ἃ μὴ λέγειν. *Iuſtin. Expoſit. Fidei.*

A Third

A THIRD CHALLENGE,

Touching the Accidents of Bread *and* Wine, *in this Sacrament.*

COncerning the Accidents of Bread and Wine in this Sacrament, after Conſecration, ſome are ſuch as were before Conſecration inherent in them, as to bee *Viſible, Savory, Solid, &c.* And ſome are Acceſſory Impreſſions and Alterations, which accrew afterwards, as if it ſhall happen to bee after Conſecration, *Hot, Cold, Sweet,* or *Sower,* or the like. Wee demand, what thing you do judge that to be, which ſo hapneth to bee hot or ſweet after Conſecration? None can deny but this muſt be either *Quality* or *Quantity,* or ſome *materiall Subſtance.* Wee, conſulting with two of your owne Ieſuites, heare the one maintaining that theſe two Accidents have (19) *Quantity for their Subject*; and the other (20) Confuting this; *Becauſe Hotneſſe, Sweetneſſe, and ſuch like Qualities have no affection to Quantity*: meaning, that we cannot call any *Quantity Cold, Hot,* or *Sweet*; Whereunto we willingly ſubſcribe.

As for the ſayd *Qualities*, which the latter Ieſuite anſwereth to be (21) *mingled with the other Accidents*, which were inherent in the Hoſt, before Conſecration, the former Ieſuit gainſayeth it, becauſe *Accidents are not predicated of themſelves in the Concrete*; to wit, wee ſay not of *Coldneſſe* it is *cold*; or of *Sweetneſſe*, it is *ſweet*: but theſe are ſpoken of their Subjects, which wee call either *Sweet* or *Cold*. And this wee likewiſe approve. Seeing then, that no Accident can bee predicated, but of ſome Subject, and this Subject of *Coldneſſe, Hotneſſe, Sweetneſſe, Sowerneſſe*, and of other the like Accidents hapning to the ſame Sacrament, after Conſecration, cannot bee ſo called either in reſpect of *Quantity* or *Quality*, it remaineth that the Subject of them muſt bee a materiall ſubſtance, which, as you your ſelves (we know) will ſweare cannot bee the Body of Chriſt; for you dare not ſay of it, that it in your *touch* or *taſt* is either *Cold, Sweet*, or *Sower*. You muſt therefore give us leave to beleeve it to bee ſtill the *Subſtance of Bread*. And this our Argument taketh away your fancy of Accidents without a Subject; elſe muſt

(19) *Bellarm. lib. 3. de Euchariſt. cap. 24.* §. Reſpondeo tractantur — Si mutatio in Pane Euchariſtiæ ſit ſola alteratio, ut calefactio, cõdenſatio, tum non requiritur materia aut ſubſtantia pro ſubjecto: nam Accidẽtia omnia pro ſubjecto habent Quantitatem, quæ in Sacramento maneat, unde Hoſtia conſecrata dicitur alba, ſapida, rotunda, parva. Hæc enim omnia denominant Quantitatem, alioqui non poſſit fieri denominatio, non enim Accidentia de ſeipſis dicuntur in Concreto, ſed ſolùm de Subjecto, excepta Quantitate, quæ dicitur Quantitas & Quanta.

(20) *Leſius teſ. Opuſc. de Perfectionibus diviniſ. lib. 12. cap. 16. vum. 112.* Alterum Miraculum eſt circa ſpecies, quòd ita Paſſiones & Impreſſiones ſuſcipiant aliarum quantitatum, perindè ac ſi Materiæ Panis & Vini remanerent, calefcunt enim Species, æque frigeſcunt ſimileſque mutationes ſubeunt. Quidam putant Quantitatem ſolam eſſe immediatè Subjectum omnium Accidentium, quod difficile eſt credere, quid enim Quantitatis indoli cum illis Qualitatibus? non enim Quantitas habet ullam propenſionem ad calorem, frigus, ſaporem, odorem, & ſimilia; neque enim illa dicuntur calefcere, frigeſcere, aut benè malè olere. (21) *Ibidem.* Mihi ſemper verius eſt viſum, non ſolùm Quantitatem, ſed & alias Qualitates hic per ſe exiſtere, nullique Subjecto niti, ac proinde calorem & frigus, & ſimiles Impreſſiones extrinſecùs immiſſas non recipi in Speciebus, tanquam in Subjecto proprio, ſed & penetrativè, & mutuo nexu commiſceri.

you

you affirme that he, or shee, whosoever shall make the Host, after it bee Consecrated, either *Hote, Sweet*, or *Sowre*, doth in so doing make so many Miracles of Accidents, which are void of their Subjects; which unnecessary multiplication of Miracles both your old, and new Schooles have ever controlled.

Our Fifth Proofe, that Bread remaineth Bread *in Substance*, after Consecration, *in this Sacrament, is by the Judgement of Ancient Fathers.*

First from due Inferences.

SECT. XI.

TEstimonies of Ancient Fathers inferre a necessary Consequence, for proofe of the *Existence of Bread and Wine* in this Sacrament, as might bee proved partly by the repetition of many Arguments premised, and partly by inumation of other Arguments afterwards expressed. But wee shall be content with those few, which do more properly appertaine to this present Dispute, concerning the nature of a Body. First *Irenæus*, speaking of the Eucharist *after Consecration*, as being *not now common Bread*, sayd that (r) *It consisteth of an earthly part, and an heavenly*: how? *even as the Bodies of the Communicants* (saith hee) *are no more corruptible, having an hope of the Resurrection to come.* Scan these words by the Law of *Similitude*, and it must infallibly follow, that as our *Bodies*, albeit substantially *Earthly*, are notwithstanding called *Incorruptible*, in respect of the Glory and Immortality, in which (through hope) it hath an Interest; Even so the *Earthly substance* of this Sacrament, being *Bread*, is nevertheless indued with a sacred and Divine property of a *Sacramentall Representation* of Christ's Body. Which Sacrament *Origen* calling *Sanctified meat*, saith that the (t) *Materiall part thereof goeth into the Draught, or seege*: which no sanctified heart can conceive of *Christ's Body*, whereof the Fathers often pronounce, that *It goeth not into the Draught.*

But what is meant by *Materiall* in this place, thinke you M. *Brerely? namely Magnitude, and other Sensible Accidents, which in regard of their Significations, are materialls.* So hee. Very learnedly answered forsooth! If *Magnitudo*, that is *Greatnesse*, bee a *Materiall thing*, bee you so good as tell us what is the *matter* thereof? for whatsoever is *Materiall*, hath that appellation from it's Subject matter. Is it the *Body of Christ?* then must you grant (which wee, with the holy Fathers, abhorre to thinke) that the *Body of Christ passeth into the Draught*: or is it

(r) *Irenæus, lib. 4. cap. 34. Sicut Panis, qui est à terra, jam non Communis Panis est, sed Eucharistia, ex duabus rebus constans, terrenâ & cœlesti: Sic Corpora nostra percipientia Eucharistiam jam non sunt Corruptibilia, sed spem Resurrectionis habentia.*

(t) *Origen in Matth. 15. Ille Cibus, qui sanctificatur per Verbum Dei & Orationem, juxta id quod habet materiale in secessum emittitur. And after he calleth this* [Materiale] *Materia Panis, super quem dictus est sermo. ibid.*

(*) *Liturg. Tract. 5. §. 11. Subd. 3.*

Bread? Then farewell *Tranſubſtantiation.* Nay, will you ſay, but they are meere *Accidents.* And we Anſwer, that it was never heard, no not in your owne Schooles, that *meere Accidents* were called (which are *Origen's* words in this place) either *Meats*, or *Materialls.* Yea, and *Origen* (that he might be knowne to underſtaud *Materiall Bread*) furthermore calleth it now, after Conſecration, *Matter of Bread:* not of Accidents of Bread, or yet Accidents ſignifying Bread: for what Papiſt will ſay that the *Formes of Bread and Wine*, in this Sacrament, after Conſecration, are *Symbols*, or *Signes*, ſignifying Bread and Wine; and not *Symbols* of the *Body* and *Blood of Chriſt?*

S. *Ambroſe* his Compariſon is of like Conſequence; (t) *As one Baptized had beene an old Creature, and was made a new one, even ſo* (ſpeaking of the *Bread* and *Wine* after Conſecration) *they being changed into another thing, remaine that which they were before.* But hee (you know) that was *baptized*, remaineth *after Baptiſme* in *Subſtance* the ſame man, although, in reſpect of Spirituall Graces, he ſuffereth a *Change.* Of which Teſtimony more * hereafter.

Cyprian is a Father much alleaged and urged by you, in defence of *Tranſubſtantiation*; but is now at hand to controll you. (u) *Our Lord gave in this Banquet* (ſaith he) *Bread and Wine with his owne hands, when hee partaked thereof with his Apoſtles: but on the Croſſe hee delivered up his Body to the Souldiers to be pierced with wounds, to the end, that ſincere verity, and true ſincerity having an inward impreſſion in the Apoſtles, hee by them might manifeſt to the Gentiles, how that Bread and wine is his Body and Blood, and by what meanes there may be agreement betweene Cauſes, and Effects; and how different names and formes might be reduced to one Eſſence; that things ſignifying, and things ſignified might be called by the ſame names.* So hee. A Catholike Father, as all know; whom if you aske, what Conſecrated thing it was, which Chriſt had in his hands, and *gave to his Diſciples*, hee anſwereth it was *Bread*, and *Wine*; and not abſolutely that, which he *gave up to be Crucified on the Croſſe by Souldiers*, (namely) his *Body*, and *Blood.* If againe you demand of *Cyprian*, why Chriſt called the *Bread*, which he had in his hand, his *Body*, he readily anſwereth ſaying: *The things ſignifying* (or *Signes*) *are called by the ſame names, whereby the things ſignified are termed.*

✠ The *Marcian* Heretike held *Bread and Wine to bee uncleane Creatures: Tertullian* confuteth them, But how? even by the *Bread and Wine* uſed of Chriſt in the Euchariſt; *Becauſe Chriſt* (ſaith he) *did not reject his Creature, wherewith hee repreſented his owne Body.* In which Teſtimonie the word, [*Repreſenteth,*] being ſpoken of the Euchariſt, it muſt needs note it as a thing Conſecrated, elſe could it not be ſaid to

Repreſent

(t) *Ambroſ. lib. 4. de Sacrament. cap. 4.* Quanto magis eſt operatorius Sermo Chriſti, ut ſint quæ erant, & in aliud convertantur?—Tu eras vetus Creatura, poſtquam conſecratus, nova Creatura eſſe cœpiſti.

(*) *See below, ch. 4. Sect. 2. at the let.* (*)

(u) *Cyprian. lib. de Paſſione.* Dedit Dominus noſter in Menſa, in qua ultimam Convivium cum Apoſtolis participavit, propriis manibus Panem & Vinum; in Cruce verò manibus militum corpus tradens ad cruciandum, ut in Apoſtolis ſecretis impreſſa ſincera veritas & vera ſinceritas, exponeret Gentibus, quomodò Panis & Vinum Caro ejus eſſent & Sanguis; & quibus rationibus Cauſæ effectis convenirent, & diverſa nomina, vel ſpecies ad unam reducerentur eſſentiam, ut ſignificantia & ſignificata eiſdem vocabulis conſarentur.

Repreſent the Body of Chriſt. And by calling this a *Creature repreſenting Chriſt's Body*, he diſtinguiſheth it from *Chriſt's Body*. And laſtly, the *Heretike* teaching the *Subſtance*, and not the *Accidents* of the ſame *Creature, Bread, to be uncleane*, and *Tertullian* diſproving him by the Sacramentall Bread, muſt as neceſſarily have meant a continuing of the *Subſtance of Bread*, as all the Lawes of Arguing do proclame; which teach all Anſwerers and Confuters to ſpeake *ad Idem*. ✠

A (x) Proteſtant of admirable learning, unfolded unto you the Iudgement of Antiquitie, from the Teſtimonies of divers Fathers, in ſaying of this Sacrament, after Conſecration, that *The Bread, by being divided, is diminiſhed:* that, *It is delivered by fragments:* that theſe are ſo little, that they are to be called *rather Bitts, than Parts.* Thus they ſpake expreſſely of *Bread Conſecrated*; but to ſay that you eate *Bitts* and *Fragments* of whiteneſſe, of Roundneſſe, and other *Accidents*, who is ſo abſurd among your ſelves? and to affirme the ſame of *Chriſt's Body*, who is ſo impious?

✠ Onely it will be our duety to Anſwer the Obiection of Doctor *Heskins*, for proofe of the *Corporall preſence of Chriſt his Body*; who produceth the Cautions, which Pope *Clement*, in his ſecond Epiſtle, gave to the *Prieſts* and *Deacons*, concerning the *Fragments*, and pieces of that which he calleth *Fragments of the Lords Body*; Charging them, 1 *That no Mice-dung may be ſeene among the Fragments of the Lords Portion*: Nor that they be *Suffered to remaine rotten through their negligence.* We Anſwer; Firſt, by the words, *Fragments of Chriſt's Portion*, are to be underſtood either meere *Accidents*, and then are your Diſputers unconſcionable, to argue from *Fragments* of meere Accidents, for a Subſtantiall Exiſtence of the Body of Chriſt: Or elſe thereby you muſt believe they meant properly *Chriſt's Body*, and then ſhould you be altogether blaſphemous, to teach a *Body of Chriſt* rent into *Fragments*, and Portions; and the ſame pieces of the ſame *Body* to be in themſelves ſubject unto the pollution of *Mice-dung*, *Putrification*, and *Rottenneſſe*. Here, indeed, were there ſome uſe of the admirable * *Noſe of Ioane Martleſſe*, above-mentioned by your Ieſuite, to ſmell out the Abomination of this your Romiſh Doctrine. ✠ Somewhat more of this Point when wee ſhall appeale to the *Canon* of that famous *Councel of* * *Nice*. ✠ In the Interim wee may well thinke, that that Primitive Church, which abhorred to think the Body of Chriſt ſhould be *Devoured*, or *paſſe into the Draught*, would never have conſented (as * Shee did) to the *Burying of the Sacrament*, which remained after the Communion; if they had conceived it to bee Really the *Body of Chriſt*. ✠

(x) *Caſaubon. Exercit. ad Baronij Annal. c. 38. Ignatius Epiſt. ad Epheſ.* ἵνα κλῶντες *Ad Philadelph. de Euchariſtia loquens*; Panis, *inquit*, omnibus ἀθρύπτῳ] comminutus eſt. *Vox hæc propriè de ijs uſurpatur, quæ in minutas partes comminuuntur. Sunt qui eas micas vocant. Auguſt. in Epiſt. 59. ad Paulinum*, Cum illud, *ait*, quod eſt in Domini mensâ benedicitur, & Sanctificatur, ad diſtribuendum comminuitur. *Idem Caſaub. qua ſupra cap. 50.* Olim in Eccleſia partes diviſas vocabant κλάσματα, & μικίδια potiùs, quàm μέρη. *Patres in Synod. Nicæn. Can. 5.* ὃ πολὺ λαμβάνομεν, ἀλλ' ὀλίγον. [*Tea and Baronius himſelfe, Anno 57. num. 149.* Euchariſtiæ partes. *Tert. de Monog.* Buccellas: *& Auguſt. ac alij* Particulas *vocant. Cyrillus in Ioh. l. 4. c. 14.* Chriſtus dedit fragmenta Panis. *Cyprianus de Cœna.* Buccellam de manu Domini accipere *And Aug.* Buccella] *See B. 5. c. 3. §. 2.*

(22) *Dr. Heskins in his Parliament of Chriſt.*

(*) *Reiterie, the fourth Booke Ch. 22.*

(*) *See Bilſons Gouernm. of Chriſt. B. 1. c. 12. §. 10. in the Calendr.*

Another Inference wee may take from Antiquity, in her calling this Sacrament [*Pignus*] *a Pledge* (ſo *Hierome*, and *Gaudentius*) *of the Preſence of Chriſt now departed from us.* A perfect Argument of the *Bodily Abſence* of Chriſt, by virtue of the Relation betweene the *Perſon* and his *Pledge*; And ſo doth alſo * *Primaſius*. The third and laſt *Cluſter* of Fathers may be viewed in the Section following.

(y) *Hieron. in 1. Cor.* 11. Dominus paſſionis ſuæ ultimam nobis Commemorationem, & memoriam reliquit: quêadmodùm ſiquis peregre proficiſcens aliquod pignus ei, quem diligit, derelinquat, ut poſſit eius amicitiæ, & beneficia commemorare. (z) *Gaudent. Tract.* 20. Chriſtus crucifigendus illud hæreditarium munus Teſtamenti ſui Novi, tanquàm Pignus ſuæ Præſentiæ, dereliquit. (*) *Primaſius, ſee Booke 4. Chap. 8. §. 2.*

A Confirmation of the ſame Iudgement of the Fathers, acknowledging in expreſſe termes, Bread *to remaine,* after Conſecration, *in* Subſtance *the ſame.*

The Firſt Father is THEODORET.

SECT. XII.

Theodoret maketh a *Dialogue*, or Conference betweene two Parties, being in Controverſie about the *humane and bodily nature of Chriſt*; the one is named *Eraniſtes*, upon whom is impoſed the perſon of an *Heretike*, for Defence of the Sect of the *Eutychians*, who (falſly) held, *That the Body of Chriſt, after his Aſcenſion, being glorified, was ſwallowed up of his Deitie, and continued no more the ſame humane and Bodily Eſſence, as before his Reſurrection* it had beene. The other Party and Diſputer is named *Orthodoxus*, ſignifying the *Defender of the Truth* of the Catholike Doctrine; which Perſon *Theodoret* himſelfe did ſuſtaine, in behalfe of the Catholike Church. In this Diſpute the *Heretike* is brought in, for Defence of his *Hereſie*, arguing thus; *Even as Signes in the Euchariſt, after the words of Invocation* (or *Conſecration*) *are not the ſame, but are changed into the Body of Chriſt: even ſo, after his Aſcenſion, was his Body changed into a Divine* [θείαν,] meaning, *Subſtance of a Divine Eſſence.* Which both your Romaniſtes and Proteſtants confeſſe to have beene the Doctrine of theſe *Heretikes*.

This was that *Heretike* his Objection. The *Orthodoxe*, or Catholike (which was *Theodoret* himſelfe) cometh to anſwer, promiſing to *catch the Heretike*, as he ſaith, *in his owne Snare*, by retorting his Argument of *Similitude* againſt him, thus: (*) Nay, *But as the myſticall Signes in the Euchariſt, after San-*

(a) *Theod. Dial. 2. c. 84.* Non poſt ſanctificationem myſtica ſigna τῆς ἰδιότητος ἐξίστασθαι φύσεως, μένει γὰρ καὶ ἐπὶ τῆς τραπέζης οὐσία, καὶ σχῆμα, καὶ τὸ εἶδος. *Paulò poſt.* Sic illud Corpus Chriſti priorem habet Formam, figuram, Circumſcriptionem, & (ut ſummatim dicam) τὸ τοῦ σώματος εἶναι: etiamſi poſt reſurrectionem immortale, & immune ab omni corruptione.

Etification,

Diſcussion, depart not from their former nature, but continue in their former Figure, Forme and [οὐσία] that is, *Subſtance. So the Body of Chriſt, after the Reſurrection, remaineth in its former Figure, Forme, Circumſcription, and* [οὐσία], or *Subſtance, which it had before.* You may perceive that the Aſſertion, ſet downe in the name of a Grand *Heretike*, is abſolutely your Romiſh Profeſſion for *Tranſubſtantiation* at this day, (to wit) *Bread is changed after Conſecration into the Subſtance of Chriſt's Body*; and that alſo the Aſſertion of *Theodoret*, in the perſon of the Catholike Profeſſor, being flat contradictory, is as abſolutely the Doctrine of *Proteſtants*, defending that *Bread after Conſecration remaineth in Subſtance the ſame.* Wherefore if ever, it now concerneth your Diſputers to free your *Romiſh Article* from *Hereſie*: which divers have undertaken to do by their Anſweres, but alas! ſo abſurdly, that any reaſonable man muſt needs laugh at their Anſwer; and ſo falſly, as which any man of conſcience muſt as neceſſarily deteſt.

The Principall Anſwer is that, which your (b) Cardinall giveth, that *Theodoret*, in ſaying that *Bread remaineth the ſame in Figure, Forme*, and [οὐσία]; *By* [οὐσία] *meant not Subſtance, properly underſtood, but the Eſſence of Accidents.* So he. ♦ Or as your (23) Ieſuite ſaith, *The ſubſtance of the Signes, which are Accidents.* ♦ An anſwer (by your leave) No otiouſly, Ridiculouſly, and Heretically Falſe.

(b) Non loquitur de ſubſtantiâ, quæ diſtinguitur contra Accidentia, & quam in Categoricâ poſuit Ariſtoteles; ſed de Eſſentiâ, & naturâ Accidentium. *Bellar. l. 2. de Euch. c. 27. §. Sed me.*

(23) *Gordon. Teſ. lib. Controv. 4. cap. 4. num. 12.* De ſignorum (id eſt, Accidentium) ſubſtantia loquitur.

Firſt, Notoriouſly falſe, becauſe the Argument of *Theodoret*, being taken from a *Similitude*, and every *Similitude* conſiſting of two Propoſitions, the firſt called *Protaſis*, and the other *Apodoſis*, it is neceſſary by the Rule of *Logike*, (as you know) that the words and termes, betokening the ſame Similitude, be uſed in the ſame ſignification in both Propoſitions. But in the *Apodoſis* of *Theodoret*, which is this: *So the Body of Chriſt, after the Reſurrection, remaineth the ſame in Figure, Forme*, and [οὐσία]; by the word [οὐσία] was meant properly *Subſtance*, becauſe this was τὸ κεφάλαιον, the maine point in Queſtion betweene *Theodoret* and the *Heretike*, viz. whether the *Subſtance of Chriſt's Body continued the ſame*, which it had beene in time *before his Reſurrection*; (the *Heretike* denying it, and *Theodoret* proving it to be abſolutely ſtill *the ſame in Subſtance*:) and not whether the ſame onely in *Quantities*, and *Accidents*; for theſe the Apoſtle teacheth to be alterable, * *Corruption putting on Incorruption, Mortality Immortality, and ſhame Glory.* Therefore in the *Protaſis*, and firſt Propoſition of that compariſon of *Theodoret*, (which was this, *As the Bread remaineth the ſame in Figure, Forme, and* [οὐσία]) the word [οὐσία] can have no other ſignification than *Subſtance*, properly taken.

(*) 1. Cor. 15. 54.

Secondly, Ridiculouſly falſe, becauſe in reckoning *Figure* and *Forme*, which are knowne to bee *Accidents*, and adding

ding [ὐσία] this neceſſarily is oppoſed to the former Two, as *Subſtance* to *Accidents*. Nor was there (we ſuppoſe) ever any ſo unlearned, who did adde the word [ὐσία] to *Formes*, and *Figures*, but hee therby meant to diſtinguiſh it as a *Subſtance* from its *Accidents*.

(c) *Alphonſus à Caſtro, de Hæreſ. Eutych.* Negabant Chriſtum habuiſſe naturam humanam; tantùm in eo ponentes naturam divinam.

Thirdly, Heretically falſe; for what was the *Hereſie* of the *Eutychians?* tell us; *They* (ſay you) *held that Chriſt* (namely after his Reſurrection) *had not an humane nature, but onely Divine.* Which word, *Humane Nature*, doth principally imply the *Subſtantiall nature* of Man; and therefore in his compariſon, made for the illuſtration of that *Hereſie* concerning *Bread, after Conſecration, in Figure, Forme*, and [ὐσία,] the ſame word [ὐσία] had the ſame ſignification of *Subſtance*, as your Maſter *Brerely* afterwards is compelled to confeſſe: who, to the end he may diſgrace *Theodoret*, rudely and wildly taketh upon him to juſtifie the *Heretikes* ſpeech to be Catholike, for proofe of *Tranſubſtantiation*.

Wherefore *Theodoret*, in his Anſwer, *Retorting* (as hee himſelfe ſaith) *the Heretikes Compariſon againſt him*, did, by ὐσία, likewiſe underſtand *Subſtance*, elſe had he not diſputed *ad Idem*; but by a ſhamefull Tergiverſation had betraid his Catholike Cauſe unto that pernitious *Heretike*. Much like as if one ſhould uſe this Compariſon following. As the Moone-ſhine in the water (in the opinion of the Vulgar) is truly of the ſame bigneſſe with the Moone in the Firmament; ſo a feigned friend is equally as loving as is a Faithfull. And another retorting the ſame, ſhould confute him, ſaying; Nay, but as the Moon-ſhine in the water, is not of the ſame bigneſſe with the Moone in the Firmament; even ſo a feigned friend is not equally loving as is a Faithfull. Here the word [*Love* being taken for *Loyall Affection* by the Objectour, if the ſenſe thereof ſhould be perverted by the Anſwerer and *Retorter*, to ſignifie *Luſt*, the Diſputers might be held to be little better than thoſe Two in * *A. Gellius*, where ſuch an Objectour is compared to *a man milking an Hee-goat*, (or if you will, *a Bull*) and the Anſwerer to *another holding under a Sive*. ✠ Obſerve alſo that *Arius* the Heretike, being required to tell *What is Subſtance* (Greeke ὐσία) anſwered, *That is Subſtance*, [ὐσία] *whereby a thing doth ſubſiſt*. And (23) *Athanaſius* himſelfe aproved hereof, ſaying, *Thou haſt anſwered rightly*: This could they not have ſaid, if that the word [ὐσία] had not beene univerſally taken in the *Greeke Church*, aſwell among *Orthodoxe*, as among *Heretikes*: for that which giveth a *Subſiſting to other things* (as you your ſelves will not deny) is to be properly a *Subſtance*. ✠

(*) Alter hircum mulget: alter cribram ſupponit.

(23) *Athan. Tom. 1. Diſput. cont. Arium, ubi Arius:* πᾶν εἴ τι ἔχει ἐν ὑποκειμένου, τοῦτ' Οὐσία τυγχάνει. *Cui Athanaſius,* Ὀρθῶς ἔφης.

Here had wee fixed a Period, but that wee againe eſpied one Maſter *Brerely* (a Romiſh Prieſt) coming againſt us with a full carèere, who after that he had beene * confuted, for urging the former

(*) *Vid Proteſtants Appeale, Book 2. Ch. 2. §. 10.*

former Objection, notwithſtanding, concealing the Anſwer, he bluſheth not to regeſt the ſame; albeit, as one conſcious to himſelfe of the futility therof, he leaveth it preſently, falling foule upon *Theodoret*, as though that Father had beene in ſome diſtemper, when he ſo writ: (d) ſaying, firſt, that *Theodoret uſed that his Retortion in his * heate of Diſpute.* Then hee taketh part with the *Heretike*, ſaying, *It is not likely that an Heretike ſhould have urged againſt a Catholike ſentence for Tranſubſtantiation, as for a point of Faith well knowne, if the ſame Doctrine had beene then either unknowne, or elſe condemned, as Falſe.* So hee, who might aſwell have reaſoned, in the behalfe of the *Sadducees*, condemned by Chriſt, ſaying: *It is not likely that they would ſo expreſſely have denyed that there are any Spirits, in their Diſpute againſt Chriſt, if that Doctrine had beene then either unknowne or condemned as Falſe, by the Church of God, among the Iewes.* And yet it is certaine that the *Hereſie of the Sadducees* was judged execrable in that Church.

Now if the *Eutychian Heretike* finde ſuch Patronage at the hands of your *Prieſt*, alas! what will become of the Father *Theodoret?* Hearken, *Theodoret being an Orthodoxe Biſhop* (ſaith hee) *could not have propounded the Heretikes Argument, as grounded upon the Churches received Doctrine of Tranſubſtantiation, had the ſame beene then unknowne, and reputed Falſe:* So he, who if hee had not loſt his *Logike*, would certainly have argued contrarily, ſaying; *Theodoret, being an Orthodoxe and Catholike Biſhop, would never have ſet downe an Objection for Tranſubſtantiation, in the name of a ranke Heretike, and after himſelfe impugned and confuted the ſame, except he had knowne it to be flatly repugnant to the Catholike Church in his time.* Wherefore if you be men of Faith, and not rather of Faction, let the miſerable perplexities of your Diſputers, diſcovered both here, and throughout this whole Treatiſe, move you to renounce them, as men of proſtituted Conſciences; and their Cauſe, as forlorne of all Truth.

For a further Evidence, take unto you an Anſwer of your Ieſuite *Valentia*, to this and the like Teſtimonies of Antiquity: *It is not to be held any marvell* (ſaith * he) *why ſome Ancients have writ, and thought leſſe conſiderately and truly, before that Tranſubſtantiation was handled publikely in the Church, eſpecially they not handling the ſame Queſtion of purpoſe.* So hee; and this hee calleth a *Briefe and plaine Anſwer*. And ſo it is, whereby, in granting that *Tranſubſtantiation* had not beene ſo *Anciently handled* in the Church, he plainly confuteth your now Romane Church, which judgeth it to have beene *always an Article of Faith*. And affirming that the ſame Fathers *Handled not the point of purpoſe*, it is as plainly confuted by *Theodoret*, who in this Diſpute did not argue againſt the *Heretike* in

(d) *In his Liturgie of the Maſſe. Tract. 2. § 2 ſubd. 3. p. 254.*

(*) *Not ſo, for he was now not in a perſonall Diſpute, but deliberately writing againſt the Hereſie of the Eutychians.*

(*) *Valent. Tom. 3. de Tranſub. c. 7.* Dubitamus aliud breve, & ſimplex, & ſine ullo incommodo reſponſum Animvertendum quamquam quæſtio ita de Tranſubſtantiatione palàm in Eccleſia agitaretur, quemadmodum nunc fit, minimè eſt ſi quando, aut alter, aut etiam aliqui minùs conſideratè, & rectè hæc de re ſenſerint, & ſcripſerint; maximè cum non tractarent ex inſtituto ipſam quæſtionem.

extemporall speech personally, but deliberatly and punctually by writing, and therefore *of Purpose*.

The Second Father expresly defending the Existence of Bread *in this Sacrament*, after Consecration, *is Pope* GELASIUS.

SECT. XI. II.

His Author have Protestants called Pope *Gelasius*, and urged his Testimony. Your Disputers cavill; First at the name of the Author, calling Protestants (e) *impudent*, for stiling him Pope *Gelasius*. But if he were not that Pope *Gelasius*, what *Gelasius* might hee bee then? *Gelasius Bishop of Cæsarea*, saith your Cardinall *Bellarmine*. Contrarily your (f) Cardinall *Baronius* concludeth that hee is a more ancient *Gelasius*, *Anno* 470. (namely) *Gelasius Cyzicenus*; yet so, as confounding himself, he informeth that hee is forced to expound *the speeches of this Gelasius by the propriety of the speech* (as he confesseth) *of Gelasius Pope of Rome*. But what shall we answer for the *Impudent Protestants*, as your Cardinall hath called them? Surely, nothing, but wee require more modesty in him, who hath so called them; considering that *Protestants* had no fewer Guides, nor meaner, to follow than these (g) *Historians*, viz. *Genadius*, yea your Bibliotecarie *Anastasius*, *Alphonsus de Castro*, *Onuphrius*, *Possevine*, *Margarinus de Bigne*: all which have intituled this *Gelasius*, *Pope of Rome*. How soever, it is confessed on all sides, that hee was an Orthodox Father, and very Ancient.

Now then, *Gelasius* sayd that (h) *The Sacraments of the Body, and Blood of Christ, being Divine things, yet cease not to bee the nature and substance of Bread and Wine*. In Answer whereunto, both your foresaid (i) Cardinalls here (as before) by *Substance* interpret *Accidents*: one of them labouring to prove that *Gelasius* somewhere else called *Accidents*, *Substance*. Were this granted, yet the Argument, which *Gelasius* hath in hand, will

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Baronius himself confesseth that it was not that Pope Gelasius, Anno 496 num. 123. &c. yet comming to answer to the sentence of Gelasius, he doth expound the doubtful words there of by the Phrases of Pope Gelasius, ex Epist. ad Picenos, & Dardan. Epist. num. 33. 14. which Epistles he before cited, as the true Epistles of pope Gelasius, Anno 493. num. 23. and Anno 494. num. 2. And after Anno 496. num. 27. telleth his Reader, saying, Vides, Lector, ex usu verborum Phrasique dicendi Gelasij Papæ, & alia ejus sententia perspicuum esse, &c. Et Anno 496. num. 13. Gelasius in Epist. ad Picen. de Pecato Originali, &c. Peccato Originali substantiam hominis esse depravatam, cum tamen eadem substantia maneat, & Accidentia ut potè justitia originalis, & alia dona erant corrupta.

(f) Gelasius Papa scripsit contra Eutychetem. *Genad. de scriptoribus Eccles. c. 14. Anastas. Vitæ Gelasii. Margarinus de la Bigne lib. 3. Biblioth. patrum. pag. 462. Alfons. de Castr. Rom. in vita Gelasij. Alphons. lib. de hæres. Tit. Christus, hæres. 3. in fine. Onuphrius de Creat. Pontif. & Cardin. Gelasius (tamen) scripsit volumen adversus Eutychetem & Nestorium. Fuisse Cæsariensem Episcopum, non posse jure affirmari videtur.* and proveth, why not. (h) *Gelasius lib. de duab. natur. cont. Eutych. Sacramenta certa, quæ sumimus corporis & sanguinis Christi divina res est, propter quod per eadem divinæ efficimur participes naturæ, & tamen non desinit esse substantia vel natura panis, & vini; & certè imago & similitudo corporis & sanguinis Christi in Actione mysticâ celebratur.* and againe. Permanent in proprietate naturæ. (i) *Bellar. & Baron. qui supra.* At dicit Gelasius In Divinum transeunt Spiritu sancto perficiente Substantiam, permanent tamen suâ proprietate naturæ. [By this it may bee seene, indeed, that this Gelasius was a Latine Author, (but what is that to the Greeke Theodoret?) when the Latine Language was not so perfect, and that he did use the word equivocall, but yet so, that the matter it selfe doth challenge a proper use thereof, when he speaketh of the Substance of Bread, for confutation of the same heresie.]

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compell the underſtanding Reader to acknowledge in this his Sentence a proper ſignification of *Subſtance*. For where as the *Heretike Eutyches* taught that Chriſt his *Body* was changed into the *Subſtance* of his *Divinity*, *after the Reſurrection*, and that the *ſubſtance of his Body* remained no more *the ſame*; *Gelaſius* confuteth him by a *Similitude*, and Compariſon, viz. *That as the Subſtance of Bread remaineth after Conſecration: So Chriſt his Bodily Subſtance remained after the Reſurrection.* Wherein if the word, *Subſtance*, bee not in both places taken properly, *Gelaſius* ſhould have made but a mad Reaſon, as any reaſonable man will confeſſe. For albeit *Similitudes* doe not amble alwayes on *foure feet*, yet if they halt upon the right foot, (which is the matter in Queſtion) they are to be accounted perfit *Diſſimilitudes*.

Maſter (k) *Brerely* would have you to know, that this *Gelaſius (whoſoever he were) writeth againſt the ſame Eutychian Hereſie, that Theodoret did; and thereupon uſeth accordingly, to his like advantage, the words Subſtance, and Nature, in the ſame ſenſe, as did Theodoret.* So he. And he ſaith true; and therefore muſt wee aſſure our ſelves of the conſent of this *Gelaſius* with us, untill you ſhall be able to free your ſelves from our former Interpretation of *Theodoret*. But Maſter *Brerely* oppoſeth againſt us another ſentence of *Gelaſius*, from whence he concludeth that *Gelaſius held Tranſubſtantiation*: ſo that *Gelaſius* muſt rather contradict himſelfe, than that he ſhall not conſent to the Romiſh Tenet. Whereas, indeed, he ſaith no more than, in a myſticall ſenſe, any Proteſtant muſt, and will allow, viz. that *The Sacrament is a Divine thing, and that whoſoever eate ſpiritually the Body of Chriſt, are by it made partakers of the bleſſing of his Divine Nature, which dwelleth in Chriſt bodily, ſaith the Apoſtle*, So *Gelaſius*. Whereof copiouſly throughout the fift Booke.

(k) *Maſter Brerely Liturg. Tract. 2. §. 2. Subd. 3. pag. 259.*

To which Saying of *Gelaſius*, touching the Euchariſt, is anſwerable a like Saying of *Gregory Nyſſen*, concerning Baptiſme, calling it a (l) *Divine Laver, working miraculous effects*. Yea, and *Dionyſius* the (m) *Areopagite* beſtowed the ſame Attribute, viz. *Divine*, upon the *Altar*, the *Symbols*, the *Prieſt*, the *People*, and the *Bread* it ſelfe in the *Euchariſt*. If therefore the Epithet [*Divine*] muſt argue a *Corporall Change*, what a number of *Tranſubſtantiations* muſt you bee inforced to allow? whereas by naming it *Divine Bread*, as hee did terme *Prieſt*, *Divine*; *People*, *Divine*; it proveth that hee meant no *Subſtantiall Change*. Fie upon blind boldneſſe! This mans falſity, in alleging *Chemnitius*, I let paſſe.

(l) *Greg. Nyſſen.* Aquam per benedictionem ſic mutari, ut divinum Lavacrum ſit, à quo mirabiles exiſtunt effectus. *Orat. de Baptiſmo.*

(m) *Dionyſ. Hierarch. Eccleſ. cap. 3.* τὸ θεῖον θυσιαστήριον, θεῖα σύμβολα θεῖοι ἱερεῖς, τὸν θεῖον ὄντως ἄνδρα, τὸ θεῖον λαὸν, ὁ θεῖος ἀρτος. §. Οὗτω.

It is further worthy your Reflection, to obſerve your Diſputers how earneſt they have beene to prove that this Author was not Pope *Gelaſius*; contrary to the acknowledgement of your owne *Hiſtorians*. May we not therefore ſuſpect that the Teſtimony

in an extemporall speech personally, but deliberatly and purpally by writing, and therefore *of Purpose*.

The Second Father expresly defending the Existence of Bread *in this Sacrament*, after Consecration, *is Pope* GELASIUS.

CHAP. XLII.

THis Author have Protestants called Pope *Gelasius*, and urged his Testimony: Your Disputers cavill; First at the name of the Author, calling Protestants (e) *Impudent*, for styling him Pope *Gelasius*. But if he were not that Pope *Gelasius*, what *Gelasius* might hee bee then? *Gelasius Bishop of Cæsarea*, saith your Cardinall *Bellarmine*. Contrarily your (f) Cardinall *Baronius* concedeth that hee is a more ancient *Gelasius*, *Anno* 471. (namely) *Gelasius Cyzicenus*; yet so, as confounding himself, in-somuch that hee is forced to expound *the speeches of that Gelasius by the propriety of the speech* (as he confesseth) *of Gelasius Papa of Rome*. But what shall we answer for the *Impudent Protestants*, as your Cardinall hath called them? surely, (no thing, that were to require more modesty in him,) who hath so called them; considering that *Protestants* had no fewer Guides, nor meaner, to follow than these (g) *Historians*, viz. *Genadius*, yea your Bibliothecarie *Anastasius*, *Alphonsus de Castro*, *Onuphrius*, *Possevinus*, *Margarinus de Bigne*: all which have intituled this *Gelasius*, *Pope of Rome*. Howsoever, it is confessed on all sides, that hee was an Orthodox Father, and very Ancient.

Now then, *Gelasius* sayd that (h) *The Sacraments of the Body, and Blood of Christ, being Divine things, yet cease not to bee the nature and substance of Bread and Wine*. In Answer whereunto, both your foresaid (i) Cardinalls here (as before) by *Substance* interpret *Accidents*: one of them labouring to prove that *Gelasius* somewhere else called *Accidents*, *Substance*. Were this granted, yet the Argument, which *Gelasius* hath in hand, will

(e) Non fuit hic Papa Gelasius, ut Adversarij impudenter jactant; sed Gelasius Cæsarienſis Episcopus. *Bellar. lib. 1. de Eu. h. c. 27.*

(f) *Baronius himself confesseth that it was not that Pope Gelasius, Anno 496 num. 123. &c. yet comming to answer to the Sentence of Gelasius, doth expound the doubtful words there of by the phrases of pope* Gelasius, ex Epist. ad Picenos, & Dardan. Episc. *num. 13. 14. which Epistles he before cited, as the true Epistles of pope* Gelasius, Anno 493 *num. 13. and* Anno 494. *num. 2. And after* Anno 496. *num. 27. telleth his Reader, saying* Vides, Lector, ex usu verborum Phrasique dicendi Gelasij Papæ, & alia ejus sententia perspicuè demonstratum esse, &c. Et Anno 496 num. 130. Gelas. in Epist. ad Picen. Pecatto Origenis, Pecatto Origenis, subsistentiam hominis esse depravatam, cum tamen eadem substantia manſit, & Accidentia; ut pote justitia originalis, & alia dona erant corrupta. (g) Gelasius Papa scripsit contra Eutychetem. *Genad. de scriptoribus Eccles. c. 24. Anastas. de vitis Gelasij. Margarinus de la Bigne tit. 4. Biblioth. patrum. pag. 462. Alphons. de Castro. Rom. in vita Gelasij. Alphons. lib. 1. de hæres. Tit. Christus, hæres. 3. in fine. Onuphrius de Creat. Pontif. & Cardin. Gelasius (inquit) scripsit volumen adversus Eutychetem & Nestorium. Fuisse Cæsarienſem Episcopum, non posse jure affirmari videtur. and proveth, why not.* (h) *Gelasius lib. de duab. natur. cont. Eutych. Sacramenta certa, quæ sumimus corporis & sanguinis Christi divina res est, propter quod & per eadem divinæ efficimur participes naturæ, & tamen non desinit esse substantia vel natura panis, & vini; & certè imago & similitudo corporis & sanguinis Christi in Actione mysticâ celebratur. and again.* Permanent in proprietate naturæ. (i) *Bellar. & Baron. qui supra.* At dicit Gelasius In Divinam transeunt Spiritu sancto perficiente Substantiam, permanente tamen suâ proprietate naturæ. [*By this it may bee seene, indeed, that this Gelasius was a Latine Author, (but what is that to the Greeke Theodoret?) when the Latine Language was not so perfect, and that he did use the words equivocally, but yet so, that the matter it selfe doth challenge a proper use thereof, which he speaketh of the Substance of Bread, for confutation of the same heresie.*]

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compell the understanding Reader to acknowledge in this his Sentence a proper signification of *Substance*. For where as the *Heretike Eutyches* taught that Christ his *Body* was changed into the *Substance* of his *Divinity*, *after the Resurrection*, and that the *substance of his Body* remained no more *the same*; *Gelasius* confuteth him [illegible] *That as the Substance of* [illegible] *Christ his Bodily Subst* [illegible] herein if the word, *Su* [illegible] perly, 10 *Gelasius* should [illegible] reaso- nable man wi' [illegible] amble alwayes on [illegible] t foot, (which is the [illegible] d per- fit *Dissimili* [illegible] Master ([illegible] *sius* (*whosoe* [illegible] *resie*, *that* [illegible] *like advanta* [illegible] *as did Theod* [illegible] 20 wee assure c [illegible] till you shal [illegible] pretation o [illegible] another ser [illegible] *Gelasius he* [illegible] contradict [illegible] Tenet. W [illegible] fense, any [illegible] *ment is a T* [illegible] *Body of Ch* [illegible] 30 *vine Nat* [illegible] So *Gelas.* [illegible] To wh [illegible] swerable a [illegible] calling it a (l) *Divine Laver, working miraculous effects*. Yea, and *Dionysius* the (m) *Arcopagite* bestowed the same Attribute, viz. *Divine*, upon the *Altar*, the *Symbols*, the *Priest*, the *People*, and the *Bread* it selfe in the *Eucharist*. If therefore the Epithet [*Divine*] must argue a *Corporall Change*, what a number of *Transubstantiations* must you bee inforced to allow? where- 40 as by naming it *Divine Bread*, as hee did terme *Priest*, *Divine*; *People*, *Divine*; it proveth that hee meant no *Substantiall Change*. Fie upon blind boldnesse! This mans falsity, in alleging *Chemnitius*, I let passe.

It is further worthy your Reflection, to observe your Disputers how earnest they have beene to prove that this Author was not Pope *Gelasius*; contrary to the acknowledgement of your owne *Historians*. May we not therefore suspect that the Testi-

(k) *Master Brerely Liturg. Trast. 2. §. 2. Subd. 3. pag. 259.*

(l) *Greg. Nyssen.* Aquam per benedictionem sic mutari, ut divinum Lavacrum sit, à quo mirabiles existunt effectus. *Orat. de Baptismo.*

(m) *Dionys. Hierarch. Eccles. cap. 3.* τὸ θεῖον θυσιαστήριον, θεῖα σύμβολα, θεῖοι ἱερεῖς, θεῖον λαὸν, ὁ θεῖος ἀρτοφορεῖον. §. Οὗτω.

 mony

CHURCH PSALMODY.

TO THE EDITOR OF THE ST. JAMES'S CHRONICLE.

Sir,—I beg to offer a suggestion in regard to a manual of Church Psalmody. I believe that I do not err when I affirm, that there prevails among a large proportion of the clergy the desire to have a fuller and a more varied collection, than that of the "*extracts*" from the New Version published by the Society for Promoting Christian Knowledge. At the same time they are averse to introduce anything into their churches that is not put forth under authority, although there is a tacit permission for clergymen to use their own discretion as to what may be sung in their respective churches. That the bishops are unwilling to bear the responsibility of putting forth under their own immediate sanction any manual for singing in public worship is well known. Reasons are obvious. But why, I ask, might not a judicious selection from the numerous excellent hymns in existence (many of which are used by several congregations), be made by the Society for Promoting Christian Knowledge, and be annexed to the "extracts" from the Psalms? To the late editions of the "extracts" *some* few *Hymns are* attached; why might not this number be considerably increased by a committee chosen for the purpose; and thus there would be a manual of Church Psalmody indirectly sanctioned by our bishops, as we may justly deem all the society's publications to be? The society would be able to supply the public with such a manual at a low price, and I doubt not but that it would be at once very generally and in time universally adopted. The Church of England would then have that greater uniformity in psalmody which is so ardently to be desired, but, alas! desired under present circumstances in vain. Surely upon the same grounds, upon which the hymns I have alluded to are added to the late editions of the extracts, others might yet be appended. If a small addition is allowed to be made, wherefore may not a larger?—I am, Sir, your obedient servant,

A CURATE, AND A LOVER OF UNIFORMITY.

mony objected was diſtaſtfull unto them, when they ſo greatly feared, leſt this *Witneſſe* ſhould be thought to have beene *a Pope and ſupreme Paſtor* of your Church?

Two other Teſtimonies from Antiquity, for the expreſſe acknowledgement of the Exiſtence of Bread after Conſecration, *in the Sacrament*; Chryſoſtome, *and* Bertram: to whom is added *Ephraimius*.

Sect. XIIII.

Chryſoſtome his words are theſe, that (n) *Bread after Conſecration is freed from the name of Bread, being accounted worthy of the name of the Body of Chriſt, albeit the nature of it remaineth therein ſtill.* Your Exception is, that this *Epiſtle* is not extant among the workes of *Chryſoſtome*. This your Anſwer might ſatisfie us, were it not that it was extant ſometime in the Libraries of (o) *Florence*, and (p) *Canterbury*. To whom may bee adjoyned the *Author* of that *Vnperfect worke*, ſtill ſtanding under the name of *Chryſoſtome*, and by you upon any occaſion objected againſt us; wherein it is expreſly ſayd, that (q) *The True Body of Chriſt is not contained within theſe ſanctified Veſſels, but the myſterie of his Body.* It ſeemeth that your later *Pariſian Divines* were offended with others, who would have theſe words utterly daſhed out of their laſt Editions, which were publiſhed in the former; as you have beene admoniſhed by one (r) moſt worthy and able to advertiſe in this kind.

Bertram is our next witneſſe from *Antiquity*, being about 800. yeeres agoe, and never noted of Errour anciently, untill theſe later times of Booke-butchery (that we may ſo call your *Index Expurgatorius*) *denying altogether all liberty to all men of reading this Booke.* But why? what ſaith he? *He maintaineth* (ſaith your *Senenſis*) *that the Euchariſt is the ſubſtance of Bread and Wine.* And indeed ſo hee doth in his (u) Booke dedicated to the Emperour *Carolus Calvus*, which alſo hee affirmeth to bee written (x) *According to the truth of Scriptures, and judgement of Ancient Fathers before him.* This Author undergoeth alſo the Cenſure of the *Vniverſity of Doway*, which, confeſſing him to have beene a *Catholike Prieſt*, framed divers An-

(n) *Chryſoſt.* Ante Conſecrationem Panem vocamus, Divinâ verò gratiâ Sacerdotis miniſterio ſanctificatur, & digna appellatione Dominici Corporis habetur, etſi natura Panis in ipſo permanſit. *Epiſt. ad Cæſar.* [*See of this Doct. Vſher, ad Ann. 400. in his Anſwer to the Iesuits Challenge. pag. 64.*]

(o) *So our Peter Martyr.*

(p) *So your Stephen Gardiner, Biſhop of Winchester, lib. 2. de Euch. as he is cited.*

(q) *Author operis imperfecti, in Matth. Hom. 11.* Si ergò hæc vaſa ſanctificata ad privatos uſus transferre ſit periculoſum, in quibus non eſt Corpus Chriſti, ſed Myſterium Corporis ejus continetur; quantò magis vaſa Corporis noſtri, quæ ſibi Deus ad habitandum præparavit?

(r) *Dr. Iames in his* Specimen Corruptelarum, &c. Hæc verba habentur in editione Antwerpiana Anno 1537. Apud Ioh. Steelſium, & in Pariſienſi An. 1543. Apud Ioh. Roydwey, ut in Pariſienſi aliâ apud Andræam Parvum, Ann. 1557. (s) Bertramus Gallus circa Annum Domini 810. de Corpore & Sanguine Chriſti. Prohibitum eſt omninò à Clemente octavo in poſtremo Indice librorum prohibitorum. *Poſſevin. Apparat. Tit.* Bertram. (t) Bertramus vult Euchariſtiam eſſe Panis & Vini ſubſtantiam, quæ figuram, ſimilitudinem, & appellationem Sanguinis Chriſti gerit. *Seneuſ. Biblioth. lib. 6. Anno 156.* (u) *Bertramus.* Secundùm Creaturarum ſubſtantiam, quod fuerant ante Conſecrationem, hoc & poſteà conſtiterunt: Panis & Vinum priùs extitêre, in qua etiam ſpecie conſecrata ſunt, permanere videntur. *de Corpore Domini, pag.* 38. (x) Animadvertat (Clariſſime Princeps) ſapientia veſtra quod poſitis Scripturarum ſacrarum teſtimonijs, & Patrum dictis, &c. *Idem pag. 65.*

ſwers

ſwers, whereby they meant to prevent all Objections, which *Proteſtants* might peradventure urge, under the Authority of this Author *Bertram*. But how? Marke this Romiſh Profeſſion of anſwering Proteſtants, as often as they ſhall inſiſt in the Teſtimonies of ancient Writers: (y) *Let us* (ſay they) *in Diſputation with our Adverſaries, objecting ancient Authors, tolerate many of their Errours, extenuate and excuſe them; yea and oftentimes, by ſome deviſed Comment or ſhift, deny them; as alſo by feigning to apply ſome apt ſenſe unto them.* So that Univerſitie. This being the guiſe and profeſſed Act of your Schooles, to uſe all their wits how to delude their Oppoſites in Diſputation, what great confidence ſhall any have of their ſincerity in anſwering? Let us leave *Bertram* under the Teſtification and Commendation of *Abbot* (z) *Trithemius*, for his *Excellent Learning in Scripture, his godly life, his worthy Books*, (and by name this now-mentioned, written expreſly) *of the Body and Blood of Chriſt.*

✠ *Ephraimius Biſhop of Antioch*, of primitive Antiquity, whoſe Sentence is recorded by *Photius*, ſtandeth thus, (a) *The Body of Chriſt, which is received by the faithfull, loſeth nothing of it's ſenſible ſubſtance, nor is it ſeparable from grace; as Baptiſme, which is ſpirituall, being intirely one in it ſelfe, preſerveth the property of it's ſenſible ſubſtance, (I meane water) and loſeth not that which it was.* So hee. Expreſly revealing unto us in what Senſe Antiquity called *Bread* the *Bodie of Chriſt*; namely (as other Fathers, in good number, have already unfolded) becauſe it is a Sacrament repreſenting *Chriſts Body*. For hee clearly ſpeaketh of that, *which loſeth nothing of it's ſenſible ſubſtance, no more than water in Baptiſme doth loſe ought of it's ſenſible ſubſtance.* Which Analogie of the *Euchariſt* with *Baptiſme* will in the laſt * Booke (in a full Synopſis) give an upſhot to the whole Cauſe, concerning the generall Judgement of the Fathers from point to point. See the like Argument of *Cyrill of Ieruſalem* afterwards, Chap. 4. Sect. 4.

(y) Iudicium Univerſitatis Duacenſis, Bertramum Catholicus Presbyter, & Monachus Corbienſis ——In Catholicis veteribus diis plurimos feramus errores, & extenuemus, excuſemus, excogitato Commento ſæpè negemus, & commodum eis ſenſum affingamus, dum objiciuntur in Diſputationibus cum Adverſarijs. *Index Expurg. juxta Conc. Trident. Decret. 2. Philippi 2. Reg. Hiſpan. juſſu Anno* 1571.

(z) Bertramus Presbyter, qui in divinis Scripturis valdè peritus, non minùs vitâ, quàm doctrinâ inſignis, multa ſcripſit præclara Opuſcula, de quibus ad meam notitiam pauca pervenerunt. Ad Carolum Regem, fratrem Lotharij Imperatoris, ſcripſit Commendabile opus de Prædeſtinatione; & librum unum de Corpore, & Sanguine Domini. *Trithem. Abbas.*

(24) *Photius Bibliotheca. ex Ephraimio.* τὸ σῶμα τῆς τοῦ Χριστοῦ λαμβανόμενον οὐδὲν ἀπολλύει τῆς νοητῆς ἀδιαιρέτου μένει χάριτος· καὶ τὸ βάπτισμα δὲ πνευματικὸν, ὅλον γινόμενον καὶ ἑνοῦμενον, τὴν ἰδιότητα τῆς αἰσθητῆς οὐσίας, τοῦτ' ἔστιν ὕδατος, διασώζει, ὃ μηδὲν ἐκ τοῦ ὄντος ἀπόλλυσιν. *Pag. 415. Edit. Auguſtæ Vindelic. 1601.*

Chap. IV.

Anſwers to the Ojections of Romiſh Doctours, taken from the Teſtimonies of Ancient Fathers, for Tranſubſtantiation.

Or, an Antidote *to expell all their poyſonſome Pretences in that behalfe.*

Sect. I.

THis our *Antidote* is compounded of five Ingredients, uſed for the Diſcovery of the Vnconſcionableneſſe of your Diſputers, in their Objecting the Teſtimonies of Fathers under falſe Pretences. Firſt, upon their terming the myſticall Act *A Worke of Omnipotencie*. Secondly, their denying of the Euchariſt to bee *Naked* and *Bare Bread*. Thirdly, in forbidding the Communicants to rely upon the *Iudgement of their Senſes*. Fourthly, in their mentioning the *Change of Bread and Wine*, in this Sacrament, and calling it *Tranſmutation, Tranſition*, and the like. Fiftly and laſtly, in forcing of the ſpeeches of Fathers, which may ſeeme to make for *Tranſubſtantiation*, as abſolutely ſpoken of the Sacrament of the *Euchariſt*, which the ſame Fathers do apply as well to the Sacrament of *Baptiſme*, and alſo to other ſacred *Rites*, wherein you beleeve there is not any *Subſtantiall Change* at all.

The Firſt Vnconſcionableneſſe of your Romiſh Diſputers, in objecting the Fathers ſpeeches of an Omnipotent Worke *in this Sacrament, for proofe of* Tranſubſtantiation.

Sect. II.

A *Worke of Omnipotencie* is attributed by divers Fathers to the *Change*, which is made in this Sacrament, which we likewiſe confeſſe. (a) *Ambroſe* compareth the *Change* by Benediction, made in this Sacrament, unto many miraculous *Works of God*; yea, even to the *worke of Creation*. (b) *Cyprian* ſpeaketh

(a) *Ambroſ.* Sermo Chriſti, qui potuit ex nihilo facere quod non erat, non poteſt ea quæ ſunt in id mutare, quod non erant &c. *De myſter. initiand. c. 9.* —— At omnipotentia non requiritur, ad faciendum ut res aliquid ſignificet. *Ob. Bellar. lib. 2. de Euch. cap.* 14. Ambroſius oſtendit multis miraculis in Euchariſtia non eſſe id quod natura formavit, ſed quod Benedictio conſecravit. *Idem. ibid. c. 24. §. Poſterior. & Aug. lib. 3. de Trinitate, cap. 4.* (b) *Ex Cyprian. de Cœna Dmini §.* Secundum. —— Panis iſte non effigie, ſed naturâ mutatus omnipotentiâ verbi factus eſt Caro. Et ſicut in perſona Chriſti humanitas apparebat, & latebat Divinitas: ità Sacramento viſibili divina ſe effundit eſſentia. *Ob. Bellar. lib 2 de Euch. cap. 9.* [*Whereas* Naturâ mutatus *ſignifieth not the Subſtance, but the Condition*: Et factus Caro, *is no more then a Sacramentall and myſticall Being of the Body of Chriſt, as all other places of Cyprian ſhewes.*]

keth

keth of a *Change in nature, by Divine Omnipotencie.* (c) *Auguſtine* reckoning it among Gods miracles, ſaith that *This Sacrament is wrought by the Spirit of God.* Accordingly we heare (d) *Chryſoſtome* proclaiming, that *Theſe are not workes of humane power: Hee that changeth, and tranſmuteth now, is the ſame that hee was in his laſt Supper.* Each one of theſe Teſtimonies are principally alleged by your Diſputers, as the ſtrongeſt fortreſſes for defence of your Article of *Tranſubſtantiation*, and being taken altogether, they are eſteemed as a Bulwarke impregnable; but why? (e) *Becauſe* (ſaith your Cardinall) *Omnipotencie is not required to make a thing to be a Signe Significant.* So he. Wee anſwer firſt from your owne Confeſſions, and then from the Fathers themſelves.

There are two workes obſervable in every Sacrament; one is to be a *Signe of an Inviſible grace*, promiſed by God: the other to be a *Seale* and *Pledge* therof, as all Proteſtants hold; and (as your moſt oppoſed (f) *Calvin* teacheth) an *Inſtrumentall cauſe of conferring grace to the partakers of the Sacraments.* In both which Reſpects there is required an *Omnipotencie* of a Divine work, without which the *Element* cannot be changed into a *Sacrament*, either to *ſignifie*, or yet to *ſeale*, much leſſe to convey any grace of God unto man. And (that wee may take you along with us) *It is the Doctrine of your Church, with common conſent* (ſaith your Romane (g) Cardinall) *that God onely can by his Authority inſtitute a Sacrament, becauſe hee onely can give them power of conferring grace, and of Infallible ſignification thereof.* So hee. Well then, aſwell *infallible Signification of Grace*, as the efficacious conveyance of Grace, is the worke of the ſame *Omnipocencie.* To this purpoſe more plainly your Engliſh Cardinall *Alan*, ſpeaking (as hee ſaith) *from the judgement of Divines*, (h) telleth you that *Although there be an aptneſſe in every Creature to beare a ſignification of ſome ſpirituall effect, yet cannot the aptneſſe be determinately applyed unto any peculiar effect, no not ſo much as to ſignifie the outward Cleanneſſe of mans Body (Sacramentally) without a Divine Inſtitution; much leſſe to repreſent mans ſanctification: but being ſo determinated and ordained of God, the Creature* (ſaith hee) *is elevated above the Cuſtome of nature, not only in reſpect of the worke of ſanctification, but even of ſignification alſo.* So hee; and that as well as wee

(c) *Aug. de Trinitate. lib.* 3. Non ſanctificat ut ſit magnum Sacramentum, niſi operante ſpiritu Dei, quæ per illos; cum hæc omnia Corporales motus ſint, Deus operatur. *Vid. Bellar. lib.* 2. *de Euch. cap.* 24. §. Sed Paulo.

(d) *Chryſoſt. hom.* 83 Non ſunt humanæ virtutis hæc opera, quæ tunc in illâ Cœnâ confecit, ipſe nunc quoq; operatur, ipſe perficit, miniſtrorum nos ordinem tenemus; qui vera hæc ſanctificat atq; tranſmutat ipſe eſt. *This is objected by Mr. Brerely, Tract.* 2. § 2. *ſubd.* 2. *page* 111. *Liturg.*

(e) *See above in his objecting of Ambroſe.*

(f) *Calvin.* Semper memoriâ repetendum eſt, Sacramenta nihil quàm inſtrumentales eſſe conferendæ nobis gratiæ cauſas. *Anſwer to Cond. Trid. Seſſ.* 7. *Can.* 3.

(g) Solus Deus (communi conſenſu) inſtituere Sacramenta ex authoritate poteſt, quæ gratiam efficiunt; aut etiam infallibiliter ſignificant. *Bellar. l.* 1. *de Sacram. in Gen. cap.* 23.

(h) *Card. Alan de Sacram. in Gen. c.* 17. & 18. Sacramenti Inſtitutionem neque ad Pontificem, neq; ad ullam Creaturam pertinere: nec hoc ſolum ſed etiam, &c —— propter ſolam ſignificationem Gratiæ, quam Sacramentis omnibus Communem diximus, debent etiam vetera Sacramenta determinari per applicationem mortis Chriſti: quia licet quidem in Creaturis, ad ſignationem effectuum ſpiritualium, aptitudo quædam ſit, tamen iſta aptitudo non niſi à divinâ inſtitutione determinatur ad peculiarem effectum. Habet enim Aqua ex natura ſua ut munditiem ſignificet, at ut determinatè purgationem animæ à peccato originali ſignificet, & hominis ſanctificationem repræſentet; divinæ tantùm inſtitutionis eſt, per quam elevatur Creatura hæc ſupra naturæ conſuetudinem, non ſolùm quoad vim operandi, ſed etiam ſignificandi. Non poteſt Sacramentum niſi à ſolo Deo Ordinari, quia habent Sacramenta Supernaturalem Effectum, ut in veteri lege, quæ dabant munditiem legalem. *Theſe* (hee ſaith) *that he ſpeaketh*, Ex Theologorum Sententia.

could

could wiſh: for this *Omnipotent Change* of a *Creature* into a *Sacrament*, and this *Inſtrumentall Cauſe* of conferring Sanctifying *Grace*, to the Faithfull Communicant, is the Generall Doctrine of all *Proteſtants*. But what Change ſhall we thinke? Of the *Subſtance of Bread* into the *Subſtance of Chriſts Body*, as you teach? No; but as* before *Iſidore* ſayd, *The Change of viſible things, by the ſpirit of God, into a Sacrament of Chriſts Body.* So hee. This being a Change from a Property naturall into a Property Supernaturall, which Change is Divine, albeit but Accidentall: whereunto accordeth that objected place of * *Auguſtine*, that *This is ſanctified by the Spirit of God to bee a Sacrament.*

(*) *Booke 2. Chap. 3. § 6.*

(*) *See above at the letter* (c)

Seeing then that both Divine power and authority is required in every *Sacrament*, to make it either infallibly ſignificant, or elſe efficaciouſly profitable to man; and that it is by the ſame Divine power that the *Element* is *Changed*, by being *Elevated from a common*, unto a ſpirituall and divine property of a *Sacramentall Signification*, as one of your Cardinalls hath ſayd: What an unconſcionableneſſe is it then in your Diſputers, from the termes of *Omnipotencie* and *Divine working*, which is neceſſarily in all Sacraments, to conclude a *Change* of the Element of *Bread*, by *Tranſubſtantiation*, as you have heard?

But much more tranſparent will their Vnconſcionableneſſe bee, if we conſult with the Objected Fathers themſelves. For firſt *Ambroſe*, who obſerveth an *Omnipotencie* in the Change of this Sacrament, explaineth himſelfe what kind of Efficacy hee meant, viz. ſuch, that (i) *The things changed into a divine Sacrament are ſtill the ſame, which they were before* (namely) according to their natural property. Which one Clauſe doth ſo ſtrangle all conceit of *Tranſubſtantiation*, that it may ſeeme you have ſome reaſon to wipe this Teſtimony of S. *Ambroſe* out of your new (k) *Editions* notwithſtanding, by Gods providence, ſo much of *Ambroſe* his tongue is preſerved, even in the ſame place, as will convince your Objectors of wilfull Falſhood; telling you by a Similitude, that the Change of Bread in this Sacrament is like to the Change, whereby a Chriſtian Regenerate (l) *of an old Creature is made a new Creature*: which is (as every Chriſtian knoweth) not a change in the ſubſtantiall nature of man, but in the Accidentall properties. So this *Bread* of a common bodily Food is made *Sacramentall*. And the ſame Father who ſaid of a man, that by *Baptiſme* hee is made a new *Creature*, ſaith alſo of this Sacrament, that (m) *By Benediction Bread is made another nature*, (namely) of an *Elementall* become *Sacramentall*, as you have heard; and as his owne words import, *After Conſecration the Body of Chriſt is Signified*: and that, which was *Wine*, *Is called Blood.*

In the Teſtimony of *Cyprian* you applaud your ſelves, for to your

(i) *Ambroſ. lib. 4 de Sac. cap. 4.* Si tanta vis eſt in ſermone Domini, ut incipiant eſſe quæ non erant quanto magis Operatorius eſt, ut ſint quæ erant, & in aliud convertantur? —— Tu ipſe eras verus homo, poſtquam conſecratus eras, novus homo eſſe cœpiſti.

(k) *These words* [ut ſint quæ erant] *are wanting in the Roman and Paris Editions, Anno 1603 as Biſhop Vſher writeth in his Anſwer to the Teſuit.*

(l) *See above at* (

(m) Per Benedictionem naturam [illius] mutatur. *Auctor De his qui myſteriis initiantur, where cap. 9. he ſaith, or Exhortation;* Corpus ſignificatur.

your *Lindan* (n) *The words of Cyprian* appeare *Golden*: and hee muſt needs provoke, forſooth, all *Goſpellers* to *hearken unto them*: which alſo ſeemeth to your (o) Cardinall *To admit no ſolution*. Our Anſwer, firſt unto the Author, is to deny it to bee the Teſtimony of *Cyprian*: may we not? *This Sermon of the Supper of the Lord is by us* (ſaith your Maſter * *Brerely*) *attributed to Cyprian*. Whom of your Side he meant by *Vs*] you may bee pleaſed to aske him; ſure wee are your Cardinall doth tell us that (p) *The Author of this Booke is not Cyprian, but ſome other after him*. But, not to diſclaime your Author; all that he ſaith is that (q) *Bread is changed by Gods Omnipotency not in Figure, but in Nature*. This is all; And all this hath beene, but even now, quitted by your owne Confeſſions, granting a power of *Omnipotency* in every *Sacramentall Change*, where the *naturall Element* is altered from it's *common habitude* into the nature of a *Spirituall Inſtrument* and uſe, both *ſignifying* and *exhibiting* Divine *Grace*; and ſo the word *Nature* doth import. The Schooles, diſtinguiſhing the Nature of *Accidents* from the Nature of *Subjects*, ſhew that there is an *Accidentall Nature* as well as a *Subſtantiall*. Theology teaching that * *By nature wee are the children of wrath*; wherein *Nature* ſignifieth onely a *vitious Quality*. This ſaying, viz. *Indifferent things in fact Change their nature, when they are commanded*, Maſter * *Brerely* alloweth of, as for example: a Surpleſſe being commanded by lawfull Authority, the uſe thereof becometh neceſſary, ſo that the nature therof is Changed, yet not in the *Subſtance* of the thing, but in the legall neceſſity of the uſe.

(n) *Lindan Aurea prorſus ſunt D. Vi Cypriani verba* —— *Hic mihi advigilate, Evangelici, & Divum Cyprianum orbis totius Doctorem, imò miraculum, judicem incorruptiſſimum audite. lib. 4 cap. 6.*

(o) *Hoc Teſtimonium nullam admittit Solutionem. Bellar. lib. 1. de Euch. c. 9. § Secundarij.*

(p) *Mr. Brerely Liturg. Trac. §. 4. pag 51.*

(q) *Author illius de Cœna Domini non eſt Cyprianus, ſed aliquis poſt eum. Bellar. lib. 2. de Euch. cap. 9. §. Extet.*

(r) *Cyprian. de Cœna Dni. Panis iſte natu â materiâ ſua mutatus omnipotentia verbi factus eſt Caro, &c.*

(*) *Epiſt. 23. Auguſt. Ipſam naturam alterè dicemus: cum propriè loquimur naturam hominis inculpabilis factus eſt.*

(*) *Liturg. Tract. 4. § 6.*

(1) *Hilar. de Trin. lib 8. Per naturam fidei unum ſumus; renati ad innocentiam & immortalitatem regenerati in unius Æternitatis naturam.*

(2) *Ambroſ. de iis qui initiantur myſter. cap. ult. Major benedictionis omnis virtus quàm naturæ, quia benedictione etiam natura ipſa mutatur.*

(3) *Aug. Tom. 9. in Serm. de Cataclyſmo.*

(*) *See above Booke 2. cap. 2. §. 16.*

¶ And what will you thinke of that of Saint *Hilarie*? ſaying of all perſons Regenerate, that (1) *By the nature of faith they are changed into Immortality, and into one nature of Eternity*. In both which the Proprieties and qualities of things are called the *Natures* thereof. In which reſpect we embrace the ſaying of Saint *Ambroſe*, when hee affirmeth the (2) *Nature of Bread to bee changed in this Sacrament*. Certainly, even as it is in all other Myſteries, wherin (as Saint *Auguſtine* ſpeaketh) (3) *Accedit verbum ad elementum, & fit Sacramentum*. As much as to ſay, the *Element* (as Bread) is *Changed into a Sacrament*; (as * *Iſidore* ſpake) which is called the *Body of Chriſt*, becauſe of the Sacramentall property of ſpeech, calling the *Signe* by the name of the *thing ſignified*; as the ſame * Father, with divers Others hath amply declared. ¶

But to come neerer, Anſwer us but this one Queſtion. Whereas all learning alloweth this ſaying, that in *Baptiſme* the nature of the *Element*, and the nature of the *Sacrament* are different, whereupon it is ſayd; *The word coming to the Element maketh it a Sacrament*: when wee ſhall ſay of the *water in Baptiſme* that

that the Nature of it, as of a Sacrament, is more excellent than is the nature of it, as it is a meere *Element*; whether doth not the word, *Nature*, attributed to the Sacrament, juſtly accord unto the Phraſe of *Cyprian*, in the caſe of the Euchariſt? and ſo much the rather, becauſe that *Cyprian*, in the words immediatly following the Teſtimony objected, doth fully confute *Tranſubſtantiation* by a Similitude; comparing the *Humanity*, and *Deity of Chriſt* with the Naturall and Spirituall parts of this Sacrament, to wit; (f) *As in Chriſt himſelfe true humanitie appeared in his fleſh, and his Deity was hid:* (This was the *ομοίωσις* and firſt part of this Similitude; the *Antitype* and next part followeth) *Even ſo into this viſible Sacrament the Divine Eſſence infuſeth it ſelfe.* So hee, which, by the law of a *Similitude*, muſt ſtand thus: Even ſo *Bread* in this Sacrament is ſeene, and the Spirituall operation of Gods power therein to the Faithfull is Inviſible. Like as we may ſay of the preaching of the Word of God to the Faithfull; The words are audible, and ſenſible, but becauſe of the inward working of Gods Spirit, for the Converſion of Mans ſoule, it is called * *The power of God unto ſalvation:* as likewiſe *Baptiſme* is made the *Lavacre of Regeneration*; whereof *Gregory Nyſſen* affirmeth that (t) *It worketh marvellouſly by benediction, and produceth marvellous Effects.* As for *Auguſtine*, and *Chryſoſtome* (not to bee ſuperfluous) every Proteſtant doth both beleeve and profeſſe (namely) a Divine Operation of God, both by *changing the Element into a Sacrament*, and working by that Sacrament *Spirituall Effects*, to the good of Mans ſoule.

(f) Et ſicut in perſona Chriſti humanitas videbatur, & latebat Divinitas; ità Sacramento viſibili ineffabiliter divina ſe effundit eſſentia. *Author. Cone. Ibid.* §. Quarto.

(*) *Rom.* 1. 16.

(t) *Greg. Nyſſen. orat. de Baptiſm.* Divinum Lavacrũ magnum quid operatur per Benedictionem, & mirabiles producit Effectus.

✦ *A Vindication of divers Teſtimonies of Saint* Cyprian, *by Romiſh Torturers forced, for proofe of Tranſubſtantiation.*

BVt you have not done with *Cyprian*, he is found ſaying, concerning this Sacrament, that (4) *Chriſt daily Createth his moſt true, and moſt holy Body, ſanctifieth and bleſſeth it.* This, in the Opinion of your Objector, muſt needs prove a proper Exiſtence of Chriſt in the Euchariſt, becauſe *Chriſt createth not an imaginary Body, but that which is called a moſt true Body.* Which words, notwithſtanding, in true ſenſe, make nothing againſt our Defence, but againſt your Romiſh Tenets, as much as any Proteſtant can require. This is ſoone tryed. The words of *Cyprian* are, that *Chriſt doth Create his moſt true Body*: the onely Queſtion is of the word [*Create*,] whereunto it is to be referred properly? This muſt be either to *Bread*, or to *Chriſt's Body*: and your Cardinall abhorring to ſay that *Chriſt's Body is properly created in this*

(4) Cyprian de Cœna Dom. Chriſtus uſquè hodie veriſſimum, Sanctiſſimum ſuum Corpus creat, ſanctificat & benedicit, & piè ſumentibus dividit. *Objected by Dr. Heſkins Parl. Booke* 2. *Chap.* 8.

this Sacrament, (5) Anſwereth that the words *Create, Sanctifie, and Bleſſe, are to be referred to Bread, which is firſt Created,* (ſaith he) *before it is converted into Chriſt's Body.* If then *Cyprian* by the words, *Chriſt's Body*, meant *Bread*, which is the *Signe of his Body*, is it not a wilfull blindneſſe in your Diſputers, to conclude from a *Signe* the reall preſence of *a Body?* eſpecially from this Father S. *Cyprian*, who teacheth every Chriſtian how to interpret the ſenſe of Chriſt's words, in calling *Bread* his *Body*, and *Wine* his *Blood*, viz. (6) *Things ſignifying*, (as *Signes*) *and things ſignified, are called by the ſame termes*, or *names*. What is, if this be not our Proteſtant Doctrine?

And were it that *Cyprian* could poſſibly have meant a *Creating of Chriſt's Body*, in this Sacrament, properly; yet could not ſuch our Oppoſers have bewrayed more ſtupiditie, or elſe obſtinacie, than by urging this Sentence, whereby two Articles of your *Councel of Trent* are abſolutely ſtrangled. The firſt is *Tranſubſtantiation*, which (as you confeſſe) is of *Something Pre-exiſtent*: Whereas *Creation*, (as all know) is from a meere *Nothing*. The ſecond *Tridentine Article* is, that the Body of Chriſt, as it is in this Sacrament, is *whole in the whole Hoſt, and in every part thereof*. But *Cyprian* ſaith of that *Body*, which hee calleth *Created*, that *It is divided*.

Wee have light upon another ſentence of *Cyprian*, objected out of the ſame place, and as vehemently preſſed, as any other out of *Cyprian*, (7) *The Divine eſſence* (ſaith Cyprian) *infuſeth it ſelfe into this Sacrament, that wee ſhould have a religious devotion towards it, that a more ſincere addreſſe may be had to be the Truth, whereof the Body and Blood are Sacraments*. So he. Now that you may know our willingneſſe to go along with you in the expoſition of this Sentence, ſo farre as either the ſenſe of the words will beare, or *Cyprian* his owne direction will permit.

Wee grant, firſt, that the *Divine Eſſence*, which is the divine power of Chriſt, is exerciſed in every Sacrament, by making it effectuall to the ſalvation of the Communicants. Secondly, that by the word, *Verity*, or *Truth*, is meant the Reality of his *Body* and *Blood*. And Thirdly, that every one that approacheth to this Sacrament, ought to come with a Religious *Devotion*, and ſincere affection. The onely difference is, how Chriſt's Body and Blood are ſaid to bee *Sacraments* of the *Reality* of his *Body and Blood*, here mentioned? and your onely Anſwer is, that *Chriſt is a figure and ſigne of himſelfe, as hee is in this Sacrament*; which figment is eaſily confuted by a Catholike and univerſall doctrine of all Chriſtian Churches, which is, that every *Sacrament is a viſible Signe of an inviſible Grace*. But in this Sacrament the

(5) *Bell. lib. 2. de Euch. cap. 9.* In verbis Cypriani illa, Creas, ſanctificas, benedicis, referuntur ad materiam, unde conficitur Corpus Chriſti: agimus enim gratias, quod per Chriſtum primò panem creet, deindè per eundem ſanctificat & benedicat, convertendo in Corpus ſuum— Quod autem Cyprianus loquitur de vero Corpore ſuo non de ſigno, patet ex eo, quòd veraciſſimum illud appellat. [*Wee grant that Chriſt ſpake of his true body, for this Sacrament wee ſay is a figure, not of a fantaſticall, but of a ſubſtantiall Body.*]

(6) *Cyprian de Unctione.* Dedit Dominus in menſa, in qua ultimum cum Apoſtolis participavit Convivium, proprijs manibus Panem & Vinum, in Cruce vero manibus militum corpus tradidit vulnerandum, ut in Apoſtolis exponeret quomodo Vinum & Panis corpus eſſet & ſanguis Chriſti; & quibus rationibus cauſæ cum effectibus convenirent, & diverſa nomina vel ſpecies ad unam reducerentur eſſentiam, & ſignificata & ſignificantia eiſdem vocabulis cenſerentur.

(7) *Cyprian de Cœna Dom. (in the place objected)* Ineffabiliter Sacramento viſibili divina ſe infundit eſſentia, ut eſſet Religioni circa Sacramenta devotio, ut ad veritatem cujus corpus & ſanguis Sacramenta ſunt ſyncerior pateret acceſſus. *Objected by Dr. Heskins in his Parliament of Chriſt.*

Body and *Blood of Chriſt*, properly taken, are nothing leſſe than *Viſible*, by your owne Confeſſions, who teach them to bee ſo *Inviſible* herein, that they cannot bee diſcerned either by *Angel*, or the *Bodily eyes* of *Chriſt* himſelfe. You perceive by this, that your Boaſt of this Place of *Cyprian*, is but a vaine blaſt.

Wherefore wee expound the words thus; *Chriſt's Body* and *Blood* (that is) the outward *Symbols*, carrying the names of his *Body* and *Blood*, are *Sacraments*, and Seales of that *Verity* of the ſame *Body*, which was crucifyed, and of the ſame *Blood*, which was ſhed upon the Croſſe for man's Redemption; and are here Sacramentally exhibited to the ſoules of the Faithfull.

But you will aske, who will warrant this our Expoſition of the words of *Cyprian?* and wee Anſwer, that wee ſhall need no other Interpreter than *Cyprian* himſelfe, already alleged, ſaying, * that *Things ſignifying are called by the names of Things ſignifyed.* So he there; and therefore ſo here are *Bread* and *Wine* called the *Body* and *Blood* of Chriſt, being in themſelves onely *Sacraments* and *Signes:* whereof you have had example in his Saying, that *Chriſt herein created his Body*; by *Body* meaning *Bread*, as your Cardinall hath confeſſed. Which may give you a true Patterne of the genuine Idiome of the Fathers, as often as they call the *Bread Chriſt's Body*, or *Wine his Blood:* and that all ſuch Speeches are not more yours in ſound, than they are ours in true and Orthodox Senſe.

(*) *See before at num. 6. in the Margin.*

(*) *See above at the beginning num. 5.*

The ſecond Vnconſcionableneſſe of Romiſh Diſputers, for abuſe of the Teſtimonies of Ancient Fathers, is ſeene in objecting their deniall of Common *and* Bare Bread, *in this Sacrament; for an Argument of* Tranſubſtantiation.

Sect. III.

TO this purpoſe *Irenæus*, ſaying that (a) *It is not Common Bread: Ergo* (ſay you) not to be properly judged by *Senſe*. Vnconſcionably; knowing that (b) *Chryſoſtome* (and alſo other Fathers, whom you moreover object) ſaith likewiſe of the Sacrament of *Baptiſme*, * *Wee are to behold it not as common water.* The ſecond is *Iuſtine Martyr*, ſaying, (d) *Wee receive theſe, not as Common Bread, or Common Drinke.* Therefore (ſay you) we may not judge them by *Senſe*. Vnconſcionably; knowing that *Iuſtine Martyr* in the ſame place ſheweth his Reaſon, why it is

(a) *Irenæus lib. 4. contra. Hær. cap. 34.* Non eſt Panis Communis. *Bellar. Objicit lib. 2. de Euch. per totum.*

(b) *Sol. Chryſoſt. in pſal. 22. hom. 16. De aqua Baptiſmi.* Non eſt aqua Communis.

(*) *See in this Section. lit. (e. h.)*

(d) *Bellarmin. Ob. Iuſtin. Mart. lib 2. apol.* οὐ γὰρ ὡς κοινὸν ἄρτον, &c. *Sol. Ratio, quia* τροφὴ εὐχαριστηθεῖσα, id eſt, Euchariſticatus, ſive ſanctificatus Cibus.

not

not to be called *Common*, *even because* (ſaith he) *it is* [ ] that is, *Sanctified meat*. And ſo *Water in Baptiſme is Sanctified*, as you know. The third is *Cyrill of Jeruſalem*, ſaying, (e) *Conſider theſe, not as Common Bread and Wine*: *Ergo* (ſay you) not to bee judged by *Senſe*. Vnconſcionably; knowing that the ſame *Cyrill*, in the ſame place, ſaith the ſame of the water of *Baptiſme*: *It is not ſimple Water*. Yea, but hee further ſaith (ſay you) *Thinke not of it as of bare Bread*, (adding) *but the Body of Chriſt*. *Ergo* (ſay you) not to bee judged otherwiſe by *Senſe*. Vnconſcionably; knowing that the ſame Father in the ſame place, for explanatio n ſake, ſaith likewiſe of (f) *Sacred Oyle*, viz. *Even ſo that holy Oyle is not bare and ſimple Oyle* (Adding) *but the gift of Grace*.

And that your Authours Vnconſcionableneſſe may bee the more notorious, in their Wreſting of the Catholike meaning of the Fathers, in this kind, wee muſt tell you that there is no ſpeech more familiar unto ancient Fathers than to eſteeme, as they ought, all Sacraments all *Signes Sacred*, and therefore no more *Common*, or *bare Elements*. Inſo much that *Gregory Niſſen*, ſpeaking of a Ceremony inferior to this Sacrament, which is the *Altar*, or *Table of the Lord*, hee ſaith that (h) *Although by nature it bee but a other ſtone, wherewith the Pauements are garniſhed, and adorned; yet being Conſecrated to Gods Seruice, by Benediction, it is an holy Table and Altar*. Adding alſo of Baptiſme, and ſaying, *The Diuine Water is not to bee contemned, nor to bee held as Common*. Yea, and what leſſe doth your Church ſay of your hallowed *Balſome*, *Beads*, and *Bells*, and the like, all which you diſtinguiſh from *Common* and *bare Oyles*, and *Metals*, becauſe of their different uſe, and ſeruice, without Opinion of any *Change of Subſtance* at all?

(e) *Bellar. lib. 2. de Euch. cap. 13. Ob. Cyril. Hieroſ. Catech. 18.* μὴ περὶ τοῦ ἄρτου ὡς ψιλοῦ τοῦ ἄρτου, καὶ οἴνου. Sol. *Idem. Catech. 3.* μὴ ὡς ὕδατι λιτῷ προσπλάττου λυτροῦ.

(f) *Ob. Cyrill. myſtag. 3.* οὐκ ἐπ' ἄρτου λιτοῦ, ἀλλὰ σώματι κυρίου.

(g) *Sol.* ἐπιτίθεται ἁπλοῦν καὶ ἴδιον μύρον ἐπὶ τῆς κλίνης, ἀλλὰ χάριτι πνεύματος ἁγίου. *Idem Catech. Myſtag. 3.*

(h) *Greg. Niſſen.* Altare hoc ſanctum, cui aſſiſtimus, lapis eſt in nuda Communis, nihil differens ab aliis cruſtis lapideis, ex quibus pauimenta noſtra exornantur: Sed quoniam Dei cultui conſecratur, & dedicatur, & benedictionem accepit, miſſa facta, & Altare immaculatum eſt. *Orat. de Sancto Baptiſmo.* Et nè contemnas diuinum Lauacrum, neque id Commune putes, &c.

The third Vnconſcionableneſs of your Diſputers in urging, for proofe of Tranſubſtantiation, *the Teſtimonies of Ancient Fathers, forbidding men to* [Diſcerne of this Sacrament by their Senſes.]

And firſt of their abuſing the Teſtimony of Cyril, *by two egregious Falſifications.*

SECT. IV.

WEe may not eaſily paſſe over your Obiection taken out of *Cyrill*; being in the opinion of your Cardinall ſo impregnable; Let us firſt here your Obiector: (i) *This Teſtimony of Cyrill alone ought to ſuffice, being the Sentence of an holy man,*

(i) Cyrilli Teſtimonium vel ſolum ſufficere deberet, eſt enim hujus Sancti, & antiquiſſimi, & ex opere ejus indubitato, & clariſſimum & apertiſſimum, ut nullo modo perverti poſſit; & eſt in Catecheſi, in quâ ſolent omnia promptè & ſimpliciter explicari, & denique nemo unquam reprehendit Cyrillum erroris alicujus circa Euchariſtiam. *Bellar. lib. 2. de Euch. cap. 13.*

and moſt ancient, out of a worke which (unqueſtionably) was his, yea and moſt cleare, and plaine, as that it cannot be perverted. Beſides it is in his Catechiſme, wherein the uſe of all things is delivered ſimply, properly, and plainly. Nor was this Father Cyrill ever reproved of Error in his doctrine of the Euchariſt. Thus farre your Cardinall, you ſee, with as accurate an Oratory of *Amplification*, as could bee invented. What Proteſtant would not now, if ever, expect a deadly blow from this Father to our Catholike Cauſe? but attend to the Iſſue.

First, (k) *Cyril* will not allow a man to credit his *Taſte, but although Taſte ſaith it is Bread, yet undoubtedly to beleeve it to be the Body of Chriſt, whereinto the bread is changed.* And he is brought in by your (l) Cardinall to averre furthermore that *The Body of Chriſt is given under the forme of Bread.* And ſo the *Sentence* ſeemeth to bee *moſt manifeſt*, ſaith he. But for what wee pray you? *That firſt* (forſooth) *the Change is the ſame with Tranſubſtantiation: and ſecondly that there is no more Subſtance of Bread, but Accidents under the forme of Bread.* So he, and Maſter * *Brerely* from him, as followeth; *Cyril ſaith, under the forme of Bread his Body is given, &c.* and then dancing in the ſame triumph, addeth; *Can any Catholike of this Age write more plainely?* So he. And we anſwer, could any Iugglers deale more falſely? For upon due examination it will appeare to be a *manifeſt Deluſion*, by a falſe Tranſlation of *Cyrils* words. *The Body of Chriſt is given* (as your Cardinall doth render it) [*ſub ſpecie Panis*] *in, or under the forme of Bread*; whereas it is in the Greeke, (m) *Vnder the Type of Bread*: even as he ſaith afterwards; *Thinke not that you taſte bread, but the Antitype of Chriſt's Body.* In both, [τύπος, or ἀντίτυπος,] not, [εἶδος,] *Type*, and *Antitype*; not *Forme*, or *Figure of Bread.*

Now there is a maine and manifeſt difference betweene *Forme*, and *Type*. For *Accidentall Formes* are things Reall, and the determinate Objects of *Senſe*; but *Types*, or *Antitypes* are onely *Relatives*, and (as ſuch) no *Objects of Senſe*, but of *Reaſon*, and underſtanding onely. As for example, when a Iudge is ſet in his Scarlet upon the Bench, the Eye ſeeth nothing but the colour, and the faſhion of the Gowne, and outward figurature of his Face, and ſo may every Child ſee him; for theſe are Outward and Viſible Accidents. But to ſee that man, as he hath upon him the perſon of a *Iudge*, ordained to trie Cauſes betweene Parties, is a ſight of the minde, which looketh upon his Office, to diſcerne him by his Habit from common Subjects. Even ſo is it in this Sacrament; As the *Bread* and *Wine* are *Round*, and *White*, and *Sweet in Taſte*, our Bodily *Senſes* perceive them; but as they are *Types*, and *Antitypes*, that is, *Signes of the Body and Blood of Chriſt*, ſo are they ſpiritually diſcerned with our underſtanding onely.

As

(k) *Cyril.* Pro certiſſimo habeas, Panem hunc, qui videtur à nobis, Panem non eſſe, etiamſi guſtus Panem eſſe ſenſerit, ſed eſſe Corpus Chriſti —— *Ruſſus.* Chriſtus, cui credamus, Panem in Corpus Tranſmutavit— Nam ſub ſpecie Panis datur tibi corpus: ſub ſpecie Vini datur tibi ſanguis. *Catech. Myſtag.* 4.

(l) Cyrillus apertè ponit Tranſmutationem Panis in corpus Chriſti, & ſolas ſpecies Panis remanere poſt Tranſmutationem: quia dicit Corpus Domini ſub ſpecie Panis ſumi, diſtinguens Corpus à Pane. *Bellar lib.* 2 *de Euch cap.* 13. *adding*; Hoc eſt Apertiſſimum Argumentum.

(*) *Liturg. Tract.* 2. §. 2. *Subd* 4. *pag.* 116.

(m) *Cyril.* εἰς τὸν ἄρτον ἅδοντι σοὶ τὸ σῶμα. *Catech. Myſtag.* 4. *Ruſſus Myſtag.* 5. Non exiſtimetis vos guſtare Panem & Vinum, ἀλλὰ ἀντίτυπα σώματος, καὶ αἵματος

As therefore it followeth not, that the *Scarlet Gowne of the Iudge*, becauſe it is an Enſigne of his Office, ſhould be onely Colour and Faſhion, without the matter and Subſtance of the Cloth; no more can any conclude from *Cyril*, that becauſe the Sacrament is a *Type*, therefore this *Type* was onely *Forme*, and outward *Accidents*, without all *Subſtance of Bread*. And thus your Cardinall his firſt [*Apertiſſimum Argumentum*] for proofe of *Accidents*, without the *Subſtance of Bread* in this Sacrament, is proved to be *Apertiſſimum Figmentum*, void of all ſubſtance, or almoſt ſhadow of Truth.

His next Obſervation is the *Change by Tranſubſtantiation*, and the errour of *Senſe*, in judging it to be *Bread*. Wee call upon *Cyril* to decide this Controverſie, who is beſt able to interpret himſelfe. Hee therefore that ſaid of the Euchariſt, after Conſecration, *It is not Bare Bread*, but the *Body of Chriſt*, affirmed as much of *Conſecrated Oyle*, ſaying, *It is not Bare Oyle*. But we are anſwered, that (n) *Cyril*, in denying the *Euchariſt* to be *Common Bread*, called it after Conſecration *Chriſt's Body*: but in denying *Oyle* to be *Bare Oyle*, hee called it yet ſtill but *Chriſme*, (that is) *Sanctified Oyle*, after Conſecration. So your Cardinall. And ſo are wee poſed for ever. But behold another Ieſuiticall Fraud! For *Cyril* as hee called the *Conſecrated Bread Chriſt's Body*, after Conſecration, ſo doth hee call the *Conſecrated Oyle* [*Chariſma*] that is, *the Gift of the Grace of Chriſt*; and not [*Chriſma*] that is, *Chriſme, or Oyntment*, as your Cardinall rendreth it.

Wee ſay againe hee calleth that *Chariſma*, which notwithſtanding hee ſaith was, after Conſecration, ſtill *Oyle*, wherewith their *Foreheads were anointed*. This muſt we Iudge to have beene a notable Falſification of *Bellarmine*, except you would rather we ſhould thinke, that when hee was now to prove that our *Senſes* are deceived, in judging of *Bread* to bee *Bread*, hee meant to prove it by ſeeming to be deceived himſelfe, in thus miſtaking the word *Chriſma*, for (o) *Chariſma*, and ſo utterly perverting the Iudgement of *Cyril*; by whom we are contrarily taught, that the *Sight* is no more deceived in judging *Bread* to be *Bread*, than in diſcerning *Oyle* to be *Oyle*. For neither was the other *Bare Oyle*, being a *Type of a ſpirituall Gift*; nor yet was it therefore changed into the *Spirituall Grace* it ſelfe, becauſe it is ſo called; but onely is a *Type* and *Symbol* thereof. Which One Parallel of *Oyle* with *Bread* doth diſcover the Vnconſcionable pertinacie and Perverſneſſe of your Diſputers, in urging the Teſtimony of *Cyril*.

(n) *Bellar.* Hoc confirmat ſententiam noſtram. Nam Cyrillus non eodem modo loquitur de Chriſmate, & de Euchariſtia. De hac enim ait, Non eſſe Panem Communem, ſed Corpus Chriſti: de Chriſmate vero dicitur quidem, non eſſe Commune Vnguentum, ſed non addit Spiritum ſanctum, vel Corpus Chriſti: ſed eſſe Chriſma Chriſti ſanctificatum oleum. *Lib. de Euch. cap.* 13.

(o) οὐκ ἐπ' ἔλαιον μύρον, ἀλλὰ χάρισμα. *Cyril. Catech. Myſtag.* 3.

✠ All this, which I have avouched out of *Cyril*, I have ſince found exactly confirmed by our Iudicious (8) *Iſaac Caſaubon*, the Myrrour of learning; concluding with this *Epiphonema*: *If I* (ſaith he) *have any judgment, Cyril judged Bread to remaine*

(8) *Not. M. S. in Bellar. formerly alleged.*

remaine in this Sacrament of the Euchariſt, as verily as in Oyle conſecrated, there remaineth Oyle. As for the terme of *Tranſmutation of Bread into Chriſt's Body*, you may have a further plentifull ſatisfaction in the Seaventh Section following. And wee concurre in Iudgment with the ſame *Cyril*, exacting that wee *regard not our Senſes* herein; namely, to looke upon it with our naturall eyes, as beholding *bare Bread*: but with Spirituall, to behold it to be *Sacramentall Bread*, and in it, as in a *Signe*, to *diſcerne the Lords Body*, as *Cyril* hath already expounded himſelfe ſaying, that it is changed into an *Anti-type of Chriſt's Body*. ✠

The like Romiſh Obiection out of Chryſoſtome, *and as Vnconſcionable.*

Sect. V.

SAint *Chryſoſtome* his Teſtimonie may in no wiſe be omitted, which ſeemeth to your Diſputers to bee ſo *Convinsent*, that your [p] Cardinall placed it in the front of his hoſt of the Fathers, whom hee produceth, as able to breake through an Army of Adverſaries alone; and Maſter ([q]) *Brerely* reſerved it to the laſt of the Teſtimonies, which he alleged, as that which might ſerve for an Vpſhot. *I will conclude* (ſaith hee) *admoniſhing the Chriſtian Reader with Saint Chryſoſtome his Saying* (you long to heare it, wee thinke:) *Although Chriſt his ſpeech* (ſaith [r] *Chryſoſtome*) *may ſeeme abſurd unto Senſe and Reaſon, I exhort you notwithſtanding that, eſpecially in Myſteries, we looke not unto that which is before us, but obſerve Chriſt's words: for we cannot bee diſappointed of that which hee ſaith, but Senſes may be deceived. Wherefore, becauſe he ſaid* [*This is my Body*] *we are altogether to beleeve it, for hee delivereth no ſenſible things unto us; but all which hee delivereth in things ſenſible are inſenſible: even as in Baptiſme the gift of Regeneration granted us is Intelligible. For if thou wert without a Body, then things onely unbodily ſhould be given unto thee, but now becauſe thy Soule is joyned with a Body, therefore in things ſenſible hath Chriſt delivered unto thee things intelligible.* So *Chryſoſtome*.

Now what of all this? *Chryſoſtome* (ſaith your [s] Cardinall) *could not ſpeake more plainely, if hee had had ſome Calviniſt before him, whom hee meant to exhort to the Faith.* So hee, meaning the *Faith of Tranſubſtantiation*, Which (as hath been confeſſed) *was no doctrine of Faith untill more than a Thouſand yeeres after Chriſt.* But to returne to *Chryſoſtome*, whoſe Sen-

(p) *Bellar. lib. 2. de Euch. cap. 22.*

(q) *Mr. Brereley, Liturg. Tract. 2. §. 4. ſubd. 2. pag. 167.*

([r]) *Chryſoſt. in Matth. Hom. 83.* Etiamſi ſenſui, & cogitationi noſtræ abſurdum eſſe videatur quod dicit, ſuperareq; ſenſum noſtrum & rationem ſermo ipſius, quæſo, quod in omnibus rebus, ſed præcipuè in myſteriis faciamus? non illa quæ ante nos jacent aſpicientes, ſed verba tenentes? nam verbis ejus defraudari non poſſumus, ſed ſenſus ſæpiùs fallitur. Quoniam igitur ille dixit [Hoc eſt Corpus meum] nulla dubitatione teneamus, ſed credamus, nihil enim ſenſibile traditur à Chriſto nobis, ſed in rebus ſenſibilibus. Omnia verò, quæ tradidit, ſunt inſenſibilia; ſicut in Baptiſmo per Aquam donum illud conceditur——Regeneratio intelligitur, quia eſt: nam ſi incorporeus eſſes, incorporea tibi tradiſſet dona; quoniam verò Anima conjuncta eſt Corpori, in ſenſibilibus intelligibilia tibi tradidit.

(s) *Bellar.* Non potuiſſet ſanè Chryſoſtomus loqui clariùs, ſi Calviniſtam aliquem habuiſſet, quem hortari ad fidem vellet. *Ibid. quæ ſupra.*

tence

tence wee may compare to a Nut, conſiſting of a Shell, and a Kernel: The Shell wee may call his Figurative Phraſes; the Kernel wee may terme his Orthodoxe meaning. Of both in the Section following.

Of the Rhetoricall, and Hyperbolicall *Phraſes of* Chryſoſtome.

Sect. VI.

TO begin with the Shell. Firſt, wee are to know that *Hyperbole* is a *Rhetoricall Trope*, or Figure, which may be defined to be an *Exceſſive ſpeech*, ſignifying a *Truth* in an *Vntruth*. As to ſay, Something is more darke than darkneſſe it ſelfe; which, being ſtrictly taken, were an Impoſſibility, and Vntrue: but it doth imply this Truth, (namely) that the thing is wonderfully, and extremely darke.

Secondly, that *Chryſoſtome* was moſt frequent in this Figure *Hyperbole*, your owne (t) *Senenſis* doth inſtruct you; where giving a generall Caution, that *Fathers in their Sermons* do uſe to *declame Hyperbolically*, he doth inſtance moſt ſpecially, and by name, in *Chryſoſtome*. ✠ And albeit that Wee object plaine places of *Chryſoſtome*, and ſuch wherein every word may be taken in a proper Senſe; (as for Example, where hee reproveth thoſe that are onely *Gazers*, and not Communicants at the Celebration of the Euchariſt, *It is better* (ſaith hee) *not to be preſent, than not to participate*) yet can wee receive no better Anſwer, or other ſatisfaction from your Cardinall than thus; (9) *Chryſoſtome here, as elſe-where, ſpake in an exceſſe.* ✠

Thirdly, that the Exceſſive Phraſes of *Chryſoſtome*, upon this Sacrament, do verifie as much, viz. to tell his people, that (u) *Their Teeth are fixed in the fleſh of Chriſt*: that, *Their tongues are bloodied with his Blood*: and that *The Aſſembly of the people are made red therewith.*

Fourthly, that hee is as *Hyperbolicall* in denying (in the Celebration of this Sacrament) the judgement of *Senſes*, ſaying, (x) *Do wee ſee Bread or Wine?* which is ſpoken in as great an exuberancie of ſpeech, as are the next words immediately following, ſaying: *Thinke not that you receive the Body from a man, but Fire from a Seraphin, or Angel, with a paire of Tongs.* You will thinke (notwithſtanding thoſe kinde of Phraſes) that *Chryſoſtome* thought he ſaw aſwell *Bread and Wine* in this Sacrament, as he could diſcerne either *Man* from a *Seraphin*, or Spirit; or his owne *Fingers* from a paire of *Tongs*.

Fiftly, that the Sentence objected againſt us, is adorned with the

(t) Non ſunt Concionatorum verba in rigore accipienda, quàm primùm ad aures perveniant, multa enim per Hyperbolen Declamatores enunciant: hoc interdum Chryſoſtomo contingit. *Senenſis Bibliotheca. Annot.* 152.

(9) Quod dicit Chryſoſtomus, melius eſſe non intereſſe Sacrificio, quàm intereſſe, & non communicare: Dico Chryſoſtomum, ut quædam alia, per exceſſum eſſe locutum. *Bellar. lib. 2. de Miſſa. Cap.* 10. §. Ad illud.

(u) Dentes Carni ſuæ infigere. *Chryſ. Homil.* 45. *in Iohan.* Lingua cruentatur hoc admirabili Sanguine. *Hom.* 83. *in Matth.* Turbam circumfuſam rubificri. *Lib* 3. *de Sacerdotio.*

(x) Num vides Panem? num Vinum? nè putetis Corpus accipere ab homine, ſed ex ipſo Seraphin forcipe ignem. *Idem. Tom.* 3 *de Euchariſt. in Encæniis.*

the ſame figure *Hyperbole*, when he ſaith that *No ſenſible thing is delivered unto us in this Sacrament, and that our ſenſes herein may be deceived.* Words ſore preſſed by you, yet twice unconſcionably; both becauſe every *Sacrament* by your owne Church is defined to be (y) *A Senſible Signe*; and alſo for that you your ſelves confeſſe that (z) *Our ſenſes cannot be deceived in their proper ſenſible Objects.*

(y) Sacramentum eſt inviſibilis gratiæ ſignum viſibile. *Magiſter Sentent. lib. 4. diſt. 1.* Sacramentum eſt res ſenſibus obiecta. *Catech. Trid. Teſte Bellar. lib. 1. de Sacram. cap 11.*

(z) Senſus non fallitur circà proprium obiectum. Sententia vera. *Bellarm. lib. 3. de Euch. cap. 24.*

Sixtly, that *Chryſoſtome* himſelfe well knew he did *Hyperbolize* herein, who after that hee had ſayd, *No ſenſible thing is delivered unto us in this Sacrament*; notwithſtanding, hee addeth immediately, ſaying of this Sacrament, that *In things Senſible, things Intelligible are given unto us.* Thus farre of the Rhetorike of *Chryſoſtome.*

Now are wee to ſhew his *Theologie*, and Catholike meaning, as it were the Kernel of his Speech. Hee in the ſame Sentence will have us underſtand Man to conſiſt of *Body and Soule*, and accordingly in this Sacrament *Senſible things* are miniſtred to the *Body*, as *Symbols of ſpirituall things*, which are for the Soule to feed upon. So that a Chriſtian, in receiving this Sacrament, is not wholly to exerciſe his minde upon the bodily Obiect, as if that were onely, or principally the thing offered unto us; No, for then indeed our Senſes would deceive our Soules of their ſpirituall Benefit. As for *Tranſubſtantiation*, and *Abſence of Bread*, *Chryſoſtome*, in true Senſe, maketh wholly againſt it, by explaining himſelfe, and paralleling this Sacrament with *Baptiſme*: *As in Baptiſme* (ſaith he) *Regeneration, the thing intelligible, is given by water, the thing ſenſible, the Subſtance of water remaining.* Which proportion between the *Euchariſt* and *Baptiſme*, is held commonly by ancient * Fathers, to the utter overthrow of *Tranſubſtantiation.* And that *Chryſoſtome* believed the *Exiſtence of Bread after Conſecration*, * hath beene already expreſſely ſhowne, and is here now further proved. For he ſaith of *Bread* after Conſecration, that (b) *Wee are joyned together one with another, by this Bread.* ✠ And yet furthermore, the ſame *Chryſoſtome* hath already delivered his mind, touching the infallibility of the ſenſe of *Touching*; declaring in a plaine and literall Senſe, as from the mouth of Chriſt, * *That man's ſenſe of Touch could not be deceived.* ✠

(a) Sicut in Baptiſmo, &c. *Chryſoſt. See above, §. 5. at* (r.)

(*) *See hereafter at large in the 8. Booke.*

(*) *See above Chap. 3. §. 13.*

(*) *See above in this Booke, Chap. 3. Sect. 9.*

(b) Nos per hunc Panem unione conjungimur. *Chryſoſt. in 1. Cor. Hom. 24.*

And now that you ſee the Nut cracked, you may obſerve how your Diſputers have ſwallowed the Shell of *Hyperbolicall Phraſes*, and left the kernel of *Theologicall Senſe* for us to content our ſelves withall. Furthermore (for this is not to be omitted) the other Teſtimony of *Chryſoſtome* is ſpun and woven with the ſame Art, which ſaith of Conſecrating this Sacrament, that (c) *Man is not to thinke it is the hand of the Prieſt, but of Chriſt himſelfe, that reacheth it unto him*; ſeeing immediately after (as it were with the ſame breath) it is added: *It is*

(c) *Chryſoſt. Hom 50. in Matth. juxta Edit. Græc* Nè exiſtimes Sacerdotem eſſe qui hoc facit, ſed [τὴν τοῦ Χριστοῦ χεῖρα εἶναι.] *Then ſolloweth of Baptiſme, Ibid.* Ille non te Baptizat, ἀλλὰ ὁ Θεὸς δεῖ ἐφάπτεσθαι σου τὴν κεφαλήν.

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not the Miniſter, but God that Baptizeth thee, and holdeth thy head. ✠ Words, you ſee, as *Hyperbolicall* as could be uttered, and notwithſtanding urged by your Doctor *Heskins*, calling it a (9) *Plaine place, for proof of a proper Preſence of Chriſt's Body in the Sacrament.* But will this relliſh with you alſo? All this is to prove unto you, that you are not to exact an ἀκριβολογεῖσθαι περὶ τὰ ῥήματα, no more than when the Apoſtle ſaid of the faithfull, in reſpect of Chriſt; * *Wee are All bone of his bone, and fleſh of his fleſh.* ✠ Thus farre concerning the *Iudgement of Senſes*, which hath beene formerly proved (at large) both by * *Scriptures*, and * *Fathers*. Wee draw neerer our marke, which is the word *Tranſubſtantiation* it ſelfe.

(9) *Dr. Heskins in his Parliam. of Chriſt, Book. 2. Chapt. 55. objecteth.*

(*) *See above c. 3. § 7.*

(*) *Ibid. In the Chapters following.*

Fourthly, the Vnconſcionableneſſe of your Diſputers, in urging other Figurative Sayings, *and Phraſes of the Fathers, of* Bread Changed, Tranſmuted, &c. into the Body of Chriſt, *for proofe of a* Tranſubſtantiation *thereof in a* Proper Senſe.

Sect. VII.

SVch words as theſe, *Bread is the Body of Chriſt; It is made the Body of Chriſt; It is Changed, Tranſlated, Tranſ-muted, Tranſ-elementated into the Body of Chriſt*, are Phraſes of the higheſt *Emphaſis* that you can finde in the Volumes of Antity; which if they were literally meant, according to your Romiſh Senſe, there ought to be no further Diſpute. But if it may evidently appeare, by the Idiome of ſpeech of the ſame Fathers, that ſuch their Sayings are *Tropicall*, and ſometimes *Hyperbolicall*, then ſhall wee have juſt Cauſe to taxe your Diſputers of as great Vnconſcionableneſſe (if not of more) in this, as in any other.

For whenſoever they finde in any Father (as in (c) *Euſebius*) theſe words; *The Bread is the Body of Chriſt*; they object it for *Tranſubſtantiation*; but Vnconſcionably. Firſt, ſeeing that the Fathers do but herein imitate our Lord and Maſter Chriſt, who ſaid of the *Bread* [*This is my Body:*] which hath beene * proved by *Scriptures*, and *Fathers* to be a *Figurative* and unproper ſpeech. Secondly, ſeeing that they uſe the ſame Dialect in other things, as *Cyril* of *Sacred Oyle*, ſaying, *this is Chariſma, the Gift of Grace*; as hee called alſo the *Holy Kiſſe* a (d) *Reconciliation*, and Others the like, as you have heard. Thirdly, ſeeing that you your ſelves have renounced all *proper Senſe* of all ſuch ſpeeches, becauſe *Things of different natures cannot poſſibly be affirmed one of another*: for no more can it be properly ſaid, *Bread is man's Body*, than wee can ſay, *An*

(c) *Euſebius Emiſſ.* Adeſt Subſtantia Panis, ſed poſt verba Chriſti eſt Corpus Chriſti. *Hom. 5. Objected by Mr. Brerely. Liturg. Tract. 2. §. 2. Subd. 2.* ✠ *And Damaſc. lib. 4. de Orthod. fide, cap. 14.* Panem corpus ſuum facere. *Objected by Dr. Heskins in his Parliament. Booke 2. Chap. 20.* ✠

(*) *See above B. 2. throughout.*

(d) τὸ εἰλικρινὲς διάλλαγμα ἐστι. *Cyrill. ſup.*

Egge is a Stone, as you have * confeſſed. Againe, Some Fathers ſay, *Bread is made Fleſh*, as Saint (e) *Ambroſe* objected; but Vnconſcionably; knowing, Firſt, that you your ſelves are brought now at length to deny the *Body of Chriſt* to be *Produced out of Bread.* Secondly, knowing the like Idiome of Fathers in their other Speeches; *Chryſoſtome* ſaying that (f) *Chriſt hath made us his owne Body, not onely in Faith, but in Deed alſo.* And *Auguſtine* ſaying that (g) *Chriſtians themſelves with their Head, which aſcended into heaven, are one Chriſt:* yea, and Pope (h) *Leo*, ſaying of the party Baptized, that *Hee is not the ſame that hee was before Baptiſme, by which* (ſaith he) *the Body of the party Regenerate is made the Fleſh of Chriſt crucified.* Yea, and our Venerable *Bede* ſaith, (i) *Wee are made that Body which we receive.* In all which the word [*Made,*] you know, is farre from that high ſtraine of *Tranſubſtantiation.* Wee draw yet neerer to the Scope.

Wee may not deny, but that the Fathers ſometimes extend their voyces higher, unto the Prepoſition *Trans*; as (k) *Tranſit, Tranſmutatur*, ſignifying a *Change*, and *Tranſ-mutation into the Body of Chriſt.* Every ſuch Inſtance is, in the opinion of your Doctors, a full demonſtration of *Tranſubſtantiation* it ſelfe; and *all the wits of men cannot* (ſaith one) *Aſſoyle ſuch Objections.* Wherein they ſhew themſelves altogether Vnconſcionable, as hath beene partly declared in Anſwering your Objected Sayings of (l) *Ambroſe*, *In aliud Convertuntur*; of (m) *Cyprian* his *Panis naturâ mutatus*; of *Cyrils Tranſ-mutavit*; and as now in this Section is to be manifeſted, in anſwering your other Objections to the full.

The Father (o) *Gregory Nyſſen*, comparing the *Body of Chriſt* with *Manna, which ſatisfied every man's Taſte* that received it, ſaith that *The Body of Chriſt in this Sacrament is changed into whatſoever ſeemeth to the Receivers appetite convenient and deſired.* This is objected by your Cardinall, to prove *Tranſubſtantiation:* but, Firſt, Vnconſcionably; becauſe it is in it ſelfe (being literally underſtood,) even in your owne judgements, incredible. For what Chriſtian will ſay that the *Body of Chriſt is Tranſubſtantiated* into any other thing? much leſſe into *whatſoever thing the appetite of the Receiver ſhall deſire?* No. But as *Manna* did ſatisfie the bodily Appetite: ſo *Chriſt's Body* to the *Faithfull* is food, ſatisfying the Soule in the *Spirituall* and heavenly deſire thereof. Wee ſay, the *Soule*, and not the bodily appetite, as your ſelves well know, and the *Councell of* * *Nice* doth teach us to profeſſe. Secondly, Vnconſcionably objected, becauſe the ſame Father expreſſeth his *Hyperbolicall* maner of Speech likewiſe, ſaying that (p) *Chriſt's Body doth change our bodies into it ſelfe*, which

(*) *See above, Booke 2. cap. 1. §. 4.*

(e) *Ambroſ. De Pant*; Fit Corpus caro Chriſti. *Ob. by Bellarmine, lib. 2. de Euchar. cap. 14. and by others.*

(f) *Chryſoſt.* Nos ſecum Chriſtus in unam, ut ita dicam, maſſam reducit, neq; id fide tantùm, ſed reipsâ nos Corpus ſuum effecit. *in Matt 26. hom. 83. Objected by Mr. Brerely. Liturg. Tract. 2. §. 2. Subd. 2.*

(g) *Aug.* Ipſi Chriſtiani cum Capite ſuo, quod aſcendit in cœlum, unus eſt Chriſtus. *Enarrat. in pſal. 127. Et in pſal. 26.* Titulus Pſalmi: Omnes in illo, & Chriſti, & Chriſtus ſumus.

(h) *Leo, De homine Regenerato per Baptiſmum.* Vt ſuſceptus à Chriſto, & ſuſcipiens Chriſtum, non idem ſit poſt Lavacrum, quod ante Baptiſmum fuit, ſed ut corpus Regenerati fiat caro Crucifixi. *Serm. de paſſione. 14.*

(i) *Beda in 1. Cor 10.* Nam & nos ipſius Corpus facti ſumus, & quod accipimus, nos ſumus.

(k) *See above, c. 4. §. 2.*

(l) *See above c. 4 §. 2.*

(m) *Ibid. at the Letter (r.)*

(o) *Gregor. Nyſſen.* Quicquid aſſumenti convenions eſt, & expetitum ſit, ut Apoſtolus vult, qui hanc menſam nobis præparavit, in id commutatur; infirmioribus olus, Infantibus Lac, &c. *Lib. de vita Moſis pag. 509.*

(*) *See the Councell of Nice. L. 4. c. 11. §. 3*

(p) *Greg. Niſſ.* Corpus illud Chriſti in Corpus noſtrum ingrediens totum in ſe transfert. *Ob. by Bellar. l. 2. c. 16. §.* Idem Greg. in

in the Literall Senſe, according to your arguing, would prove a *Tranſubſtantiation* of *Mens Bodies* into *Chriſt*. & *Were it* (for theſe are his two Inſtances) *into Milke, or Colewoorts.*

But what now? (10) *The ſame Gregory Nyſſen* (ſaith your Cardinall) *in his Catechetica hath ſuch plaine places for the changing of Bread into the ſubſtance of Chriſt's Fleſh, as which none of our Adverſaries, for ought that I know, did ever anſwer, or yet object out of this Author, any thing againſt us.* So hee. And good reaſon, for indeed, none need to buſie himſelfe with anſwering to theſe places, except you could prove that theſe were the words of the ſame *Gr. Nyſſen*, and not of ſome other ſuborned Author, under his name. Whereof wee may bee perſwaded both becauſe that the objected places are onely read in the (11) after-Editions of the works of *Gregory Nyſſen*, and alſo for that (as your own Author, who hath publiſhed the ſame *Catecheticall Oration*, confeſſeth of (12) *The places concerning the Euchariſt*, which are the ſame now objected) *They are wanting in divers Manuſcripts of Gregory Nyſſen his workes.* And now much more ſuſpitious may this ſeeme to them, who are acquainted with your Booke-mints, and Booke-manglers, as well in foyſting in falſe Sentences, as in falſifying the true?

This might have beene our firſt Anſwer; but leſt that, if wee ſhould inſiſt upon this, wee might ſeeme to decline your pretended anſwerleſſe Objection, obſerve you, with us, in the ſame Author, that as he ſayeth, *The Bread is converted into the Body of Chriſt*, ſo hee ſaith of the ſame Body of Chriſt, being received, that * *It doth convert the body of the Receiver into Chriſt himſelfe*, as you have heard. Whereby he teacheth both you and us, that this word, *Convert*, is to bee taken for a myſticall and *Sacramentall Change*, and not for a proper and ſubſtantiall; except you would conclude from the ſame Father, by you objected, that the body of the Communicant is *Tranſubſtantiated into Chriſt himſelfe*. Nor this onely, but by vertue of the ſame word [*Tranſit*,] muſt you bee conſtrained to allow of a farre more ſtrange Tranſubſtantiation, even of the *Bread*, which was eaten of Chriſt, (13) *Into his owne Deitie*. Are you not aſhamed to urge ſuch a proper Senſe of the ſame words of *Nyſſen* in one Sentence, which in another Sentence of his, (if properly taken) you your ſelves cannot but abhorre as Hereticall.

(10) *Bellar. lib. 2. de Euch. ca. 6.* Idem Gregorius in Oratione Catechetica, cap. 37. multa habet expreſsè de veritate hujus Sacramenti, & citatur hic locus ab Euthymio. Dicit corpus Chriſti immortale cum noſtro corpore mortali conjungi, & immortale per illud reddi: & quòd in corpus noſtrum ingrediens totum in ſe transfert & commutat ——Deinde ſe explicat——Dicit hoc fieri divinâ virtute, & explicat ſeipſum, dicit enim, nunc Panem mutari in Carnem Chriſti, quemadmodum, dum adhuc in terris eſſet, mutabatur Panis, quo ipſe veſcebatur, in Carnem ipſius. Quæ tam ſunt perſpicua, ut non fuerit auſus ullus Adverſariorum, quòd ſciam, vel ad hæc loca reſpondere, vel aliquid ex hoc authore nobis objicere.

(11) *Bellarm. de Script Eccleſ. ad Annum* 380. *Tit.* Greg. Nyſſen. ——Obſervatio ſecunda, præter libros numeratos, extant ex Editione Pariſienſi, Anno 1573. Catechetica oratio, &c.

(12) *Author præfat. ad Edit. Pariſ. Anno* 1572. Quæ de Tranſubſtantiatione in Cap. 37. & 38. habentur, in exemplaribus Manuſcriptis multis non haberi.

[*To that of the Bodies of the Receivers to be made immortall,*

See an Anſwer, Book 5. Chap. 8. §. 3. Your Objection of Divine Power is Anſwered already, in this Chapter, Sect. 2. To that hee Queſtioneth, how Chriſt's Body, being but one, can bee, without Diminution, received of ſo many? it is Anſwered in the 4. Booke. (*) *See above at* (p.) (13) *Nyſſen. in Orat. Catech. quo ſupra.* Corpus Dei verti ad divinam Dignitatem, μετατιθεσθαι. —— & in illo Corpore (*ſc. Chriſti.*) transmutatus Panis tranſit in divinam naturam.

And with the ſame forehead doth your Cardinall ſay, that *Proteſtants finde nothing to object out of this Father, Gregory Nyſſen*; ſeeing that it is not *Nothing* to obſerve, where *Nyſſen* ſaith, that (14) *The Bread, which deſcended from Heaven, is the true meate ſignified in the Hiſtory* (of Manna) *it is no incorporeall thing, and being without a Body, cannot be nouriſhment to a Body*. Hereupon we make bold to demand of your Anſwerer, what is that in this Sacrament, which giveth * nouriſhment to all, whether Men, or Mice, that receive it? And the Oracle of your Schooles telleth us, that not Bread and Wine, but the (15) *Accidents and Formes of Bread and Wine do nouriſh*. Contrarily, *Gregory Nyſſen* ſaith, as you have heard; [ ] *How can an incorporeall thing give nouriſhment to a thing corporall?* (as thinking it impoſſible.) Our Argument then from thence may be this. Seeing *Accidents of Bread* cannot nouriſh, then certainely the *ſubſtance of Bread*, in this Sacrament, which giveth a *bodily nouriſhment*, doth remaine therein. And if the *Subſtance of Bread* remaine, then (by your owne unanimous Confeſſions) *Bread* is not changed, and converted into the *Subſtance of Chriſt's Body*; and conſequently muſt you bidd your *Lateran* Dame *Tranſubſtantiation adieu*. ✠

(14) *Bellar. lib. 2. de Euchariſt. cap. 16.* Gregor. Nyſſen. de vita Moſis. Panis, qui de Cœlo deſcendit, qui verus cibus eſt, qui ænigmaticè hac Hiſtoriâ (de Manna) ſignificatur, non incorporea res eſt, quo enim pacto res incorporea corpori cibus fiet? res autem quæ in corpore eſt, corpus omninò non eſt.

(*) *See above, Chap. 3. Sect. 10.*

(15) *Aquin part. 3 Qu. 77 Art. 6.* ſpecies Sacramentales—manifeſtum eſt quòd nutriunt.

Chryſoſtome is found admiring theſe Myſteries, and is objected by *Mr.* (9) *Brerely*, for proofe of the wonderfull Effects of this Sacrament. Why? what ſaith he? (t) *Wee our ſelves* (ſaith hee) *are converted and changed into the Fleſh of Chriſt*. Which was the former ſaying of *Greg. Nyſſen*. Will your Diſputers never learne the *Hyperbolicall Language* of ancient Fathers, eſpecially when they ſpeake of Sacramentall, and myſticall things? (more eſpecially *Chryſoſtome*, who, when hee falleth upon this Subject, doth almoſt altogether Rhetoricat:) but chiefly when they cannot bee ignorant that ſuch words of the Fathers, in the Literall ſtraine, are utterly abſurd. For what greater Abſurdity than (as is now objected) for *our Bodies* to be *Tranſubſtantiated* into the *Body of Chriſt?* ✠ Hearken unto *Chryſoſtome* a word more, and hee will tell you, that wicked and impenitent Communicants being (16) *Nouriſhed with this food, are turned into Woolves*. ✠ Now are we paſt the limits of due Antiquity, you deſcend lower.

(9) *Mr. Brerely, Tract. 2. § 4. Subd. 2. pag. 164.*

(t) *Chryſoſt. Admiranda Myſteria—ut non ſolùm per dilectionem, ſed reipſa in illam carnem convertamur. Hom. 45. in Ioh.*

(16) *And againe, Hom. 51. in Matth. 14.* Quam Satisfactionem offeremus, ſi cùm nutriti hoc cibo, ipſi in lupos convertamur?

Theophylact will ſay hard to us, who, ſpeaking of this Sacrament, ſaith indeed that (f) *The Bread is Tranſ-elementated into*

(f) Theophylact. in Marc. 14. Vocat hanc Converſionem Tranſ-elementationem, quæ quidem vox nihil minus ſignificat quàm Tranſubſtantiatio: nam Tranſ-elementatio ſignificat mutationem totius rei —— ad ipſam materiam, quæ ab Ariſtotele Elementum dicitur. Si mutatio ſolius formæ, rectè dicitur μεταμόρφωσις, Transformatio, & mutatio, externæ figuræ transfiguratio, cur mutatio ſubſtantiæ non poterit rectè dici Tranſubſtantiatio? *Bellarmin. lib. 3. de Euchariſt. cap. 23. §. Secundo.*

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the Body of Chriſt: which your Cardinall will have to bee, in the ſame Fathers ſenſe, *Equivalent with your Tranſubſtantiation.* Vnconſcionably; for doth not the ſame Father ſay likewiſe that (t) *A Chriſtian is in a maner Tranſ-elementated into Chriſt?* Like as *Iſidore Peluſiota* ſpake of (u) *Tranſ elementing, in a ſort, of the word of God into the good Hearer.* Againe, *Theophylact* is objected, as ſaying, (x) *The Bread is after an ineffable maner tranſformed.* It is true; Hee ſaith ſo: and ſo doth *Hierome* ſay that (y) *Chriſt, in breaking Bread, did Tranſfigure, or Tranſforme his Body into his Church broken with afflictions:* and *Pope Leo* ſticketh not to ſay that (z) *Wee Chriſtians, in communicating* [*Tranſimus*] *turne, or are Changed into Chriſt his Body.* So theſe ancient Fathers.

Are you not yet out of breath with objecting Teſtimonies of Fathers Vnconſcionably, and impertinently? No, for *Maſter Brerely,* for a Cloſe, deſireth to be heard, and to try us with an Objection out of the *Greeke Church* of theſe latter times, as followeth. (a) *It appeareth by a Treatiſe publiſhed by the Proteſtant Divines at Wittenberge, Anno Domini* 1584. *intituled* [*Acta Theologorum Wittenbergenſium, & Hieremiæ Patriarchæ Conſtantinop. &c.*] *that the Greeke Church at this day (although divided from the Latine) profeſſeth to beleeve Tranſubſtantiation.* So he of the *Patriarch Hieremias*; which *Patriarch,* if he were alive, would very hardly containe himſelfe from anſwering this your Brother with ſome indignation, calling him both raſh and precipitant; ſeeing that the ſame Patriarch expreſly ſaid that (b) *The Body and Blood of Chriſt are indeed Myſteries, which are not changed into humane fleſh, but wee into them.* So that Patriarch.

✠ Nevertheleſſe another bold Romiſh (17) Prieſt durſt boaſt of your alliance, in this *doctrine of Tranſubſtantiation,* not only with this forenamed *Patriarch of Conſtantinople,* but alſo with the whole *Eaſterne* and *Greeke Church.* But behold *Cyril,* now Patriarch of *Conſtantinople,* ready at hand to ſtrangle this falſe bragge, ſaying (as he himſelfe ſpeaketh) (18) *In the name of the Eaſt and Greeke Churches: Wee profeſſe a true and reall Preſence of Chriſt in this Sacrament: but that which is offered by faith, not that* (ſaith he) *which the deviſed Tranſubſtantiation teacheth.* So he; namely ſo, as wee Proteſtants do likewiſe profeſſe (as will be declared in the next Booke at large.)

(t) *Theoph. in Rom. 6* Qui me manducat, quodammodò μετα-πεποίηκεν εἰς ἐμέ.

(u) *Iſidor. Peluſiot. lib 3. Epiſtol 107.* De recipiente ſemen, ut terra bona: Qui verbum recipit [ὅλον τὸν θεὸν ἐν αὐτῷ συκρατεῖν καὶ οἷον ἐναποχωνεύειν.

(x) *Theophyl. in Matth. 26.* Panis ineffabili modo tranſformatur—— Panis quidem apparet, ſed caro eſt. *Objected by Mr. Brereley, Luting. Tract. 2 §. 2. Subd 2. As for* [eſt caro] *this Phraſe of ſpeech already anſwered. See above at* (s.)

(y) *Hier. in Marc. 14.* Accepit Ieſus Panem, & benedixit, fregit, Tranſfigurans Corpus ſuum in Panem: quod eſt Eccleſia præſens, quæ frangitur in paſſionibus.

(z) *Leo.* Non aliâ igitur participatio Corporis, quàm ut in id, quod ſumimus tranſeamus. *De Paſſione Serm. 24.*

(a) *Mr. Brereley in his Apologie (of the firſt Edition) concerning the Faith of the ancient Greeke Church.*

(b) *Hier. Patriarch.* Non enim hîc nominis tantùm communicatio eſt, ſed rei identitas: etenim verè Corpus & Sanguis Chriſti myſteria ſunt; non quod hæc in corpus humanum tranſeuntentur, ſed nos in illa, melioribus prævalentibus. *Which is his Anſwer in this Point to the Doctors of Wittenberge.* (17) *Franciſcus de Sancta Clara. Expoſit. Artic. Confeſſ. Angl. in Art.* 28 Orientalis & Occidentalis Eccleſia in hoc Articulo Tranſubſtantiationis conveniunt. Hieremias Patriarcha in ſua Cenſura, contra Lutherum, idem fatetur. (18) *Confeſſio fidei à Reverendiſſimo Cyrillo Patriarchâ Conſtantinop. nomine omnium Eccleſiarum Orientalium Edit. Anno* 1632. In Euchariſtiæ Adminiſtratione Præſentiam veram & realem Chriſti confitemur & profitemur: at illam, quam Fides nobis offert, non autem quam excogitata docet Tranſubſtantiatio.

large.) And that the *Grecians*, who were preſent at the *Counſell of Florence*, did not yield Aſſent to that Article of *Tranſubſtantiation*, although your Ieſuite (19) *Gordon* would quallifie and mince the buſineſſe, yet *Binius* the Publiſher of that Councell (20) confeſſeth that they did therein *Perſiſt in the opinion of their owne Doctors.* ✠

Maſter Brerely would thinke it an injury done unto himſelfe, if we ſhould pretermit his objected Authority of *Pope Gregory*: for *Doctor Humphrey* (ſaith hee) *doth charge Gregory the Great with Tranſubſtantiation.* So *Maſter Brerely*, who objected this in his *Apologie*, many yeares agoe, and had a full Anſwer in an (*) *Appeale*, made purpoſely in confutation of his whole *Apologie*. The Summe of that Anſwer is this: *Doctor Humphrey* did not ſpeake that, as grounded upon any ſentence of *Gregory*, but onely upon the report of a Romiſh *Legend* (ſuppoſing it to be true) which in the iudgement of Romiſh Doctors themſelves (whoſe Teſtimonies are there cited) *Is unworthy to report the memory of the fact, being in it ſelfe fond, filthy, and friuolous, the Author whereof may ſeeme to have a face of Iron, and a heart of Lead*; and the Objector, namely *Maſter Brerely* (for grounding his Obiection on a *Legendary Hiſtory*) *A Falſifier of his owne promiſe.* This Anſwer was home, one would thinke, and might iuſtly haue prouoked him to ſatisfie for himſelfe, if hee could haue found any Errour therein: yet notwithſtanding, for want of better ſeruice, bringeth he in theſe *Cole-worts twiſe ſod.*

(19) *Gordon. Ieſ. Controu. 4. cap. 4. num. 25.* Quod de Græcis in Concilio Florentino congregatis cõminiſcuntur Aduerſarij, eos nimirum negaſſe Tranſubſtantiationem, apertum eſt Commentum, —— Nam Diſputatio tantùm erat, quibus verbis fieret Tranſubſtantiatio, ſeu Conſecratio.

(20) *Binius Tom. 4. Not. in Conc. Florent Seſſ. 25.* [In vobis &c.] Cùm Pontifex cgiſſet, ut Græci dicerent, quid ſtatuerent de Proteſſione Spiritus, de Purgatorio, deq; diuina Tranſubſtantiatione panis: Cùmq; reſpondiſſent, ſe admittere Purgatorium &c. De Tranſubſtantiatione verò Panis Suorum ſententiæ innæſiſſent

(*) *Appeale. lib. 1. Chap. 2. §. 7.* [*The teſtimony it ſelf, cited out of Greg. by Mr Brerely, is anſwered in the firſt Booke, concerning* EATING.

CHALLENGE.

VVHat greater Vnconſcionableneſſe could your Diſputers bewray, than by ſo torturing the *Hyperbolicall, Figurative*, and *Sacramentall* Sayings of Ancient Fathers for proofe of the *Tranſubſtantiation of Bread into the Body of Chriſt*? inſomuch that they muſt bee conſequently conſtrained, by the force of ſome Phraſes, contrary both to the meaning of the ſame Fathers, and to the Doctrine of your owne Romiſh Church, to admit of three other *Tranſubſtantiations*; viz. Firſt, of *Chriſt his Body* into *whatſoever the Appetite* of the Communicant ſhall deſire. Secondly, of *Chriſt his Body* into the *Body of every Chriſtian.* And Thirdly, of the *Body of every Chriſtian* into the *Body of Chriſt.* As the Teſtimonies obiected plainly pronounce. ✠ Beſides which you may adde a Fourth, of *Bread into the Deity of Chriſt.* And againe, a Fifth out of *Chryſoſtome*, of the *Wicked receivers, turned into Wolves*, as you haue heard. As alſo (for a Sixt from others) of the Change of * *Godly Receivers into God.* A Seaventh out of Saint *Auguſtine*, of Changing (ſaith he, of Chriſt) * *Mee into*

(*) *See the 9 §. following. Dionyſius.*

(*) *See Booke. 1. cap. 8. § 1.*

into Thee, and Thee into Mee. ✤ In all which Objections they do but verifie the Proverbe: *Qui nimis emungit, elicit ſanguinem.*

Fifthly, the like Vnconſcionableneſſe of your Romiſh Diſputers is unmasked, by laying open the Emphaticall Speeches *of the Fathers, concerning* Baptiſme, *anſwerable to their Sayings objected, for proofe of* Tranſubſtantiation *in the* Euchariſt.

Sect. VIII.

CONcerning *Baptiſme* wee have * heard already, out of the Writings of Antiquity, as efficacious Termes, as you could object for the Euchariſt. Firſt of the Party *Baptized, Changed into a new Creature.* Secondly, that *No ſenſible thing is delivered in Baptiſme.* Thirdly, that *The Baptized is not the ſame, but changed into Chriſt his fleſh.* Fourthly, to thinke that *It is not the Prieſt, but God that Baptizeth, who holdeth thy head.* Laſtly, *Baptiſme* (ſaith the Councel of * *Nice*) *is to be conſidered not with the Eyes of the Body.* Of theſe already, and hereafter much more in a Generall *Synopſis* reſerved for the Eighth Booke.

(*) *See above in this Chap. §. 3. &c.*

(*) *Booke 8 Chap. 1. §. 1.* Conc. Nicen. Baptiſma non Corporis, ſed mentis oculis conſiderandum. *Apud Binium lib 3. Decret. Conc. Nic. de Baptiſmate.*

✤ *A Briefe of the Collections of that judicious Inquiſitor into Antiquities, the thrice memorable,* * *Maſter* Iſaac Caſaubon; *for the better ſatisfaction of men of our owne Proteſtant Profeſſion, concerning the Iudgment of Antiquitie.*

(*) Notes extracted out of the *above-mentioned* M. S. of Mr. *Iſaac Caſaubon*, by Mr. *Meiric Caſaubon his ſonne.*

Sect. IX.

THis famous learned Author telleth us of the Iudgement of Ancient *Fathers, I. Touching the Expoſition of Chriſt's words, [*This is my Body.*] The Fathers* (ſaith he) *uſed the ſame forme of ſpeech, which Chriſt had done before them: which doth no whit helpe the Papiſts, becauſe it is one thing to uſe the ſame phraſe of ſpeech, and another thing to define how they are to be expounded. They ſpeake of a Tranſmutation, and Change, but ſo expound themſelves, that their words make plainly againſt the doctrine of the Church of Rome.* II. *Vſing Examples, which deſtroy Tranſubſtantiation, (as namely) the Change of Water in Baptiſme, of Laicks into the Prieſt.* III. *They acknowledged the ſenſible Signe with the thing ſignified thereby. But they never teach any thing whereby either Tranſubſtantiation, or the being of Accidents without*

(*) Verbis Chriſti adhæſerunt [Hoc eſt corpus meum] & illam locutionem retinuerunt, quæ nihil juvat hodiernos Pontificios: quia aliud eſt uſurpare loquendi modum, quo uſus Chriſtus: aliud definire quomodò καθ' ἕκαστον explicandus ſit ille modus.— Fateor veteres Patres aliquandò videri tale quid in Sacramento agnoſcere: ſed ſi verba eorum accuratè expendantur, planè apparebit, Præſentiam

tiam Chriſti eos agnoviſſe, abſque hoc myſterio. Tranſubſtantiationis. Iuſtinus utitur exemplo Incarnationis: ſed nihil hoc ad Tranſub. Nam Deus, cùm aſſumpſit Carnem, non eſt mutatus in Carnem, neq; deſijt eſſe quod erat.——

Patres μεταβολὴν agnoviſſe, ſed variè expoſuiſſe, & planè contra Rom. Eccleſiæ ſententiam.—

Greg. Nyſſ. Et alij Patres, qui μεταβάσιν & μετατύπωσιν

without their ſubſtance is eſtabliſhed. IV. *They attributed the Participation of this Myſterie unto Faith, yet ſo, as not excluding the receiving by the Mouth, in reſpect of the Symbols. Some thinke, when the Fathers ſay Chriſt is preſent, And hee hath left us his Body, and the like, that thereby they meane the Doctrine of the Papiſts, but they are deceived.* V. *All the Fathers with one Conſent teach, that there is the ſame Change and Tranſmutation of Water in Baptiſme, which there is of Bread in the Euchariſt.* VI. *That the Hyperboles and Exceſſive ſpeeches of the Fathers are not to be preſſed, no more than that of* Dionyſius Areopagita, *ſaying that Man, by this Sacrament, is made a God.* Thus farre that Orthodoxe and learned Author, juſtifying (in effect) as much as hitherto by Vs hath beene avouched from Antiquity.

adſtruunt, utuntur exemplis, quæ Tranſubſtantiationem deſtruunt: ut aquæ in Baptiſmo: ſaxi in Altari: Idiotæ in Sacerdotem: noſtri in filios lucis, qui eramus filij tenebrarum. Accedant loca Patrum, ubi diſertè negatur τὰ σύμβολα ἀξίωσιν τῆς φύσεως, aut τῆς οὐσίας. ——— Patres in Sacramento agnoverunt εἴδητα σύμβολα, & rem ſymbolis ſignificatam, & quæ cum Symbolis exhibetur, & per Symbola.——— ſæpe igitur cum Chriſto loquuntur, ſed nunquam adjiciunt Interpretationem, quæ ſtabiliat doctrinam de Tranſubſt. & de Accidentibus ſine ſubſtantiâ.——— Patres perceptionem hujus myſterij tribuerunt fidei, ità tamen ut os non excluderent propter Symbola———Sunt qui putent, quoties inveniunt apud Patres ſumi corpus Chriſti, aut præſentem eſſe Chriſtum, aut ut loquitur Chryſoſt. Tom. Front. p. 43. Chriſtum reliquiſſe nobis ſuum corpus, & id genus, ipſiſſimam eſſe doctrinam Pontificiorum, ſed falluntur. Obſervandum enim, Patres ſtudioſe ſervâſſe genus loquendi, quo uſus eſt Chriſtus, & ſervavit Apoſt. ſed modum non expoſuiſſe. ——— Patres de hoc myſterio & ejus effectu cum ſentirent auguſtiſſimè, multi ſunt in ejus commendatione, & ſuis illis hyperbolis hoc in argumento habenas ſuas laxârunt. De effectu dixerunt, Hominem fieri Deum per hoc Sacramentum. Vide excerpta è Dionyſ. Areop. de ſcopo Sacramenti hujus, & ad Dionyſium notata, p. 33. De Sacramento Euchariſtiæ, quod putabant eſſe cauſam Inſtrumentalem effectus, pari magnificentia locuti ſunt.

Sixtly, the Vnconſcionableneſſe of the Romiſh Oppoſites doth betray it ſelfe, by their alleging of Teſtimonies of the Fathers, contrary to their owne Romiſh Principles.

Sect. X.

(20) *Joſephus Angles Flor. Theolog. qu. 5. Art. 1. Diſp. 3 Concl. 1.* Panis fit corpus Chriſti, eſt falſa poſitio; quia

YOur Romiſh Poſitions and Principles are theſe; one is this: (20) *Thus Propoſition, Bread is made the Body of*

non ſuſcipit Corpus Chriſti formam panis. *Concl. 2.* Panis mutatur in Corpus Chriſti, falſa eſt propoſitio, quia in hac converſione nullum ſubjectum manet, & nulla intervenit mutatio, (nempè Corporis Chriſti.) *Sic ille. Aquinas, part. 3. qu. 75. Art. 8.* in hoc Sacramento, factâ converſione, aliquid idem manet, ſcilicet, (Accidentia panis) ſecundum quandam ſimilitudinem harum locutionum aliquæ poſſunt concedi ſcil. quod de pane fit corpus Chriſti, ut nomine panis non intelligatur ſubſtantia panis, ſed in univerſali Hoc, quod ſub ſpecibus panis continetur.——— *Et paulo poſt, ad 1.* Non tamen proprie dicitur quod panis fiat corpus Chriſti, niſi ſecundùm aliquam ſimilitudinem, ut dicitur. *Vaſquez in 3. Thom. qu. 75. Art. 8. Diſp. 181. cap. 14.* Verum cum jam à nobis notatum eſt, verbum [FIERI] in prædictis propoſitionibus non ſumi propriè pro aliqua corporis Chriſti productione, ſed pro eo, quod eſt, corpus Chriſti adduci, ſeu fieri præſens in Sacramento, ex hac parte nihil difficultatis eſt in prædictis annuntiationibus.———Panis fit Corpus Chriſti melius docent Tho. Rich. Gabr. Soto, Ledeſma, hanc propoſitionem eſſe falſam, ſi ſecundùm proprietatem vocum accipiatur. Et ratio manifeſta eſt, quià cum aliquid dicitur fieri aliud, debet eſſe aliquod commune, ſaltem materia ſub utroq; termino Tranſmutationis, hic autem nihil manet commune niſi Accidentia, quæ non fiant corpus Chriſti, ſed continent. *Ægidius Coninck de Sacramentis. Qu. 75. Art. 8.* De pane fit Corpus Chriſti: Ex pane fit corpus Chriſti, in rigore ſunt falſæ, ſi apud Patres inveniantur, piè explicandæ ſunt, Patres Catachreſi uſos eſſe.

Chriſt,

Chriſt, is Falſe, ſay your Doctors; And, *It cannot agree with the Body of Chriſt in true Proprietie*; and they give reaſons hereof (in the Margin.) The other is, *That to affirme, that Bread is changed into Chriſt his Body, is a falſe Propoſition*: the reaſon is, becauſe in your Tranſubſtantiation there is *no Change made in Chriſt's Body*. A third may be this, touching the Præpoſition, [De] *That the Body of Chriſt cannot be properly ſaid to be made* [*De Pane*] *of Bread*; for ſo it ſhould not be of the fleſh of the Virgin. Thus can they ſay, and thus can they conclude; and yet notwithſtanding, for defence of their Tranſubſtantiation, thus durſt they produce ſuch Teſtimonies of Fathers, wherein the *Bread* is ſaid to be *made Chriſt's Body*; and which ſpeake of *Changing Bread into Chriſt's Body*; and alſo ſuch, which expreſſe the *Body of Chriſt to be made of Bread.* Which one Conſideration as it doth diſcover the Vnconſcionableneſſe of our Adverſaries, ſo may it inſtruct us, that all ſuch Sentences of the Fathers are to be Interpreted as ſpoken [illegible], or in a *Figurative Senſe*.

CHALLENGE.

ONely give us leave to ſpeer you a Queſtion, before wee end this third Booke. Seeing that *Tranſubſtantiation cannot properly be*, by your owne Doctrine, except the *Subſtance of Bread* ceaſing to be, there remaine only the *Accidents thereof* (this Poſition of the continuance of *Onely Accidents, without a Subject*, being your Poſitive Foundation of *Tranſubſtantiation*) Why is it that none of all your Romiſh Diſputers was hitherto ever able to produce any one Teſtimony out of all the Volumes of Antiquity, for proofe of this one point, excepting onely that of *Cyril*, which * hath bin (as yoe have heard) egregiouſly abuſed and falſified? Learne you to Anſwer this Queſtion, or elſe ſhame to object Antiquity any more; but rather confeſſe your *Article of Tranſubſtantiation* to be but a Baſtardly Impe.

(*) *See above Chap. 4. § 4.*

Wee might inlarge our ſelves in this point of your *Vnconſcionableneſſe*, in your objecting Teſtimonies of Fathers, for proofe aſwell of *Tranſubſtantiation*, as of the other *Articles* above-mentioned; but that they are to be preſented in their proper places, to wit, in the following Treatiſes, concerning *Corporall Preſence, Corporall Vnion, Corporall Sacrifice of Chriſt's Body* in the Sacrament, and the *Divine Adoration* thereof; ſo plainly that any man may be perſwaded, our Oppoſites meane no *good Faith*, in arguing from the Iudgement of Ancient Fathers.

Hitherto of the Firſt Romiſh Conſequence.

THE FOVRTH BOOKE,

Treating of the ſecond Romiſh Conſequence, ariſing from the falſe Expoſition of theſe words of Chriſt, [THIS IS MY BODY,] *called* Corporall Preſence *in the Sacrament of the Euchariſt.*

THE Sacramentall Preſence hath a double Relation, one is in reſpect of the thing ſenſibly received, which is the Sacrament it ſelfe; the other in reſpect of the Receiver and Communicant. Both which are to bee diſtinctly conſidered, as well for our right diſcerning of the matter in hand, as alſo for Method's ſake. The firſt is handled in this Booke; the ſecond in that which followeth.

CHAP. I.

Of the ſtate of this point of Controverſie.

That notwithſtanding the difference of opinion of Chriſt's Preſence be onely De modo, *that is, of the* maner of Being; *yet may the Romiſh Doctrine be* Hereticall: *and to hold the contrary is a pernitious Paradoxe.*

SECT. I.

IT would be a wonder to us, to heare Any of our owne profeſſion to be ſo extremely Indifferent, concerning the different opinions of the *Maner of the Preſence of Chriſt's Body* in the Sacrament; as to thinke the Romiſh Sect therefore either *Tollerable*, or *Reconciliable*, upon Pretence that the Queſtion is onely *De modo*, (that is) of the maner of *Being*, *and*

and that Consequently all Controversie about this is but *vaine Iuggling*. Such an one ought to enter into his second thoughts, to consider the necessity that lyeth upon every Christian to abandon divers *Heresies*, albeit their difference from the Orthodox profession were only *De modo*. As for example. First, The *Gnostick* taught man's soule to have it's beginning by maner of *Production*, from the substance of God. The *Catholikes* sayd nay; but by maner of *Creation*, of nothing. The *Pelagians* maintained a *free will* in spirituall Acts, from the grace of Nature. The *Catholikes* nay; but by speciall grace of *Christ*, freeing the will through the efficacious operation of his holy Spirit. The *Catharists* held themselves pure, in a purity of an *absolute perfection*. The *Catholikes* nay; but by an *Inchoative*, comparative, and imperfect perfection of purity. Furthermore against our Christian Faith, of beleeving God to be absolutely a Spirit; the *Anthropomorphites* conceived of *God*, as of one (after the maner of men) consisting of *Armes* and *Leggs*, *&c.*

Not to be tedious. Wee come to the Sacraments. The *Cataphrygæ* did not Baptize in the name of the Blessed *Trinity*, after the maner of the Catholikes. The *Artotyrita* celebrated the *Eucharist* in *Bread and Cheese*. To omit many others, take one ponyard, which wee are sure will pierce into the intrailes of the Cause (to wit) the heresie of the *Capernaits*, in the dayes of our Saviour Christ: who hearing his Sermon, teaching men to *Eate his flesh*; and conceiving thereby a carnall maner of *Eating*, irreconciliably, contrary to the spirituall maner, which was beleeved by the true Disciples of Christ, departed from Christ, and Apostated from the Faith. ❧ For we are to understand, that there is a double [*Quomodo*] *How?* The one *Infidelitatis*: as though it were unpossible to be True in the Sense of the speaker. The other [*Quomodo*] *How? Prudentiæ*: by inquiring into the Possible Sense of the speaker. Of the first kind was that of the *Capernaits*, by not beleeving, through their præjudicate understanding of his speach, *Contra Christi Sensum*. That other is of us Protestants, beleeving the same words, *juxta Christi Sensum*. ❧ And that the Romish maner of Eating Christ his Body is *Capernaitical*; her maner of *Sacrifice* sacrilegious; her maner of Divine *Adoration* therof Idolatrous; and all these maners Irreconciliable to the maner of our Church, is copiously declared in the Books following. For this present we are to exhibit the different, and contradictory maners concerning the Presence of Christ herein.

The maner of Presence of Christ his Body
1. According to the Iudgement of *Protestants*.
2. In the profession of the Church of *Rome*.

That Proteſtants, albeit they deny the Corporall Preſence of Chriſt in this Sacrament; yet hold they a true Preſence thereof in divers Reſpects; according to the Iudgement of Antiquitie.

Sect. II.

THere may be obſerved Foure kinds of *Truths* of Chriſt his Preſence in this Sacrament: one is *Veritas Signi*, that is, Truth of *Repreſentation* of Chriſt his Body; the next is *Veritas Revelationis*, Truth of *Revelation*; the third is *Veritas Obſignationis*, that is, a Truth of *Seale*, for better aſſurance; the laſt is, *Veritas Exhibitionis*, the Truth of *Exhibiting*, and deliverance of the Reall Body of Chriſt to the faithfull *Communicants*. The Truth of the *Signe*, in reſpect of the thing ſignified, is to be acknowledged ſo farre, as in the *Signes of Bread* and *Wine* is repreſented the true and Reall Body and Blood of Chriſt: which Truth and Realty is celebrated by us, and taught by ancient Fathers, in contradiction to *Manichees*, *Marcionites*, and other old *Heretikes*; who held that Chriſt had in himſelfe no true Body, but meerely *Phantaſticall*, as you (a) your ſelves well know. In confutation of which *Heretikes* the Father *Ignatius* (as your (b) Cardinall witneſſeth) called the *Euchariſt* it ſelfe, *the fleſh of Chriſt*. Which Saying of *Ignatius*, in the ſenſe of *Theodoret*, (by whom hee is cited, againſt the Hereſie of his time) doth call it *Fleſh and Blood* of Chriſt, becauſe (as the ſame *Theodoret* expounded himſelfe) *it is a true ſigne of the true and Reall Body of Chriſt*. So your Cardinall, even as *Tertullian* long before him had explained the words of Chriſt himſelfe, [*This is my Body*] that is (ſaith hee) *This Bread is a Signe, or Figure of my Body*. Now becauſe it is not a *Signe*, which is not of ſome *Truth* (*for as much as there is not a figure of a figure) therefore *Bread* being a Signe of Chriſts *Body*, it muſt follow, that Chriſt had a true Body. This indeed is Theologicall arguing, by a true *Signe* of the *Body* of Chriſt to confute the *Heretikes*, that denyed the *Truth of Chriſt's Body*. Which controlleth the wiſedome of your (c) *Councell of Trent*, in condemning Proteſtants, as denying Chriſt to be *Truly preſent in the Sacrament, becauſe they ſay, hee is there preſent in a Signe*. As though there were no *Truth* of being in a *Signe*, or *Figure*; which were to aboliſh all true *Sacraments*, which are true *Figures*, and *Signes* of the things which they repreſent.

(a) Marcionitæ, Manichæi, & alij Hæretici putabant corpus Chriſti verum non eſſe, ſed phantaſticum eſſe. *Bellar. lib. 3. de Euchariſt. cap. 24. §. Reſp. Argumentum.*

(b) Ignatius (citante Theodoret. Dial 3.) Euchariſtia eſt Caro Chriſti. *Bellar. lib. 2. de Euch. cap. 2.* Hoc ſcripſit Ignatius contra Hæreticos, qui negabant Chriſtum habuiſſe Carnem veram, ſed tantùm viſibilem & apparentem.——Obſervandum eſt, Hæreticos illos non tam Sacramentum Euchariſtiæ, quàm Myſterium Incarnationis oppugnâſſe. [*True, and the Argument of Ignatius was the ſame which Tertullian uſed alſo againſt the ſame kinde of Heretikes, Lib. 4. in Marcion.* [Hoc eſt corpus meum] Id eſt, figura corporis mei: Figura autem non fuiſſet, niſi veritas eſſet corpus. *See this in the place of Tertullian at large.* (*) *See above, Booke 2. Chap. 2. §.* (g.) (c) Concilium dicit verò contineri Corpus in Sacramento contra Sacramentarios, qui volunt Chriſtum adeſſe in Signo, & Figurâ: Signa enim Veritati opponuntur. *Bellar. lib. 2. de Euch. cap. 2.*

A ſecond

A second Truth and Realty in this Sacrament is called *Veritas Revelationis*, as it is a Signe, in respect of the *Typical Signs* of the same *Body* and *Blood* of Christ, in the Rites of the old Testament; yet not absolutely in respect of the matter it selfe, but of the maner, because the faithfull under the Law had the same faith in Christ: and therfore their Sacraments had Relation to the same *Body*, and *Blood* of Christ, but in a difference of maner. For as *two Cherubins* looked on the same *Mercy-Seate*, but with different faces oppositely: so did both Testaments point out the same Passion of Christ in his Body, but with divers aspects. For the Rites of the old Testament were, as (d) Saint *Augustine* teacheth, *Propheticall, prenunciating and fore-telling the thing to come: but the rites of the new Testament are Historicall, annunciating and revealing the thing done:* the former shewed, concerning Christ his Passion, *rem faciendam, what should bee*; the latter *rem factam*, the *thing done, and fulfilled.* As therefore the *Truth of History* is held to be more reall than the *Truth of Prophecie*, because it is a declaration of a reall performance of that, which was promised: So the *Evangelicall Sacrament* may bee sayd to containe in it a more reall verity, than the *Levitticall*. Therefore are the Rites of the old Law called * *Shadowes*, in respect of the *Sacraments* of the Gospell; according to the which difference Saint *John the Baptist* was called by Christ a *Prophet*, in that he * fore-told Christ as now *to come:* but hee was called *more than a Prophet*, as demonstrating and * pointing him out to *bee now come*. Which Contemplation occasioned divers Fathers to speake so *Hyperbolically* of the Sacrament of the *Eucharist*, in comparison of the Sacraments of the *old Testament*, as if the Truth were in these, and not in them, as (e) *Origen* did.

Besides the former two, there is *Veritas Obsignationis*, a *Truth sealed*, which maketh this Sacrament more than a *Signe*, even a *Seale* of Gods promises in Christ; for so the Apostle called *Circumcision*, (albeit a Sacrament of the old Law) the * *Seale of Faith*. But yet the print of that Seale was but dimme, in comparison of the Evangelicall Sacraments; which because they confirme unto the faithfull the Truth, which they present, are called by other ancient Fathers (as well as by (f) Saint *Augustine*) *visible Seales of Divine things*. So that now we have in this Sacrament the Body of Christ not onely under a *Signe*, or *Signification*, but under a *Seale of Confirmation* also: which inferreth a greater degree of reall Truth, thereby represented unto us. This might have bin the reason why Saint *Augustine* taught Christ to be (g) *Present both in Baptisme, and at receiving the Lord's Supper.*

A fourth Reason to be observed herein, as more speciall, is *Veritas Exhibitionis*, a *Truth Exhibiting and delivering* to the faithfull

(d) *Augustin. contra Faustum, lib. 19. pag. 349. Tom. 6.* Delirat, qui dicit mutatis Sacramentis res ipsas diversas esse, quas ritus Propheticus pronunciavit implendas, & quas ritus Evangelicus annunciavit impleras. ——aliter res annunciatur faciendæ, aliter factæ.

(*) *Heb.* 10.

(*) *Ioh.* 1. 15.

(*) *Ibid.* 29.

(e) *Origen. Hom. 7. in Numer. pag.* 195. Illa in ænigmate designari, quæ nunc in nova Lege in specie & veritate complentur. [*Calling ours Truth, yet not simply, but comparatively: for a little after hee confesseth that they received* Eandem Escam; id est, Christum.] *Objected by Mr. Brerely, Liturg. Tract. 4. §. 2. Subd. 4.*

(*) *Rom.* 4. 11.

(f) *August. Tom. 4. de Catechizand. rudib. cap.* 26. Signacula esse visibilia rerum divinarum.

(g) *August. Tract. 50. in Ioh.* Habemus Christum in præsenti ad Baptismatis Sacramentum: habemus in præsenti ad Altaris cibum & potum. *Tom. 9.*

faithfull Communicants the thing *ſignified*, and *ſealed*, which Chriſt expreſſed, when he delivered it to his Diſciples, ſaying; [*Take, eate, this is my Body given for you*: and, *this is my Blood ſhed for you.*] Thus Chriſt, by himſelfe; and ſo doth he to other faithfull Communicants wherſoever, to the ends of the World, by his Miniſters, as by his hands, through virtue of that Royall Command, [DOE THIS.] Vaine therefore is the Objection made by your (h) Cardinall, in urging us with the teſtimony of *Athanaſius*, to prove *that Chriſt his Body is exhibited to the Receivers*. As though there were not a *Truth* in a myſticall, and Sacramentall deliverance of Chriſt his Body, except it were by a corporall, and materiall preſence therof: which is a tranſparent falſity, as any may perceive by any Deed of Gift, which by writing, ſeale, and delivery conveyeth any Land or Poſſeſſion from man to man; yet this farre more effectually, as afterwards will appeare. But firſt wee are to manifeſt,

That the Romiſh Diſputers do Odiouſly, Slanderouſly, and Vnconſcionably vilifie the Sacrament of the Eucharift, *as it is celebrated by* PROTESTANTS.

SECT. III.

BEllarmine, with others (i) object againſt Proteſtants, ſaying that *Their Sacrament is nothing elſe but a cruſt of Bread, and pittance of Wine.* And againe, *A morſel of Bread ill baked, by which the Proteſtants repreſent unto their memories the death of Chriſt, and the benefits thereof. A goodly matter! ſo doth a Crucifix: and to make the Sacrament onely a Signe, is an ancient Hereſie.* So they.

But have you not heard the Doctrine of the Proteſtants, teaching the *Euchariſticall Bread* to be (more than *Bare Bread*) a *Sacramentall Signe*; more, an *Evangelicall Signe*; more, a *Sacred Seale*; yet more, an *Exhibiting Inſtrument of the Body of Chriſt* therein to the devout *Receiver?* And have not theſe outragious Spirits read your owne Cardinall: witneſſing that the *Proteſtants* teach that (k) *Although the Body of Chriſt be ſtill in*

(h) *Athanaſ. apud Theodoret. Dial. 2. pag. 330.* Corpus eſt, cui dicit, Sede à dexteris meis——per quod corpus Pontifex fuit, & dictus eſt, per id quod tradidit myſterium, dicens; Hoc eſt corpus meum. *This was objected by Bellarmine. lib. 2. de Euch. cap. 11.*

(i) Chriſtus nihil eſt illis, niſi fruſtum panis, & vini portiuncula. *Salmeron. Ieſ. in Epiſt. Pauli diſput. 11. §. Septimo.* Euchariſtiã eſſe tantùm figuram hæreſis eſt antiqua: hæc Calvini hæreſis. *Bellar. de Not. Eccleſiæ. c. 9. §. Quorum dam.* Malè cocta baccella, myſterium carnale, nihil divini portentat——Refigit (inquiunt) in memoriam Chriſti meritum, ejuſque generi noſtro collata beneficia. Auguſtum ſanè! nihil deterius ipſa præſtat oculis noſtris inſpecta imago Crucifixi. *Weſtenb. de 3. hominis offic. c. 16* Purus putus panis piſtorius, & merum meracum, ſive vinum cauponarium. *Eſpenc. de adorat. lib. 5. cap. 9. p. 488.*

(k) Docet Calvinus Symbola, & corpus Chriſti, licet loco inter ſe plurimùm diſtent, tamen conjuncta eſſe, non ſolum ratione ſigni, quià unum eſt ſignum alterius; ſed quià per ſignum Deus verè nobis exhibet ipſum corpus verum, & ſanguinem, quo animæ noſtræ verè alantur. *Bellar. l. 1. de Euc. c. 1.* Ut Calvinus affirmat ſæpiùs, Chriſti corpus eſſe præſens in Sacramento, quatenus ibi animis noſtris verè unitur, & communicatur ſubſtantialiter: ſic enim loquitur, ſecundum ſubſtantiam, non modò ſecundum effectum. Et Fortunatus Calviniſta dicit, in Sacramento corpus Chriſti verſari realiſſimeq; percipi. *Valent. Ieſ. Tom. 4. diſp. 6. queſt. 3 punct. 1. §. 7. p. 9.* Idem Sadael & Beza ſentiunt. *Idem ibid* Hæc eſt eorum ſententia; licet Chriſti corpus corporaliter & eſſentialiter ſit in cœlo, nihilominus duplici modo in hoc Sacramento verè percipi, ſpiritualiter, & ſacramentaliter; ſpiritualiter quidem ore mentis, non dentis, id eſt, per fidem & cõjunctionem, virtute Spiritus Sancti in animo communicantis: ſacramentaliter etiam, ore quidem corporis ſumendo, non ipſum quidem corpus ejus, ſed ſignum corporis ejus, panem, & vinum, quæ dicit eſſe ſigilla certa, quibus promiſſio redemptionis in corpore & ſanguine Chriſti fidelibus obſignatur. *Valent. quo ſupra.*

Heaven,

Heaven, yet is it received in this Sacrament; firſt Sacramentally by Bodily mouthes, in receiving the Bread, the ſigne of Chriſt his Body; and by which God doth truly, albeit Sacramentally, deliver unto the faithfull the reall Body of Chriſt: and ſecondly ſpiritually to the mouth of the ſoule by Faith, and ſo they truly and really participate of the ſubſtance of the Body and Blood of Chriſt. So *Bellarmine*, concerning *Proteſtants*, which is ſo plainly profeſſed by (1) *Calvin* himſelfe, as would make any Romiſh Adverſary bluſh at your former Calumnies, who hath not abandoned ſhamefaſtneſſe it ſelfe. ❧ As that your Doctor muſt needs have done, (1) who therefore upbraided Proteſtants with their *Common Bread*, onely becauſe they denyed it to be *Tranſubſtantiated into Chriſt's Body*; even in the ſame his Booke, wherein notwithſtanding, he confeſſeth the *Shew-Bread, delivered to David by Abimelech*, to have beene no *Common Bread*. Which, becauſe it was before Chriſt incarnate in the fleſh, you your ſelves will ſweare was not *Tranſubſtantiated* into the Body of Chriſt; and yet notwithſtanding, was it no *Common Bread*. ❧

(1) *Calvin, in his Booke intituled,* Defenſio Calvini de Sacramento. *Auguſtana Confeſſio* [In ſacrâ Cœnâ verè dari cum Pane & Vino ipſum Corpus Chriſti, & Sanguinem] Huic conſentium noſtrum præbemus. Abſit verò ut nos vel Cœnæ Symbolo ſiam auferamus veritatem; vel pias animas tanto privemus beneficio, *Defenſ. pag.* 28. Hujus rei non fallacem oculis figuram proponi dicimus, ſed pignus nobis porrigi, cui res ipſa & veritas conjuncta eſt, quòd ſcilicet Chriſti Carne, & Sanguine animæ noſtræ paſcantur. *Ibid. pag.* 44. Sacram unitatem, quam nos habemus cum Chriſto, ſenſui carnis incomprehenſibilem fatemur eſſe. *Ibid.* 45. Spiritualem cùm dicimus, fremunt, quaſi hac voce realem (ut vulgò vocant) tollamus. Nos verò, ſi reale pro vero accipiant, ac fallaci & imaginario opponunt, Barbarè loqui mallemus; quàm pugnis materiam præbere. Scimus enim quàm non deceant logomachiæ Chriſti ſervos. *Ibid. pag.* 46. Quaſi verò nobis cum Swinkfeldio quicquam ſit commune, qui nudum ſignum docuit. *Ibid. Defenſ.* 2. *pag.* 35. Figuratam eſſe locutionem fatemur, modò non tollatur figuræ veritas, hoc eſt, modò res quoque ipſa adſit. *Ibid. pag.* 43. Subſtantiâ Corporis Chriſti animas noſtras bene paſci fateor; tamen ſubſtantialem præſentiam, quam imaginantur, repudio. *Ibid. pag.* 55. Nec aliter ſanctæ memoriæ Bucerum ſenſiſſe, luculentiſſimis teſtimoniis probare mihi ſemper promptum erit. *Ibid. pag.* 61. In veteri Teſtamento nondum carnem induerat filius Dei, modus igitur edendi Patribus à noſtro diverſus, quia Subſtantialis hodiè manducatio] quæ tunc eſſe non potuit, nempe, dum carne pro nobis immolatâ Chriſtus nos paſcit, ut vitam ab ejus ſubſtantia hauriamus. *Ibid. pag.* 83. (1) *Dr. Heylin in his Hiſtor. of Chriſt. Book* 3. *cap.* 48.

CHALLENGE.

THus may you ſee that wee have not hitherto ſo pleaded for the Exiſtence of the *Subſtance of Bread* in this Sacrament, after Conſecration, as thereby to exclude all *Preſence* of Chriſt his Body; nor ſo maintained the proprietie of a *Signe*, or *Figure*, as not to beleeve the thing ſignified to be exhibited unto us, as you have heard. With what blacke ſpot of malignity and falſhood then were the Conſciences of thoſe your Doctors defiled, thinke you, who have imputed to Proteſtants a Profeſſion of uſing onely *bare Bread*, which they notwithſtanding teach and beleeve to bee a *Sacred Signe* of the *true Body* of Chriſt, in oppoſition to *Heretikes*; an *Evangelicall Signe* of the *Body* of the *Meſſias* crucified, againſt all *Iewiſh* conceit; yea, a *Seale* of *Ratification*; yea, and alſo a *Sacramentall Inſtrument* of conveying of the ſame precious

ous *Body of Christ* to the soules of the faithfull, by an happy and ineffable Conjunction: whereof more hereafter in the * Booke following, where the consonant doctrine of the Church of *England* will likewise appeare.

(*) *In the fift Booke throughout.*

And as your Disputers are convinced of a malicious Detraction, by the confessed positions of Protestants, so are they much more by your owne Instance of a *Crucifix*: for which of you would not hold it a great derogation from Christ, that any one seeing a *Crucifix* of wood (now waxen old) should in disdaine thereof call it a wooden, or rotten Blocke, and not account them irreligious in so calling it? but why? onely because it is a signe of Christ crucified. Notwithstanding, were the *Crucifix* as glorious as either Art could fashion, or Devotion affect, or Superstition adore, yet is it but a signe invented by man. And therefore how infinitely more honourable in all Christian estimation must a *Sacramentall Signe* be, which onely the God of Heaven and Earth could institute, and Christ hath ordained to his Church, farre exceeding the property of a *bare signe*, as you have heard? A Father delivering by politike assurances under hand and seale a portion of Land, although an hundred miles distant, and conveying it to his Sonne by Deed, if the Sonne in scorne should terme the same Deed or writing, blacke Inke; the Seale, greasie Waxe; and the whole Act but a *bare signe*, were he not worthy not only to loose this fatherly Benefit, but also to be deprived of all other the temporall Blessings of a Father, which hee might otherwise hope to enjoy? yet such like have beene your Calumnies, and opprobrious Reproaches against our celebration of the Sacrament of Christ. The Lord lay not them to your Charge.

Now you, who so oppose against the Truth of the *Mysticall Presence*, will not conceale from us that *Presence of the Body and Blood of Christ*, which your Church doth so extremely dote on.

CHAP.

Chap. II.

The Romish *professed* maner of Presence *of Christs Body in this Sacrament.*

Sect. I.

OVr Methode requireth to consult, in the first place, in all Questions, with the words of Christ his Institution; but seeing that you can allege nothing for proofe of a *Corporall Presence* of Christ in this Sacrament, but only a literall Exposition of Christ's words [*This is my Body:*] which by Scriptures, Fathers, your owne Principles, and by unanswerable Reasons hath beene * proved to be most grosly false, wee shall not need to insist further upon that; only wee shall but put you in mind of Saint *Pauls* words, in teaching the use and end of Christ his Institution of this Sacrament, to wit, *The shewing of Christ's death untill his coming againe*: meaning corporally, at the last day. Which word [UNTILL,] being spoken of a last day, doth exclude your coming againe of Christ in his *Corporall Presence* every day; for the Apostles word is absolutely spoken of his *Bodily Coming*, and not of the maner therof; albeit other Scripture teach, that his Coming must be in all glorious Visibility. We goe on.

(*) Booke 2.

In the Eucharist (saith your [m] Councell of Trent) *is contained truly, really, and substantially the Body, and Blood of Christ*: and they account him *Accursed*, whosoever shall not beleeve this. By all which is signified a Corporall maner of presence (excepting onely Relation to place) which we say is, in many respects, impossible, as wee shall prove; but first wee are to remove two Mil-stones, for so you esteeme your Objections, which you cast in our way of Demonstration of a *Corporall Presence*; First, *de facto*, *from* (as you say) *Miracles* manifesting the same. And the Second is your Pretence of *Omnipotencie*, for the effectuating that Presence.

(m) Si quis negaverit in sanctissima Eucharistia contineri verè, realiter, substantialiter corpus, & sanguinem Christi Anathema sit. *Concil. Trid. Sess. 13. Can. 1.* Nos dicimus Dominum Christum corporaliter sub specie panis contineri. *Gre. Valent. Tom. 4. d. 6. qu. 3. punct 1.*

The pretended principall Romish Demonstration of a Corporall Presence *of Christ's* Body and Blood, *in this Sacrament, taken from pretended* (n) Miraculous Apparitions *of* visible Flesh and Blood, *revealed to the World.*

(n) Supremus locus detur miraculis; veluti testimonijs ipsius Dei. *Bozius de signis Eccles. lib. 14. cap. 7. pag. 170.*

Sect. II.

TRue *Miracles* wee shall hold as Gods *Seales* of *Divine* Truth: if therefore you shall allege any such, for proofe of

a *Corporall Preſence*, ſee they be true, elſe ſhall wee judge them, not to be *Gods Seales*, but the Devills Counterfaits. Your *Bozius*, one of the number of the *Congregation of the Oratory* in *Rome* (profeſſedly ſtudied in hiſtoricall learning, and appointed to extract out of all Authors, whatſoever may make for defence of all Romiſh Cauſes) after his diligent ſearch into all ancient Records, as it were into the Ware-houſes of all ſorts of ſtuffes, having collected a packet of Apparences, uſeth his beſt Eloquence to ſet forth his merchandize to ſale; telling us by the way of Preface, (o) *that he will report onely ſuch Stories*, whereby it is made Evident by God himſelfe, *that the Body of Chriſt is in the Euchariſt*, even by the Teſtimony of mens eyes, that have ſeene it. *A thing* (ſaith hee) *moſt miraculous, which every one that hath eyes may yet ſee.* So he, even as (p) *Coccius* before him, in every particular: and after both M. * *Brerely* thus prefacing; *Miracles ſent by God confirme the ſame, wherein at the breaking of the Hoaſt, ſundry times great copie of blood iſſued out, as is teſtified by many Writers.* Wee are now attentive to the Relation of your Orator and Others, and afterwards (as you ſhall perceive) to give that credit unto them, which the cauſe it ſelfe ſhall require. We will take their Relations according to the order of Times.

(o) Hic ea tantummodò referemus, quibus eſt palam factum divinitus in Euchariſtia verum corpus eſſe, & oculi humani viderunt, & quod eſt omnium mirabiliſſimum videre adhuc poſſint panem converſum in ipſam carnem Chriſti. *Bozius de Sig. Eccleſ. lib. 14. cap. 7.*

(p) *Coccius Theſaur. Catbol. lib. 6. de Euchariſtia.*

(*) *In the place below-cited.*

I. *Anno* CCCC. *Simon Metaphraſtes* (ſaith (q) *Bozius*) *telleth in the dayes of Honorius the Emperour (for the confirmation of the faith of an Eremite) that the Sacrament being propounded, preſently* [*Infans viſus eſt*] *a living Infant was ſeene by three old men on the Altar: and whileſt the Prieſt divided the Bread, an Angell was ſeene, and ſeemed to divide, and cut in pieces the fleſh of the Child, and ſo* [*Senex carnis cruentæ aperte particeps factus eſt, & reſipiſcit,*] *The old Heremite being made partaker evidently of the Bloody fleſh repented.*

(q) Simon Metaphraſtes narrat, &c. *Bozius ibid.*

II. *Anno* 600. *A woman* (as (r) *Bozius* reporteth, and with him *Coccius*) *had laughed to heare the Bread called the Body of Chriſt, which ſhe her ſelfe had made with her owne hands, and was obſerved to laugh by Pope Gregory: who thereupon fell to prayer with the people, and by and by looking aſide upon the Hoaſt, behold the formes of Bread were vaniſhed, and he ſaw* [*Veram carnem*] *true fleſh: Then the people wondred, the woman repented, and the Hoaſt, at the prayer of the Prieſt* [*in priſtinam formam reverſa eſt*] *Returned into it's owne ſhape againe.*

(r) Iohannes, & Paulus Diaconus in vita Gregorij narrat, &c. *Bozius ibid. & Coccius Theſaur. li. 6. de Euch. art. 8. Anno* 590. *And Maſter Brerely Tract. 4. §. 3. Subd. 1. out of Paulus Diaconus, de vita Greg. lib. 2. cap. 41.*

III. *Anno* 800. (s) *A certaine Prieſt called Phlegis, being deſirous to ſee Chriſt in the Euchariſt, not that he doubted thereof, but that he might receive ſome heavenly comfort* [*Divinitùs*] *from God, after prayers for this purpoſe, he ſaw* (after Conſecration) [*Puerum Ieſum,*] *The Child Ieſus, in the Hoaſt,* [*& amplexatus eſt eum, & poſt multam deoſculationem, &c.*] *he embraced him, and after much kiſſing of him, he deſired to receive the Sacrament, and the*

(s) Ante Annos propè octingentos, ut narrat Paſcaſius, quidam Presbyter, &c. *Bozius ibid. & Coccius.*

the Vision vanished, and hee received it. So hee. These two last, are also alleged by your Cardinall (t) *Bellarmine.*

(t) *Bellar. lib. 3. de Euchar. cap. 8. Deus non est rerum mendax, &c.*

IV. Not many yeares after a fourth in *Italy*; (u) *A Priest saying Masse, and finding* [*Veram carnem super Altare, verumque sanguinem in Calice,*] *True flesh upon the Altar, and true Blood in the Cup, fearing to receive it, forthwith reported it to the Bishop, demanding what hee should do; The Bishop consulted with the other Bishops his Brethren, by whose common consent the Priest taking the Cup and the flesh, shut them up in the middest of the Altar,* [*Hæc pro divinissimis miraculis summa cum reverentia servanda decrevit,*] *The Bishop decreed, that these should be perpetually reserved, and kept as most divine Reliques.*

(u) Ex Guitmundo, & Lanfranco, *Bozius & Coccius ibid.*

V. *Anno* 1050. (a) Cardinall *Baronius* will needs have you know, that *Berengarius* was confirmed by a like miracle from God, as the Bishop of *Amalphi* (saith he) witnesseth to Pope *Stephen* upon his oath; *That when he was doubting of the Truth of the Body of Christ, in the Sacrament, at the breaking of the Hoast* [*Rubra & perfecta caro inter ejus manus apparuit, ita ut digitos ejus cruentaret,*] *Red and perfect flesh appeared betwixt his hands, insomuch that his hands were bloodied therewith.*

(a) Tempore quo, urgente nefando Berengario, hæc in controversiam sunt adducta, ut Deus adstipulatus intelligatur veritati, & refragatus errori, &c. *Baronius Anno* 1059. *num.* 20. *ex Petro Damiano.*

VI. *Anno* 1192. *Behold an Historie* (saith your (b) Cardinall *Baronius*) *most worthy of beliefe* (you must believe it.) *At Thuring after that the Priest had given the Sacrament to a young Girle then sicke, and had washed his fingers in a pot of water, shee observing it very diligently, willed them that were by to uncover the water, for I saw* (*said shee*) *a piece of the Eucharist fall out of the hands of the Priest into it: which being brought unto her to drinke, all the water was turned into Blood, and the piece of the Hoast, albeit no bigger than a mans finger, was turned* [*In sanguineam carnem*] *into a bloody flesh. All that see it are in horrour, the Priest himselfe, suspecting his owne negligence, feareth, and wisheth that it may be burned. After was this made knowne, and divulged to the Bishop of Mentz. This Archbishop commandeth his Clergie to wait upon this, whilst it should be carried in publike procession untill they came into the Church of the Blessed Virgin Mary, where prayers are made by the Archbishop, that God would be pleased to retransforme this* [*in primam substantiam panis, & vini,*] *into the former substance of Bread and Wine: and so at length it came to passe.* Thus far the Story. *This* (saith the same Cardinall) *maketh for Transubstantiation, and confuteth the Heresie of those that deny that water mixed with the Eucharist is turned into Blood:* So hee.

(b) Quæ admiranda hoc seculo in Sclavorum Historiâ, auctore Helmoldo Abbate, hujus seculi narrantur fide dignissima, accipe. His fermè diebus, &c. *Baron. An.* 1192. *num.* 20. & 21. Hæc de Transubstantiatione: confutavit item idem miraculum Hæresin nuper obortam negantium aquam vino mixtam mutari in sanguinem. *Baronius ibid. num.* 24.

VII. *Anno* 1230. (c) *A Priest in Florence looking into the Chalice saw drops of Blood divided into parts, and joyning together againe, an Abbesse lendeth the Priest a Violl to put the Blood in, which the third day after appeared to be flesh. This flesh is still reserved in a Cristall glasse in the Church of Saint Ambrose in Flo-*

(c) *Bozius quo supra ex Villano.*

rence: and although the outward formes therof be ſomewhat darke, yet are they to be ſeene of all Travellers. So hee.

(d) *Boꝛius quo ſupra.*

VIII. *Anno* 1239. (d) *In the Kingdome of Valentia* [*Verè memorabile*] *a thing truly memorable; In the time of the warres betweene the Chriſtians and Mahumetans there was ſeene of the Prieſt in the Altar pieces of the Hoaſt incloſed in linnen, and ſprinkled with drops of Blood, which Hoaſt afterwards by advice was laid, with all reverence, on the backe of a Mule to be carried to that place, whereſoever the Mule ſhould make a ſtand. The Mule (although inticed often by Provander to ſtand elſ-where) never made ſtay untill hee came to an Hoſpitall of Dorchara, where falling downe upon his knees (leſt hee might afterwards carry any thing leſſe noble, and worthy than that Hoaſt)* [*protenus expiravit*] *hee ſuddenly died.*

(e) *Boꝛius ibid. ex Villano, &c.*

IX. (e) *Anno* 1258. *When the Prieſt celebrated the Maſſe in the Kings Chappel at Paris, and was now in elevating the Hoaſt, to ſhew it unto the people, many of them preſently ſaw* [*formoſiſſimum puerum a moſt beautifull Child: And out of the Euchariſt* [*ſanguis copioſus emanavit*] *much Blood iſſued; ſo that this cannot bee imputed to the Art of the Devill.*

(f) *Boꝛius ibid. and Onuphrius in Vita Vrbani Quarti.* Vivus Sanguis ex Hoſtia manavit, & totam mappam, quam Corporale vocant, tinxit.

X. *Anno* 1261. (f) [*Illuſtriſſimum illud*] *The moſt famous, upon occaſion whereof the Feaſt of Corpus Chriſti day was firſt inſtituted, which Panvinus mentioneth in the life of Pope Vrban the Fourth, when there iſſued out of the Euchariſt* [*ſanguis copioſus*] *Abundance of Blood. So that it cannot be attributed to the cunning of the Devill.*

(g) *Boꝛius ibid.*

XI. *Anno* 1273. (g) *A Miracle was ſeene at Picenum, where a woman reſerved the Euchariſt, which ſhee ſhould have eaten, and kept it with purpoſe to abuſe it for recovering the love of her Husband by Magicke; The Hoaſt ſhee laid on Coales, and it preſently turned into fleſh: Shee was aſtoniſhed, but concealed it by the ſpace of ſeven yeares, at length ſhee diſcovereth it to a Prieſt, hee found this fleſh being hid ſo long in a Dung-hill* [*intactam, & illæſam*] *perfect, and entire: hee publiſhed this Miracle, which moved infinite numbers to come and ſee it. And even now, after, it doth yet incite men to come and viſit it, for the fleſh is ſeene after ſo many yeares uncorrupt, to the eternall memory thereof.*

(h) *Boꝛius ibid.*

XII. *Anno* 1510. (h) *At Knobloch, a Village under the Marquiſate of Brandenburgh, one Paulus Formoſus on a night ſtole the Pix wherein the Euchariſt was reſerved, hee ſold it to a Iew, The Iew pierced it through with a Dagger, and Blood flowed out, &c.*

(i) *Maſter Brerely in his Booke of the Liturgie of the Maſſe, pag. 188. & 399.*

Moſt of all theſe are related by Maſter (i) *Brerely* Prieſt; whereupon hee maketh this Concluſion: *Miracles ſhewed by God* (ſaith he) *do forceably confirme the ſame, for at breaking of the Hoaſt at ſundry times great copie and abundance of Blood iſſued out, as hath beene formerly teſtified.* So they.

It were pitie, when as ſo many Countries have beene graced

ced with such Miracles, *England* should be thought unworthy of like honour; nay here also wee heare there was (*Anno* 950.) at *Canterbury* (*) a *Miracle* wrought for *confirming divers Clergy men* (then wavering) in the Doctrine of *Transubstantiation*, by a *Bloody dropping of the Hoast at Masse*. ✠ Such as these are the *Miracles*, whereof your Iesuite boasteth, saying, (1) *I have enlarged my selfe in the Article of the Real Presence, because it is a matter of great importance: in which Argument I have alleged many miraculous Demonstrations, recorded by Writers of great credit, in Confirmation of the Catholike Cause.* So he. But of what credit your *Historians* are, who report these; what Conscience your Disputers have to object these; give us first leave to discusse, and wee shall easily permit it to the Iudgement of any Conscionable man, to make his owne Conclusion. ✠

(*) *Master Foxe Acts and Monuments, pag.* 113. *Ex Osberno, in vita Odonis.*

(1) *Mr. Mallon Iesuit in his Reply, Epist. to the Reader.*

That these were not Apparitions *of true* Flesh, *and true* Blood of Christ, *by the judgement of Romish Schoole-men.*

Sect. III.

YOur *Bellarmine, Baronius, Bozius, Master Brerely*, and *Coccius* have, for proofe of the *Corporall Presence of Christ*, insisted upon *Apparitions of* (as they have layd) *true flesh, red flesh, perfect flesh of the Infant Iesus; and the child Iesus seene, embraced and kissed in the Eucharist: of Wine turned into blood, of Drops of Blood, sprinkling drops of Blood, issuing out, and bloodying the fingers of the Priest, that saw it.* But wee rather beleeve your *Schoole-men*, of whom (besides many [k] that *doubted*) divers, together with *Thomas Aquinas*, with the *Thomists*, & other Authors, alleged by your Iesuit *Suarez*, denyed all this, saying, (1) *That in such Apparitions there is no True flesh, nor true Blood of Christ* at all. Their Reasons: First, *Because Christ* (say they) *cannot appeare in his owne proper forme, in two places at once.* Secondly,

(k) Reverâ videri Christum in specie pueri, aut carnis opinantur, sed cum dubitatione, Alensis, Gabriel, Palacius. *Suarez. Iesuit. Tom.* 3. *Disp.* 55. §. 2. *p.* 710.

(1) Dicendum est in hujusmodi apparitione non videri Christum in se: ita Thomas, & omnes Thomistæ. *Suarez. ibid* Quandò apparet talis species, quidam dicunt, quod est propria species Christi corporis, nec obstare dicunt, quod aliqui tantùm pars carnis, aut quod species pueri appareat, quia potest Christus in qua vult specie apparere in propria sive aliena: sed hoc est inconveniens, quia species Christi non potest in propria specie videri, nisi ni ano loco, in quo definitivè continetur: undè videatur in propria specie in cœlis, non videtur in hoc Sacramento. Legitur sanctos, multorum Episcoporum Concilio in pixide reservatum, quod nefas est de Christo in propria specie sentire. *Aquinas part.* 3. *qu.* 76. *art.* 8. Quis facile credat, quandò visus est sanguis ab hostia fluere, illud esse sanguinem Christi? vel quando Calix visus est repleri Christi sanguine, ibi esse Christi sanguinem extra veras species corporis, ita ut rangi, aut bibi possit? Et simile est, quandò appareat quasi frustum Carnis, quod illa sit vera Christi caro? nam per se se apparent indecenter, sive multo, sive parvo tempore durent. Et nulla est necessitas tot multiplicandi miracula. Experientia docet mutari, & tabescere id quod videbatur caro, & sanguis, quod non potest ulla ratione carni Christi attribui. Dicendum est id, quod in hujusmodi Apparitionibus videtur, non solùm non esse carnem et sanguinem Christi, sed non esse verum sanguinem, aut veram carnem, sed colore tantùm, et figurâ *Suarez. Iesuit. quo supra. And the Iesuite Sillitvitius Senensis, Moral. quæst. Tom.* 1. *Tract.* 4 *cap.* 4. & 5. *Num.* 142. & 101. In istis apparitionibus non videtur caro et sanguis in se, sed tantùm figura et color illam referens.

Because

Becauſe it were hainous wickedneſſe to incloſe Chriſt in a Boxe, appearing in his owne forme. Thirdly, *Becauſe Chriſts Blood to iſſue, and ſprinkle out of his veines, who can eaſily beleeve ?* (yea, and your Ieſuite *Coſter*, with ſome Others, ſpare not to profeſſe, as well as wee, that * *Shedding of Chriſts Blood out of his Body, was onely on the Croſſe.*) Fourthly, *Becauſe it were Vndecencie to reſerve ſuch Reliques, experience teaching that they do putrifie.* Thus your owne *Schoole-men* produced, and approved by *Suarez* the Ieſuite, whoſe Concluſion and Reſolution is, that *The fleſh thus appearing is not only not the fleſh of Chriſt, but even no true fleſh at all, but onely a colour and ſigne thereof.* ✠ Fiftly,

(*) *See the ſixt Booke, Chap.* 1. §. 4.

You have here before you (in the Margin) your Ieſuite *Vaſquez*, denying thoſe to bee the Apparitions of true Fleſh; and as though none but ſimple people were deceived with ſuch Apparitions, he holdeth it ſufficient that (3) *Their Deception herein may bee corrected by the true inſtruction of the Learned.* How will your *Bozius*, *Coccius*, *Bellarmine*, and your many other Doctors together with their Beleevers, diſgeſt this; to bee thus ranked by this your Ieſuite among the *Simple and Ignorant people* in this their deliration, concerning ſuch fictitious Apparitions? ✠

(3) *Vaſquez. Ieſ. in* 3. *Thom. Queſt.* 76. *Art.* 8. *Diſput.* 193. *Cap.* 2. Reſpondeo, Neque apparere carnem Chriſti, neque alterius, quæ reverà caro ſit, ſed carnis ſolùm effigié. —Quod autem ſimplices decipiantur, & credant ibi eſſe carnem Chriſti diviſibili & cruento modo, parum refert: hæc enim deceptio inſtructione verâ Doctorum & Paſtorum corrigenda eſt.

Do you not then ſee the different faith of your owne *Hiſtorians*, and of your owne *Divines ?* namely that thoſe *Hiſtorians*, as *uncleane Beaſts*, ſwallow downe at the firſt whatſoever cometh into their mouthes: but thoſe your *Divines*, like more *Cleane creatures*, do *ruminate and diſtinguiſh* truth from falſehood, by ſound reaſon and judgement, and prove the Authors of ſuch Apparitions flat lyars; the Reporters uncredible Writers; and the Beleevers of them ſtarke Fooles.

That the Romiſh Anſwer, to free their former pretended Miraculous Apparitions *from ſuſpicion of Figments, or Illuſions, is Vnſufficient.*

Sect. IV.

ALbeit in theſe *Apparitions* there be not *true fleſh* (ſay [m] ſome of your Doctors) yet ſuch *Apparitions*, being miraculouſly wrought, are ſufficient Demonſtrations that *Chriſts Fleſh is in the Euchariſt.* But why ſhould not wee yeeld more credit to thoſe *Schoole-men*, who ſay ([n]) *True miracles uſe to bee made in true ſignes, and not in ſuch as ſeeme onely ſo to bee; becauſe ſeeming ſignes are wrought by the Art of the Devill?* And wee

(m) Quamvis non fiat, ut vera caro Chriſti, vel reverà vera caro (ut reſpondent Thomiſtæ) ſed tantum color & figura ejus, tamen quòd ſit externa ſpecies, ſive imago divinitùs facta, ſufficiens eſt ad confirmationem veritatis. *Suarez. Ieſ. Tom.* 3. *Diſput.* 55. *Sect.* 2. (n) Alenſ. Gabriel. Palacius dicunt quòd miracula fiunt veris, & non apparentibus ſignis & figuris—— Aſſerunt talem apparitionem non eſſe factam virtute Dei, ſed Dæmonis. *Suarez ibid.* [*Where hee addeth*; Hoc ab ijs gratis dictum eſt.]

take

take it from the Assurance, which your Iesuite giveth us, that (o) *Devils and Painters can make such semblances and Similitudes: and that true Miracles are to bee discerned from false, in that false Miracles carry onely a likenesse of things, and are unprofitable.* Furthermore, your (p) *Aquinas* proveth against the *Heretikes*, from Sense, that Christ had a true Body, *Because it could not agree with the dignity of his person, who is Truth, that there should be any fiction in any worke of his.* Thus stand you still confuted by your owne domesticall witnesses.

Wee may adde this Reason, why there could be no Resemblances of Truth, because all the personall Apparitions are said to bee of an *Infant*, and of the *Child Iesus*; albeit Christ, at his Ascension out of this World, * was 34. yeares of age: and yet now behold Christ an *Infant* 34. yeares old! as if your [illegible] had beheld *Christ*, with the *Magi*, in *Bethlehem*, at the time of his *birth*; and not in *Bethaven*, with his Disciples, at the instant of his *Ascension*.

(o) Potest Dæmon repræsentare figuras quarumlibet rerum, ut argenti, auri, epulorum, quemadmodum periti simi Sculptores & Pictores varias formas, & figuras rerum ita fingunt, ut interdum veræ esse videantur. Sed verè & propriè miraculum id dicitur opus, quod omnis naturæ creatæ vim atq; potentiam excedit. Et una differentia, quâ vera miracula possunt à falsis discerni, hæc est, quòd falsa sunt phantastica, & simulata, idcoq; non diuturna: vel sunt plane inutilia. *Peter. Iesi. in Ex. 7. Disp. 4. Num. 34. & D. 5. N. 36 38.* Tertia ratio sumi potest ad confirmandam veritatem Corporis, ex dignitate personæ corpus assumentis: quæ cum sit veritas, non decuit uj in ejus opere aliqua ficto insit. *Aquin. part 3. qu. 5. Art. 2.* (*) *Baron. An. 34.*

Of the Suggesters of such Apparitions; and of their Complices.

Sect. V.

The first Apparition of flesh above-mentioned was not before the dayes of the Emperour *Arcadius*, which was about the yeare 395. The second not untill 700. yeares after *Christ*; nor is it read of any like Apparition in all the dayes of Antiquitie, within the compasse of so long a time; excepting that of one *Marcus*, recorded by (p) *Irenæus*, who faigned to *Make the mixed Wine in the Cup, through his Invocation, to seeme red, that it might bee thought, that grace had infused Blood into the Cup*: which the same Father noteth to have beene done by *Magicke*; at what time there were dayly *Proselytes* and new Converts to the Christian Religion, and on the other side divers rankes of *Heretikes*, as namely, *Valentinians*, *Manichees*, *Marcionites*, and others, who all denyed, that Christ had any corporall, or *Bodily Substance* at all. Were it not then a strange thing that so many Apparitions should be had in after-times, in Churches established in Christian Religion, concerning the truth of *Christs Body*, and no such one heard of in these dayes of Antiquity, when there seemed to bee a farre more necessary use of them, both for confirming *Proselytes* in the faith, and reducing *Heretikes* from their Errour? that *Apparition* only of *Marcus* excepted

(p) *Irenæus adversus Hæreses lib. 1. c. 9.* Marcus purpureum & rubicundum apparere facit, ut putaretur ea gratia sanguinem stillare in Calicem per invocationem per magum illum.

ted, which the Church of Chriſt did impute to the *Diabolicall Art of Magicke.*

As for the Reporters, much need not to be ſaid of them; *Simon Metaphraſtes* is the firſt, who was of that ſmall Credit with your Cardinall, that, in Anſwer to an Objection from the ſame Author, he ſayd; (q) *I am not much moved with what Metaphraſtes ſaith.* And if the Fore-man of the inqueſt be of no better eſteeme, what ſhall one then thinke of the whole Packe? As for the teſtimony under the name of *Amphilochius* (objected by your * *Coccius*) writing the life of *Baſil*, and mentioning the like *Apparitions of Fleſh*, wee make no more account of it, than do your two (r) *Cardinalls*, by whom it is rejected as *Suppoſititious and Baſtardly.* But the Suggeſters of theſe Apparitions, what were they? (a matter obſervable) ordinarily *Prieſts*, together with either *old men, women*, and ſometimes *young Girles*, who (whereſoever Superſtition raigneth) are knowne to bee moſt prone thereunto. That we ſay nothing of the lewd *Inglings* of your *Prieſts*, who in other kinds have bin often diſcovered amongſt us, and in other Countries.

Wee conclude. A true Miracle, for confirmation of Religion (wee are ſure) is *Divinum opus*, the Infidell *Magicians* being inforced to confeſſe as much, ſaying, * *Digitus Dei hic eſt.* And as ſure are wee that a fained miracle (although it be in behalfe of Religion) is impious and blaſphemous againſt God, who being the *God of Truth*, neither will, nor can be glorified by a lie: * *Hath God need of a Lie?* (ſaith holy *Iob.*) Wee right willingly acknowledge, that divers Miracles have bin wrought, for verifying the *Euchariſt* to be a Divine *Sacrament of the Body and Blood of Chriſt*: but to be it ſelfe the true and ſubſtantiall fleſh of Chriſt, not one. When a * *Iew*, that had beene once Baptized by one Biſhop, betooke himſelfe to another Biſhop, to be againe Baptized of him, in hope of profit, *The Water in the Font preſently vaniſhed away.* (t) Saint *Auguſtine* telleth of a *Phyſician*, who was vexed extremely with the *Gout*, and at his *Baptiſme was freed from all paine, and ſo continued all his life long.* (t) *Baronius* reporteth another of a Child fallen into a little Well, prepared for men of age to be Baptized in, and after that it was held for drowned, in the opinion of all by-ſtanders, at the prayer of *Damaſcus* it aroſe from the bottome, as whole and ſound as it was before. Theſe Miracles happened not for the dignifying of the Matter, which was the *water of Baptiſme*, but of the nature of the Sacrament it ſelfe, albeit voyd of the Corporall preſence of Chriſt. Not to tell you (which your [u] *Durantus* will have you to know) of *Miracles*,

(q) *Bellar. lib. 2. de Pont. c. 5. §. Neque. And Baronius:* Si qua fides adhibenda eſt Metaphraſti, qui nullâ hic meretur fidem. *Ann. 44. num. 38.*

(*) *Coccius Theſaur. Catho. de Euchariſtia. And Dr. Heſkins in his parlia. of Chriſt.*

(r) Sed haud dubio falſa, vel ſuppoſititia. *Lib. de Script. Eccleſ. Tit.* Amphilochius; & *Cardin. Baron. ad Ann. 378. num. 10.*

(*) *Exod. 8. 19.*

(*) *Iob. 13. 7.*

(*) *Socrat. hiſt. lib. 7. cap. 17.*

(s) *Aug. de Civit. lib. 22. cap. 8.* Medicum podagricum non ſolùm dolore, quo ultrà ſolitum cruciabatur: verumetiam podagrâ caruiſſe, nec amplius quam diù vixiſſet pedes doluiſſe.

(t) *Baron. An. 384. Num. 19.*

(u) Tanta fuit Evangelij authoritas, ut etiam codices ipſi miracula ediderint: ut Gregorius Turonenſis in vitâ Patrum narrat de S. Gallo, qui Evangeliorum codice accepto, civitatis incendium reſtinxit: ut & S. Martinus, Eccleſiâ S. Anaſtaſiæ flagrante, teſte Nicephoro, lib. 5. cap. 22. *Durant. de Ritibus lib. 2. cap. 23. num. 22.*

wrought

wrong ht by the Booke of the Gospell, for the extinguishing of Fiers. And the former Histories do in most of the premised Examples report as well the Adoration given to the former *Apparitions* of a *No-Christ*, and of his *No-Flesh*; as they doe unto *Christ* himselfe: which, beside the Absurditie of their Opinion, doth involve them in a grosse *Idolatrie*, whereof Wee are to treate in the seaventh Booke.

❧ *A Digression upon occasion of a late Discourse of a greatly privileged Doctor, concerning the* Histories, *mentioning the* Blood of Christ miraculously Separated from his Body *(which will be pertinent to the Point in question) wherein wee may finde many Observables.*

Sect. VI.

FRancùs Collius, Professor of Divinitie at *Millan*, is the Author; whose Booke is Authorized (as the Margin sheweth) *With a publike privilege, and Commendation of* All *the Doctors of the College of Saint Ambrose.* His whole Discourse is of this onely Subject, The Blood Of Christ. Out of which wee have singled Three especiall Points, incident to our present purpose, concerning *The Blood of Christ Separated out of his Body*, specified in Romish Histories. The first Separation thereof is said to be made in the *miraculous Apparitions in the Eucharist:* The Second out of the *Images and Reliques:* The Third of the *Blood* which issued out of *Christ's side at his Passion*; wherof Some parts are also storied to be kept as Reliques in divers Countries in Christendome.

(4) *Franciscus Collius Theologiæ Doctor, De Sanguine Christi miracula. Anno 1618. Cum privilegio per Reg. ad Collegii Ambrosiani Præsidem Collegiumque nomine. Liceri quem omnium Doctorum consensu recepi; & etiam Archiep. Consultor Officii pro Reverendissimo Inquisitore, &c.*

I. *Of that* Blood, *which is reported to have* Miraculously Issued *out of Christ's Body visibly in the* Eucharist.

Of this First kinde, you have heard the Romish Stories, in good number, objected by your Priests and Iesuites in great earnest, for proofe of a *Corporall presence in the Sacrament*, in the name of *True Blood*, and *Visible*, *flowing out of the same Body*; and thereupon the Common and solemne worship given thereunto, whereseever the aforesaid *Apparitions* are recorded to have beene. Now entreth in your Author *Collius*, speaking unto you in an higher straine (in the Margin) than this is; which wee shall render unto you in

Englisth. His first Generall Declamation is this. (5) *Whose Eares can abide to heare, the Blood of Christ, now after his glorious Resurrection, to have beene separated out of the naturall receptacles of his veines? Yea, who can without horror thinke therof, especially seeing Experience telleth us, that the same Blood, which appeared, did vanish away, putrifie, and corrupt? Wherfore, It will be our safest Resolution, according to the Consent of Divines, to affirme, that no mortall eye of man did ever behold the* TRVE BLOOD *of Christ, since his Triumphant piercing of the Heavens.* Hitherto your publike Professor, according herein with *Thomas Aquinas* (whom hee calleth the *Angelicall Doctor*) and with other *famous Divines*. But presently (whereas his cited *Doctors* furthermore Conclude, None of those *Apparitions* to have beene of any *True flesh* at all, but onely *Shaddowes*, and *Representations* thereof) hee craveth leave to depart from them, affirming it to be, *although not the True flesh of Christ*, yet *True flesh*: and leaveth them questioning against this his Assertion, concerning these *Miraculous Apparitions*; *What True flesh then it might be, Whether the flesh of Beasts, or of a Man; Whether newly Created, or Commentitiously obtruded?* Hee answereth, yet so, that whereas your Stories, and all their Reporters and Worshippers of such *Apparitions* do equally esteeme of All, as being a like *Truely flesh*; hee teacheth them to distinguish of the *Apparitions, which are said to have vanished shortly after their first shew, & the other that were of a longer continuance*: and to acknowledge the *Existence of the True flesh*, onely in the Second kinde.

In the last place, opposing against the Generall Opinion of *Thomas*, and other of your choicest *Divines* (above-mentioned) who held these to be meerly *Apparitions*, without any Substance of flesh, Hee, albeit granting that a *Fictitious Apparition* may be *truly Miraculous*, yet to make the same Opinion Ridiculous, breaketh out, and inveigheth in this maner; (6) *Who Can perswade himselfe, that such abundance of Liquor of red colour, which is said to have issued out of the Eucharist, filling the Chalices, and other vessels, should be wholly Fictitious, and Accidents without Substances? Let others understand and believe this, if they please, for my part I must confesse it was alwayes beyond my Capacity and Credulity.* So your Doctor, of his supposed *Miraculous Apparitions*;

(5) *Idem Collius Lib. 4. cap. 3. Disp. 9* Cujus aures audire non refugiunt, sanguinem Christi post gloriosam à mortuis Resurrectionem è naturalibus venarum conceptaculis non semel distractũ fuisse? imò quis non perhorrescit hoc intelligere —— cum compertum sit diuturnitate temporis evanescere, seu ut verius dicam, contabescere id, quod ab Alense verus sanguis Christi putatur —— *Cap. 4.* Quanquam possit hoc Deus potenti virtutis imperio, tamen tutissime videtur asserendum, nunquam spectasse mortales oculos, verum Salvatoris nostri sanguinem, postquam Triumphator cælos penetravit —*Cap. 5.* Sola igitur sententia Thomæ tenenda, juxtà concordem insignium Theologorum sententiam, cruorem, ex sacra Synaxi emergentem, non esse ex Christi venis hausum —— *Cap. 6.* Si non est verus Christi sanguis ille miraculosus, cujus tandem conditionis et naturæ est? Belluarumnè, an hominum potius? num à Deo recenter creatus, an solummodo Commentitius & fictitius sanguis? —Si per longa intervalla durat, verus est sanguis —*Cap. 7.* Sanguis qui brevissimo tempore, vel in transcursu cernitur, non verus, sed adumbratus sanguis duntaxat putandus est. (6) Quorsum? (C. 6. *contra eos qui dicunt tantum fictitium esse sanguinem illum, qui per longa intervalla conspicitur. Idē Author Collius.*) Quis sibi persuadere potest largissimos rubri coloris liquores, qui ex sacra mensa non semel eruperunt, nulla procreata substantia, effluere, & vasa atq; calices implere posse? certe capiant, si libet, & illud credant alij, mihi enim uti capeu, ita creditu semper difficillimum visum est —— (*Qui tamen paulò post*) An credant illa Accidentia esse, quæ hâc fide Catholica consecrati calicis in Eucharistia scimus esse? —— *Cap. 7.* Ego opinor Basim ac firmamentum Accidentium sanguinis, ijs ipsis accidentibus, quæ in calice supersunt, ascribendum esse.

tions;

tions; Notwithstanding he hath no more Foundation either out of Scripture, or from any Tradition out of the Primitive Church of Christ, for *Meere Accidents without Substance*, in that which he saith *he believeth*; than he hath in the other which he believeth not, but declameth against, as you have heard.

II. *The same Authors Discourse upon the Romish Stories, concerning the mentioned* Reliques of Christs Blood, *issued out* Miraculously *from Images.*

SECT. VII.

WHereas *Aquinas*, with Others, out of many Histories, have approved of many Apparitions of *Blood* in great abundance at *Mantua*, *Venice*, *Rome*, and els-where flowing out of Images: This your Doctor concludeth with himselfe, that (7) *Albeit Some portion of the Blood of Christ might be sayd to remaine on earth, yet can it not be thought, that such a copious measure of Blood, as is reported, should have bin: Because, although each Country glory and boast of such their Reliques, as being Christs Blood (for that as the Proverb is,* EVERY ONE THINKETH HIS OWNE BEST;*) yet could not so great Quantities of Blood, as filled whole vessels, be sayd to issue out of Christs Body, without some injury to that perfection of his glorious Body. And therefore Hee that shall beleeve that, let him heare that notable saying of Solomon, Hee that is of a sodaine Belief, hath a light and inconstant heart.*] By occasion of this Question, thus prosecuted, they start (as it were) another Hare, questioning *whether it bee a matter of Faith to beleeve the Blood, so appearing, to be the Blood of Christ?* One side affirming it to be, grounding themselves, as they thought, upon *Bulls* of the Popes of Rome;

(7) *Idem Cocus, lib. 5. Dist 8. cap. 2.* Verum Christi Sanguinem in terris esse, memoriæ atque literis proditum est——*Cap 3.* Quid de aliis historiis censendum sit——Sicut certam mihi fidem posse videar assertionem, nonnihil istius sanguinis Christi apud nos remansisse, ita adduci non possum, ut assentiar, tantam effusi sanguinis copiam, qualis ea esse convincitur ex ijs, absque certo naturæ Christi revivescentis detrimento, absolutæ corporis Christi perfectioni repugnante.—— Difficile est satisfacere ijs omnibus, qui de vero Christi sanguine gloriantur, cùm *Suum cuiq; pulchrum sit*, ut fert Proverbium, ut quispiam prudens inducet animum suum credere,

tot vascula sacro Domini cruore referta, nunc etiam in terris reperiri——Si quis credit, audiat illam insignem sententiam [Qui cito credit levis est corde.] *Cap. 4. Objectis rationibus respondetur. Cap. 5.* An cum fide Catholica pugnet, nihil sanguinis Christi reliquum esse in terris——Cardinalis Sancti Petri ad Vin. putat non sine hæresi negari posse——Ex testimonio Bullæ Pij Secundi Pontificis; ex Revelatione Brigittæ alij; alij, ut Thomas affirmat, de sanguine Christi nutrimentali, non de vitali; sed Distinctio hæc inanis.——*Ob.* Athanasius de passione imaginis Domini. *Cap. 7.* Sanguis Dominicus, &c. cujus Authoritas approbata est in septimo Synodo Nycena, Act. 4. quibus rationibus Angelicus Doctor, Quodlibet. 3. a 3. eodem cap. refert ad sanguinem Christi; sed ego minime subscribendum esse arbitror, *Ob.* Leo tertius. Respondeo, Non verum Christi sanguinem, Mantuæ existentem, fuisse à Leone comprobatum, sed fuit certa Inventi liquoris Approbatio, utpote qui veneratione dignus: imò etiam pium videri istum liquorem, & ut Christi sanguinem pie colendum. *Ob. Sol.* Diploma Pij Secundi tantum dicit, non repugnare Fidei doctrinæ, sanguinem Christi aliquem relictum esse in terris. *Ob Sol.* Non solum probabilis ac vera propemodum opinio est, eam historiam de percussu Imaginis Christi, non fuisse Athanasij magni, sed alterius Doctoris ejusdem nominis——quæ tamen, si ejus fuisse dicatur——[illegible] ad rem tanquam de fide stabiliendam non sufficiet.——Et approbatio Synodi Nycenæ secundæ non est existimanda cadere in totum, ac singulas istius historiæ partes, sed solum quadrare in historiam perfossæ Imaginis, &c. Quod ad Brigittæ Revelationem spectat, etsi sit e maximi ponderis, tamen non tanti tamque efficacis censenda est, ut ab ea discedere impium ac irreligiosum fuit.

upon a pretended Teſtimonie of *Athanaſius*; and upon the Divine Revelations of Saint *Bridget*: On the contrary ſide, your Doctor qualifieth the Approbations of Popes; excepteth againſt the pretended *Teſtimony of Athanaſius* (and juſtly) *as counterfeit*; and denieth that the Revelation of Saint *Bridget* can be ſufficient to prove it to be *Impious and irreligious, not to beleeve the contrary*.

III. As for the third point, of the *Blood of Chriſt ſhed at his Paſſion*, wee leave them (s) skirmiſhing together; One ſide affirming, and the other denying, any part of that Blood to have beene at any time remaining in the world, ſince the time of his Paſſion. All this our Relation hath no other Ayme, than to ſhew the Vnconſcionableneſſe of your Diſputers, in requiring *Faith* of Others, *to beleeve* ſuch and ſuch *Apparitions of Chriſts Blood*, which they themſelves, by their owne Reaſons, Contradictions, and Concluſions have made uncredible.

(s) *Id. Diſp. 9. cap. 2.* An portio aliqua de ſanguine effuſo in paſſione relicta fuerit in orbe terrarum? Affirmo, Nihil ejus ſanguinis tunc effuſi extra Dominici corporis venas remanſiſſe. Silveſter contrariè colligit ex Thoma, Aliquid ſanguinis in paſſione effuſi remanſiſſe apud mortales. Ac Vaſquez in 3. Thom. Qu. 5. Diſp. 36. cap. 8. Aſſero aliquam partem ſanguinis Chriſti remanſiſſe, nec in Reſurrectione totum reſumptum fuiſſe.

Chap. III.

That the Romiſh maner of the Corporall Preſence *of Chriſt, in the Sacrament, is manifoldly Impoſſible.*

Sect. I.

NO ſooner do you heare Proteſtants talke of the Impoſſibility of your maner of Preſence, which your Church preſcribeth, but you preſently cry out upon them, as upon Blaſphemous *Detractors from the Omnipotencie of God*; as if they meant (x) *To tie God to the rules of Nature*, as your Authors are pleaſed to ſuggeſt. We hold it neceſſary therefore to remove this Scandall, thus caſt in the way for ſimple people to ſtumble upon, before we can conveniently proceed to the maine matter; and this wee ſhall endeavour to do by certaine Propoſitions.

(x) Abſit ſut fidelis quiſpiam aurem accommodet impijs Sacramentarijs, qui excæcatâ mente omnipotentiam Chriſti in hoc Sacramento vel comprehendere detrectant: quòd tanquam peſtem lethalem vitare, & intellectum noſtrum in obſequium Chriſti captivare debemus. *Theologi Colen. in Provinc. Colo. Tract. de Sacram. Euch. fol. 92.*

I. *That*

1. *That, by the Iudgement of ancient Fathers, some things (by reason of Contradiction in them) may be called* Impossible, *without the impeachment of the* Omnipotency of God; *yea, with the great advancement thereof.*

Sect. II.

THis Proposition accordeth to the judgement of ancient Fathers, shewing that (y) *God cannot doe something, even because he is Omnipotent, as not dye, not sinne, not lye, because such Acts proceed not from power, but from impotencie, and infirmitie.*

✠ *Theophylact* will explaine this Point, in answering this Question, *Can God make that which is once done, to have beene not done?* (1) *God is true of his words* (saith hee) *but to make that not to be done, which hath beene done, is a Lie. How then can hee that is true, Lie? He should sooner lose his Divine nature. They therefore that speake so, talke as if they should aske whether God can be God, whence their question appeareth to bee ridiculous.* So he. The ancient Father *Iustine* (2) distinguisheth of *Impossibilities*; One, simple and absolute, which hee calleth τὸ πάντη ἀδύνατον; and the other, which hee saith is τινὶ ἀδύνατον: giving for his example, in the first *Impossibility, a Diameter-line in a Figure to bee equall unto the sides thereof.* Of the further judgement of the Fathers hereafter. ✠ So the Fathers.

It is not long since you have beene taught by an exceeding worthy Scholler, that in such Cases as imply Contradiction the ancient Fathers noted the pretence of *Gods omnipotencie* to have beene anciently (3) *The Sanctuary of Heretikes.* And they give an instance in the *Arians*, who denying Christ to have beene God eternall, beleeved him to have beene created God in time; as if it were possible there should be a *made God*, whose property is to be eternall. Their only pretence was *Gods Omnipotencie*, to make false things true: wherein they proved themselves the greatest *Lyars.* Take unto you a second Proposition.

(y) *Aug. de Civit. lib. 5. cap. 10.* Dicitur Deus omnipotens faciendo quod vult, non faciendo quod non vult: quod si necideret, neq; quidquam esset omnipotens: unde propterea quædam non potest, quia est omnipotens: non potest mori, non peccare, non fallí. *Ambros. lib. 8. Epist. 37. ad Chromat.* Non posse mori, non infirmitatis est, sed virtutis. *Chrysost. in Iohan.* Nihil impotentius quàm hoc posse. *Adde hæreticum, Theodoret. Dial. 3. cap. 4.* Impossibilia sunt Omnipotenti Deo, τῆς οὐσίας τῆς θείας ἀνάρτια: Sic posse, esse ἀδύνατα. *Nazianz. Orat. 36.* —— τὰ παντάπασι ἀδύνατα, —— οὐ τοιαῦτ' εἶναι ἔσθ': vel, μὴ εἶναι —— τοῦτο γὰρ ἀδυναμίας ἀγεννῆ μᾶλλον θεὸν, ἢ πλάσεως ἀνώμαλον.

(1) *Theophylact. in Marc. 10.* Numquid autem dicunt Deum factum infectum facere non posse? Dicimus Deum esse veracem: factum autem infectum facere, mendacium est. Quo pacto, quæso, verax mendacium fecerit? prius enim perderet naturam suam: Et ideo qui sic loquuntur, perinde loquuntur, ac si quærant, Num potest Deus non esse Deus? videsne igitur quam ridicula sit quæstio. (2) *Iustin. Martyr. Quæst. Græc. Consult. qu. 10.* ἄλλο τὸ πάντη ἀδύνατον, καὶ ἄλλο τὸ τινὶ ἀδύνατον. πάντη μὲν ἀδύνατόν ἐστι τὸ διαμέτρου τὴν συμμέτρου εἶναι τῇ πλευρᾷ· τινὶ δὲ ἀδύνατον θεῷ, ὃ τὸ οὕτως τὸ ψεῦδος ποιῆσαι ἢ σῶσαι ζῷον. (3) *Casaub. Exercit. 3. ad Baron. An. 91. Num 91.* Scitum est piorum Patrum: Omnipotentiam esse Asylum Hæreticorum, quo se recipiant ubi rationibus fuerint victi. *Gregor. Nazianz. Orat. 51.* ἀπὸ τούτου ἐξαρχόμενοι λογισμῶν κατέφευγον ἐπὶ τὸ δυνατὸν εἶναι θεῷ. Sic Ariani ab Orthodoxis convicti, Christum Deum non esse πλάσμα καὶ κτίσμα, eò confugiebant, ut docerent per omnipotentiam Dei hoc esse factum: qui error confutatur ab Augustino, qu. 79. Vet. & Novi Testam. Potentia (inquiunt) Dei hæc est, ut falsa sint vera: mendacis est, ut falsum dicat verum, quod Deo nihil competit.

II. *That*

II. *That the Doctrine of the ſame* Impoſſibility (*by reaſon of* Contradiction) *doth magnifie the Power of God, by the univerſall conſent of Romiſh Doctors; and their divers Examples of* Impoſſibility, *concerning a Body.*

Sect. III.

YOur owne Ieſuites doe lay this for a ground: (a) *All Divines affirme* (ſay they) *that God is Omnipotent, becauſe he can doe any thing that implyeth not a Contradiction; for that contradiction both affirmeth and denyeth the ſame thing, making it to be, and not to be that it is. But God, who is Being in himſelfe, cannot make a thing joyntly to be, and not to be. This is a Contradiction, and were not Omnipotencie, but Impotencie; not an effect but a defect.* To conclude. *Every thing either is, or is not: take away this Principle* (ſay you) *and farewell all learning and knowledge.* So you, and that, *without contradiction*, moſt truly.

As your Doctors have taught the truth in *Theſi*, and Doctrine, ſo will they manifeſt the ſame in *Hypotheſi*, by Examples of Impoſſibilities, becauſe of Contradiction: namely, Firſt, that it is (b) *Impoſsible for God to be contained in one place.* Secondly, for a *Spirit to bee divided into parts.* Thirdly, for *Bread to be the Body of Chriſt, at the ſame inſtant when it is Bread.* Fourthly, for *the ſame thing to be preſent together at divers times.* Fifty, for *one thing to be twice produced in divers places at once.* Sixtly, for a *Body, having Quantity, not to be able to poſſeſſe a place.* Seaventhly, It is *impoſsible for Chriſt his Body, as it is in the Sacrament, to come from one place into another.* Eightly, *Impoſsible it is to undoe that which is once done; becauſe this were to make that, which is true, to be falſe.*

Ninthly, 3 *Impoſsible for the ſame Body to be at one time alive in one place, and dead in another.* Tenthly, *Impoſ-*

(a) Dicendum, Deum omnia poſſe facere, quæ ullo modo fiant. Omnes Theologi dicunt, Deum eſſe omnipotentem, quià poteſt id omne, quod non implicat contradictionem, quæ ponit eſſe & non eſſe ſimul: & proindè ſi illud fieret, fieret aliquid, cujus eſſe eſſet non eſſe, &c. *Bellar. lib. 3. de Euch. cap. 2. §.* Alio igitur. *Idem.* Adverſarij convenjunt in hoc, id non poſſe fieri, quod implicat contradictionem. *Ibid.* Ipſa contradictio cõſiſtit in eſſe, & non eſſe. Si Deus haberet eſſe conjunctum cùm non eſſe, non eſſet Deus: Si non eſſet Deus, non eſſet Omnipotens. Quare poſſe facere quod implicat contradictionem, eſt Deum poſſe non eſſe omnipotentem. *Maldon. Ieſ. Tom. 1. de Euch. qu. 1. p. 153. & Perer. Ieſ. in Gene. 9. tertio.*

(b) I. Impoſſibile eſt Deum poſſe contineri in aliquo loco. *Gregorius de Valent Ieſ.* II. Fieri non poteſt divinâ virtute, ut ſpiritus exiſtat more corporum diviſibiliter. *Bellar. lib. 1. de Euch. cap. 11. §.* Reſpondeo ad. III. Non poteſt corpus prædicari de pane, quià ita diſparatum aſſumeretur de diſparato; quod implicat contradictionem. *Bellar. quo ſupra.* IV. Impoſſibile, idem eſſe præſens duobus temporibus ſimul, cum tempora fluunt. *Bell. Ibid.* V. Rem eandem produci bis, aut per, in diverſis locis, non habet duo ſubſtantialia, nec ſubſtantialiter diverſa: proinde non poteſt tot novis productionibus produci. *Vaſq. Ieſ. in 1. Thom. Tom. 2. diſp. 76. cap. 6.* VI. Impoſſibile eſt per divinam potentiam quantitati, ut corpus quantum non ſit aptum occupare locum. *Suarez. Ieſ. Tom. 3 diſp. 48. §. 1 pag. 583.* VII. Fieri non poteſt, quod corpus Chriſti, ut ſit in Sacramento, ex uno in alium locum venerit, ita enim fieret, ut à cœlo fidelibus abeſſet, quoniam nihil movetur niſi locum deſerat è quo movetur. *Catechiſ. Rom. de Euch. num. 31. pag. 187.* VIII. Dicere Deum facta infecta reddere, quis non videt idem eſſe, ac dicere Deum poſſe facere, ut quæ vera, non ſint vera? *Salmeron. Ieſ. in 2. Tim. 2. Diſp. 3.* (3) IX. Scotus, & qui eum ſequuntur, negant idem corpus poſſe eſſe in pluribus locis ſimul, propter ſequens abſurdum, quod tunc idem corpus poſſet eſſe vivum in uno loco, & mortuum in alio. Inter quos & Ledeſma; Id impoſſibile eſſe per abſolutam Dei potentiam Henricus, & Ariſtodorenſis, propter contradictionem, affirmant. *Ibid. cap. 5.* X. Minus corpus adæquatum alicui, impoſſibile eſſe. *Ibid. cap. 5.* XI. Impoſſibile eſt idem corpus (quamvis poſſit eſſe in pluribus locis quoad extenſionem loci) eſſe tamen eo modo ubiquè, quia non poteſt hoc modo univerſum ei adæquari. *Vaſquez in 3. Thom. qu. 76. art. 6. Diſp. 189.*

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ſible for a leſſe Body to bee equall to a greater. Laſtly, *Impoſſible for a Body to be in all places.* So your Ieſuites, with others. And all theſe are therefore judged *Impoßible, Becauſe of Contradiction.* Many Scores of the like confeſſed *Impoßibilities* might bee extracted out of your owne Bookes, who notwithſtanding doubt not to impute *Blaſphemy* to Proteſtants, for their affirming but of one *Contradiction*, and conſequently the *Impoßibilitie of the being of a Body in divers places at once*; albeit it will bee found in the after-Diſcourſe to be an Abſolute *Truth.* ♦

III. *That the Doctrine of* Calvin *(who is moſt traduced in this point) accordeth to the former Iudgements of ancient Fathers.*

Sect IV.

IT is no new Calumny, which you have againſt *Calvin*, as if he had impugned the *Omnipotency of God*, in this Queſtion of the Sacrament; which *Calvin* himſelfe did refute in his life-time, profeſſing, that he is farre from ſubjecting the power of God to mans reaſon, or to the order of nature; and beleeving, that even in this Sacrament it exceedeth all naturall principles, that Chriſt doth feed mens ſoules with his Blood. But his only Exception is againſt them, who will impoſe upon God a power of Contradiction, which is no better than infirmity it ſelfe. (c) *We* (ſaith he) *are not ſo addicted to naturall reaſon, as to attribute nothing to the power of God, which exceedeth the order of nature, for wee confeſſe that our ſoules are fed with the fleſh of Chriſt ſpiritually above all Phyſicall or naturall underſtanding: but that one ſhould bee in divers places at once, and not contained in any, is no leſſe Abſurdity, than to call light darkeneſſe. God indeed can, when he will, turne light into darkeneſſe; but to ſay light is darkeneſſe, is a perverting of the order of Gods wiſedome.* So *Calvin*, and *Beza* accordingly with him.

And ſo ſay wee, that it is poſſible for Chriſt, (as God) if hee were ſo pleaſed, to make of *Bread* an humane Body, as eaſily as of *ſtones to raiſe up Children to Abraham*; for there is involved no Contradiction in this. But to make *Bread* to be *fleſh*, while it is *Bread*, is a *Contradiction* in it ſelfe, and as much as to ſay *Bread is no Bread*; and therefore, to the honor of the Omnipotency of Chriſt, we judge this Saying, properly taken, to be Impoſſible.

(c) Calumniatur (Weſtphalus) à Nobis in dubium vocari Dei omnipotentiam —— at rerum omnium converſionem fieri poſſe à Chriſto, nos quoq; fatemur; verùm inde ſi quis cœlum, converſum eſſe in terram colligat, ridiculus erit veritatis æſtimator. *Calv. in Admonit. ad Weſtphal.* — *Rurſus.* Nos ita addictos rationi humanæ eſſe jactant, ut nihilo plus tribuamus Dei potentiæ quam naturæ ordo patitur, & dictat communis ſenſus. A tam improbis Calumnijs provoco ad Doctrinam ipſam, quam tradidi, quæ ſatis diluciḋe oſtendit hoc myſterium minimè rationis modo metiri, nec naturæ legibus ſubijci; obſecro an ex Phyſicis didicimus Chriſtum perinde animas noſtras ex cœlo paſcere carne ſuâ, quod naturaliter non fieri omnes dicunt? Dicent; doctrina noſtra fidei alis ſuperato mundo, tranſcendit cœlos. Cur (inquiunt) non faciat Deus, ut corpus idem plura, & diverſa loca occupet, ut nullo loco contineatur? Inſane, quid a Deo poſtulas, ut carnem faciat non carnem? perinde, ac ſi inſtes, ut lucem faciat tenebras? —— Convertet quidem quando volet lucem in tenebras, & tenebras in lucem; ſed quòd exigis ut lux tenebræ ſint, & non differant; quid aliud quàm ordinem Sapientiæ pervertis? & eadem eſt carnis conditio, ut in uno certo loco ſit, & ſua dimenſione conſtet. *Calv. Inſtit. lib. 4. c. 17. §. 24. item Beza adverſus Heßhuſium.*

This

(4) *Ægid Conincks Iesuit de Sacram. qu. 76 art 3. num 50* Satis est ad hoc ostendendum, non negatum esse, quin Deo sit possibile quidvis, modo ostendamus non posse cõtrà eam pertinaciter adferri Contradictionem.

This Consequence hath beene (as you have heard) the Vniversall Asseveration of your Doctors, to whom, for Conclusion sake, Wee will adde the determination of another Iesuite; *It will be sufficient* (saith he) *for the teaching of Gods Omnipotency that wee deny not but that every thing is possible to him, wherein an evident Contradiction cannot be shewne.* So he. In the Interim you may not let slip the Contradiction of your Doctors in this very place, who confessing it to be no impeachment of *Gods Omnipotency*, to hold *Every thing Impossible, wherein any Contradiction is implyed*, have notwithstanding inveighed against *Calvin and Beza*, for denying of a *Possibilitie of a Corporall Presence*, only because of a *Contradiction* therein. And so, in making others seeme *Blasphemous*, have shewne themselves slanderous; as wee are now to prove in our confutation of the principall Article of your Romish Church [*The Corporall Presence of Christ in the Eucharist*,] by reason of six more Contradictions involved therein.

Chap. IV.

That the Romish Doctrine of the Corporall Presence *of Christ in the Sacrament doth, against that which Christ called* [Corpvs Mevm, My Body] *imply six Contradictions.*

The first Romish Contradiction, in making it Borne and not borne of a Virgin.

Sect. I.

THE Catholike Faith hath alwayes taught, concerning the Body of Christ, *That it was borne of the Virgin Mary.* Secondly, that this, so *borne*, was, and is but *One.* Thirdly, that this One is *Finite.* Fourthly, that this *Finite* is *Organicall*, and consisting of distinct parts. Fiftly, that this *Organicall* is now *Perfect*, and endued with all *Absoluteness*, that ever any humane body can be capable of. Sixtly, that this *Perfect* is now also *Glorious*, and no more subject to Vilification, or indignitie here on earth. But your now Romish Doctrine, touching *Corporall Presence* in this Sacrament, doth imply Contradictions, touching each of these, as now wee are to manifest, beginning at the first.

Our

Our Apostolicall Article, concerning the Body of Christ, is expressly this; *Hee was borne of the Virgin Mary*: which is the ancientest Article of Faith, concerning Christ, that is read of in the Booke of God: *The seed of the Woman &c. Genes.* 3. to shew that it was by propagation. But your Romane Article, of bringing the Body of Christ into this Sacrament, is, that *The substance of Bread is changed into the substance of Christ's Body*, which inferreth a Body made of the substance of Bread, as we have already * proved, and as all substantiall Conversions doe shew, whether they bee naturall, or miraculous. When the substance of *Ayre* is naturally changed into the substance of *Water*, this water is made of Ayre: when the substance of *Water* was miraculously changed into *Wine*, the substance of the Wine was produced out of the substance of water: when the Body of *Lots Wife* was turned into a *pillar of salt*, the substance of that salt was made of the substance of her Bodily flesh.

(*) See above Book. 3. Chap. 3. §. 2.

CHALLENGE.

DOe you then beleeve your Doctrine of *Transubstantiation*, that it is the *substantiall Change* (by the *operative words of Consecration*) of *Bread* into a *Body*, which you call the *Body* of *Christ?* then is this *Body* not *borne*, but made; nor by *Propagation* from the Blessed Virgin, but by *Production*, and *Transubstantiation* from Bread: which differences, *Borne of the Virgin Mary*, and *not borne of the Virgin Mary*, are plainly Contradictory, which was the cause that *Augustine* (as [f] *Bertram* sheweth) distinguished betweene the *Body* borne of the *Virgin*, and that which is on the *Altar*, as betweene *Aliud*, and *Aliud*; *one*, and *another thing*. And this Argument hath beene fortified * before, and is furthermore confirmed by Saint *Augustine* * afterwards. ✠ Yet for this present the same Author, out of Saint *Ambrose*, to the same purpose (1) observeth a distinction used by that Father, betweene *The Flesh of Christ crucified* (and therfore *Borne* of the Virgin) *and the Sacrament of Christs Body, whereof Christ said* [*This is my Body.*] ✠

[f] *Bertam. de corpore Domini, pag.* 61. Ponamus unum testimonium Augustini, quod dictorum fidem nostrorum ponat, in sermone ad populum; potest (inquit) animo cujuspiam cogitatio talis oboriri, Dominus noster Iesus Christus accepit carnem de Virgine Maria, lactatus est Infans, &c. Quomodo panis corpus eius, & calix sanguis? Ista, fratres, ideò dicuntur Sacramenta, quia in eis aliud videtur, aliud intelligitur: quod videtur, speciem habet corporalem, quod intelligitur, fructum habet spiritualem. Ista venerabilis Author dicens, instruit nos quid de proprio Domini Corpore, quod de Maria natum est, —— & nunc sedet ad dextram Patris, & quid de isto, quod supra Altare ponitur, sentire debemus: Illud integrum est, neque ullâ sectione dividitur, Hoc autem figura, quia Sacramentum. (*) *Lib.* 3. *Chap.* 3. §. 2. (*) *Lib.* 4. *Chap.* 7. §. 6.

(1) *Bertram. ibid ex Ambrosio.* Vera utique caro Christi quæ crucifixa est, verè ergo carnis illius Sacramentum est. Ipse clamat Dominus Iesus; Hoc est corpus meum. *Hinc Bertram.* Quàm diligenter, quàm prudenter factâ distinctio, de carne Christi quæ crucifixa est? vera itaque caro Christi. At de illa, quæ sumitur in Sacramento, verè illius carnis sacramentum est. Distinguens Sacramentum carnis à veritate carnis: quam sumpserat de Virgine, diceret eum crucifixum. Quod verò hunc agitur in Ecclesia mysterium, verè illius carnis, in quæ crucifixus est diceret esse Sacramentum.

CHAP. V.

The second Romish Contradiction, to the overthrowing of that which Christ called [MY BODIE:] *by making one Body of Christ, not One, but Many.*

SECT. I.

YOur Profession standeth thus: (g) *The Body of Christ, albeit now in Heaven, yet is* (say you) *substantially in many places here on earth, even wheresoever the Hoast is Consecrated.* So you. Next your Master (h) *Brerely* laboureth earnestly to draw *Calvin* to professe a Possibility of Christ's *Bodily Presence* in divers places at once, contrary to M. *Calvins* plaine and expresse profession in the same Chapter; where he directly confuteth this Romish Doctrine of *Madnesse*, saying thus: (i) *To seeke, that Christ his Body should be in many places at once, is no lesse madnesse than to require, that God should make his Body to be flesh, and not to be flesh at one time; whereas not Aristotle, but the Spirit of God* (saith he) *hath taught us, that this his Body is to bee contained in Heaven untill the last day.* Afterwards *Calvin* inveigheth against the folly of your Church, which will not acknowledge any presence of Christ in this Sacrament, except it bee locall on earth, *As if* (saith hee) *shee would pull Christ out of his Sanctuary of Heaven.* And at last, after that he had said, (k) *Christ his Body is united to the Soule of the Communicant*, hee so explaineth himselfe, that hee meant a *spirituall Vnion*: so that it doth fully appeare, that Master *Brerely* in this point (as usually in many others) allegeth *Calvins testimony*, against *Calvins sense*, and his owne conscience.

It is irkesome to see the fury, wherewith your Disputers are carried against Protestants, amongst whom wee see againe your Master (l) *Brerely* imposing upon *Beza* the same opinion of the *Presence of Christ's Body* in Heaven, and on Earth at one time. Although, notwithstanding, (m) your Iesuite *Salmeron* as bitterly taxeth *Beza*, for contrarily holding it *Impossible for one Body to be in two places at once*; whom therefore he calleth an *Apostata*: and whom (n) another termeth, for the same

(g) *Bellar. lib. 3. de Euch. cap. 3.*

(h) *Mr. Brerely in his Booke of the Liturgie of the Masse, pag. 150.* Because Calvin Institut. 4. cap. 17. §. 10. *saith*: Etsi incredibile videtur, ut in tanta locorum distantia penetrare ad nos possit Christi caro, ut sit nobis in cibum, &c.

(i) *The same Calvin in the same Chap. 17. §. 24.* Cur (inquiunt) non faciat Deus ut caro eadem diversa loca occupet, ut nullo loco contineatur, ut modo, & specie careat? Insane, quid à Deo postulas, ut carnem simul faciat esse, & non carnem? perinde ac si instes, ut lucem simul lucem faciat, ac tenebras. *Ibid. §. 26.* Corpus Christi, ex quo resurrexit, non Aristoteles, sed Spiritus Sanctus finirum esse tradit, & cœlo contineri usque ad ultimum diem. Et, §. 30. Cujus ergò amentiæ est, cœlum terræ potius miscere, quàm non extrahere Christi corpus è cœlesti Sanctuario?

(k) *As for the objected sentence he explicateth himself, §. 31.* Christus illis præsens non est; nisi ad nos descendat, qui si verò si nos ad se evehat, non æquè ejus potiamur præsentiâ. Et §. 36. Vt Christum illic ritè apprehendant, piæ animæ in cœlum erigantur necesse est. [*As untruly also doth hee allege* Bucer, Beza, *and* Farel. *pag. 227. who had the same sense with Calvin. Mr. Foxe said, that Christ if hee list might be on earth, but he said not so of, and in the same time.*] *(l) See in the former Allegation.* (m) Fieri posse, ut Christi corpus possit esse in pluribus locis simul, præter hunc Apostatam nemo inficiatus est, quod cum credere nequit, tollit ab omnipotenti virtute. *Salmer. Ies. tom. 9. tract. 23. p. 173.* (n) Beza cum Adversarijs congressus, ubi Calvini mysteria non posset defendere, in eam prorupit Blasphemiam, ut Deum neget omnipotentem: disertè enim scribit, Deum non posse efficere, ut Corpus aliquod, manente substantiâ, sit absq; loco, vel in pluribus locis simul; Illud enim Angeli axioma [apud Deum nihil est impossibile] non sine exceptione accipiendum esse, quod factum fieri nequit infectum——O argutos Philosophos! qui Dei Majestatem ad suas Physicas regulas non erubescunt revocare. *Frateol. Elench. Hæres. lib. 2. Tit.* Bezanitæ.

cause,

cause, *Blasphemous*, as if this were indeed to deny the *Omnipotencie of God.* Whereas, according to our former Propositi-on, it is rather to defend it, because *God is the God of Truth* (which is but one) and truth is without that *Contradiction*, which is necessarily implyed in your Doctrine of the Locall presence of any one Body in many places at once, as in the next place is to be evinced.

That the same Second Romish Contradiction, holding the Presence of one Body in many places at once, *is proved, by the nature of Being in distinct places at one time, to be a making One, not One.*

Sect. II.

IN the first place hearken to your *Aquinas*, (the chiefest Doctor, that ever possessed the Romish Schoole) °*it is not possible by any Miracle, that the Body of Christ be locally in many places at once, because it includeth a Contradiction, by making it not one; for one is that, which is not divided from it selfe.* So hee, together with others, whom you call *Catholikes*, who conclude it *Impossible for the Body of Christ to be locally in divers places at once:* ✠ Besides that his other Sentence wherein hee holdeth this (1) *Possibility*, as *proper only to God.* ✠ Which though hee speake concerning the locall maner of Being; yet his Reason (as * your Cardinall confesseth) doth as well concerne your *Sacramentall maner of being on earth, to deny the Body of Christ to be really in many Hoasts, and on many Altars at once.* And *Aquinas* his reason being this, [*Vnum*] *One* (saith he) *is that, which is not divided from it selfe:* but, to be in *divers places at once*, doth *divide one from it selfe*, and consequently maketh it not to be *One:* which being a *Contradiction*, doth inferre an *Impossibility*. So hee.

✠ Accordingly your Iesuite *Coninck*s; (3) *If, as Thomas saith*, (saith he) *a Body cannot be in two places at once Quantitatively, no not by any Miracle of God, because the thing should so be divided from it selfe: then (the words being taken as they sound) cannot Christ's Body be at once locally in heaven, and on earth in this Sacrament.* So he. Thus is the maine Article of your Romish Faith, concerning the *Corporall Presence of Christ in many places at once*, wholly overthrowne by

(o) Catholici isti cum Thoma in quartum distinct. 14. art. 2. hanc rationem, cur non possit corpus Christi localiter esse, &c. — Quod si verò non possit corpus Christi localiter esse in diversis locis, quia divideretur à seipso, profectò nec possit Sacramentaliter esse eadem ratione: qui licet dicat hoc non esse per loci occupationem, tamen dicit, per realem & veram præsentiam in pluribus Hostijs, sive Altaribus: quæ realis præsentia in tot Altaribus, & non loca intermedijs, non minùs tollere videretur indivisionem rei. *Bel. lib. 3. de Euch. cap. 3. pag. 491.* Quidam Catholici, atque in eis Sanctus Thomas, existimant non posse unum corpus esse simul in diversis locis localiter; quia (inquiunt) unum est illud, quod indivisum in se est, & divisum à quocunque alio. *Bellar. quæ supra.*

(1) *Aquin. in Supplem. in 3. part. qu. 83. art. 3. ad 4.* Dicendum quod corpus Christi localiter in diversis locis non potest fieri per miraculum —— quia esse in pluribus locis simul, repugnat individuo, ratione ejus, quod est Ens individuum in se —— & includit Contradictionem, sicut quòd Homo careat ratione. *Et qu. 81. Art. 2. ad 1.* Corpus non potest actu esse in pluribus locis simul, hoc enim est solius Dei. (*) *See the former testimony.* (3) *Ægid Coninck Iesuit. de Sacram. qu. 75. Art. 4. Dub. 3.* Thomas in 4. Dist. 44 qu. 2. Art. 2. ait, Per miraculum fieri non posse, ut corpus sit simul in duobus locis, sc. modo quantitativo. [Quia esse in pluribus locis repugnat Individuo, ratione ejus quod est esse indivisum per se.] Sanè hæc ratio si absolutè, ut sonat, intelligatur, corpus Christi non potest esse simul in cœlo, & in hoc Sacramento.

the judgement of *Thomas Aquinas*, the Oracle of your Romiſh Shooles. But when as Proteſtants argue accordingly, as you have done, your Ieſ. (4) *Vaſquez* ſpareth not to call it the *Reaſon of Heretikes*. Which bewrayeth the diſtorted and ſquint-eyed ſight of our Romiſh Adverſaries, who knowing the ſame Argument to be uſed by your owne *Aquinas*, as well as by Proteſtants, do notwithſtanding honor the one with the Title of *Angelicall*, and upbraid the other with the black marke of *Hereticall*.

(4) *Vaſquez Ieſ. in 3. Thom. Diſp. 189 Cap 7.* Ratio, quæ ab Hæreticis affertur, eſt, Corpus idem, ſi in diverſis locis collocetur, eſſe diviſum à ſe.

Earneſtly have wee ſought for ſome Anſwer to this inſoluble Argument, as wee thinke: and your greateſt Doctor hath nothing to ſay, but that the (2) *Being in a place is not the eſſentiall property of a thing, and therefore can be no more ſaid to divide the Body from it ſelfe, than it can be ſaid to divide God, who is every where, or the ſoule of man, which is one in every part, or member of the Body*. So he. Wee throughout this whole Tractate, wherein wee diſpute of the Exiſtence of a Body in a Place, do not tye our ſelves every where to the preciſe *Acception of place*, as it is defined to be *Superficies*, &c. but as it ſignifieth one ſpace or diſtinct *Vbi*, from another, which wee call here and there. We returne to your Cardinals Anſwer.

(p) Duplex eſt diviſio, una intrinſeca, in ſe, altera extrinſeca, & accidentalis in reſpectu loci. Itaq; cum corpus eſt in diverſis locis, non tollitur indiviſio in ſe, ſed extrinſeca, in reſpectu loci, ut cùm Deus ſit unus, eſſin diverſis locis, & anima rationalis eſt in diverſis partibus corporis una: *Bellar. ibid.*

CHALLENGE.

AN anſwer you have heard from your Cardinall, unworthy any man of Iudgement, becauſe of a Triple falſity therein. Firſt in the Antecedent, and Aſſertion, ſaying that *Being in a Place or ſpace is not inſeparable from a Body*. Secondly, in the Ground of that, *becauſe Place is not of the Eſſence of a Body*. Thirdly, in his Inſtances, which hee inſiſteth upon (for Example-ſake) which are both *Heterogenies*. Contrary to this Aſſertion, wee have already proved the neceſſity of the *Locall Being of a Body*, whereſoever it is; and now wee confirme it, by the Aſſertion of One, than whom the latter Age of the World hath not acknowledged any more accurate, and accompliſhed with Philoſophicall learning; even (9) *Iulius Scaliger* by name, (a Profeſſed Romaniſt) who hath concluded, as a Principle infallible, that *Continuity being an immediate affection and property of Vnity, One Body cannot be ſaid to be in two places, as here, and there, without dividing it ſelfe from it ſelfe*. So hee. Certainly, becauſe *Place* being the *Terminus* (to wit that, which doth confine the *Body* that is in it) it is no more poſſible for the Body to be in many places at once, than it is for an *Vnity* to be a multitude, or many. Which truth, if that you ſhould ſtand any further proofe, may ſeeme to be confirmed in this, that your Diſputers are driven to ſo miſerable Straits, as that they

(9) Si dicas, corpus eſt hîc, & ibi idem, ipſum quidem diſtrahas in diverſa: principio primo per ſe, & immediato prohibetur corpus eſſe in pluribus ubi: eſt autem continuitas affectus conſequens immediatè unitatem; Contradictiones enim ſunt. *Iulius Scaliger Exercit. 5. queſt. 6.* [*For how can there bee Continuity in that, the Termini whereof are ſeparated by divers places?*]

they are not able to instance in any one thing in the world to exemplifie a Possibility of the being of a Body in divers places at once, but onely *Man's soule*, which is a spirit; and God himselfe, the Spirit of Spirits, of both which * hereafter. Onely you are to observe, that the Cardinals Argument, improving *Space to be separable from a Body*, because it is not of the *Essence of a Body*, is, in it selfe, a *Non sequitur*, as may appeare in the Adjunct of *Time*: which although it be not of the Essence of any thing, yet is it impossible for any thing to be without Time, or yet to be in two different Times together.

(*) *See below Ch. 6. §. 2. & Chap. 15. 2.*

✦ And for the better discovery of the weakenesse of this their common Objection, Wee adde, that although [*Vbi,*] *Place*, or *Space* be not of the essence of a Body, to constitute it one, yet may it be sufficient to demonstrate it to be but one Body, because of Contradiction; as well as all proper *habr*, or properties, as *Risibility* in a man; or else as *Quantity* to a *Body*, and *Circumscription* to *Quantity*; which although they be after their *Substances* in nature, yet are they joyntly and inseparably with them in Times. But that wee may argue from the very termes of Contradiction. Your asserting the same *Body of Christ* to be *Locall*, according to the dimensions of *Place*; and *not Locall*, according to the dimensions of *Place*, at one time, implies a Contradiction. But you teach the same *Body of Christ* to be at once (as in heaven) *Locall*, according to the dimensions of *Place*; and (as on the Altar) not *Locall*, according to the dimensions of *Place*. Therefore is your Romish Doctrine Contradictorie to it selfe. Yet shall wee be content that you may call this a Sophisticall Argument, except the Ancient Fathers shall establish the same Conclusion. For this present take unto you a Reason, as wee think, Impregnable. Nothing can possibly be *Extrà se, without it selfe*; but for a *Body*, being *heere*, to be at the same time separated from *Heere*, by a Space where it is not, as on this *Altar*, and on the other *Altar*, and yet not to be in the Space betweene, is to be without it selfe; and Consequently divideth it selfe from it selfe; which no man will affirme, that is not beside himselfe. ✦

The same Second Romish Contradiction manifested in Scripture, by an Argument Angelicall.

Sect. III.

Matth. 28. 6. The Angell speaking to the woman that sought Christ in the grave, said; *Hee is not heere, for he is risen, and gone into Galilee:* which is as much, as to have said, Hee could not be in Both places at once; an Argument Angelicall.

call. But you Anſwer that it was ſpoken *Morally*. How? (wee beſeech you) as if one ſhould ſay (ſaith your [r] Cardinall) *Such a man ſitteth not at table, for he hath ſupped.* What fond trifling is this, and wilfull perverting the Truth of God? for this your Argument, *A man ſitteth not at table, for hee hath ſupped*, is ſcarce a probable Conſequence, that a man is riſen from the table, as ſoone as hee hath ſupped. Contrarily, the *Angel's Logike* is not by a *Peradventure*, but neceſſary; not imaginary, but hiſtoricall; not conjecturall, but dogmaticall, and *Demonſtrative*. ✦ And ſo Saint [s] *Chryſoſtome* doth call it. ✦ For better explanation whereof, wee may turne the *Cauſall* word [For] into an *Illative* [Therefore,] becauſe it is all one (as you know) to ſay hee is not here in the *Grave* [*For* hee is *riſen* out of the *Grave*; And to ſay, *Hee is riſen out of the Grave*, [*Therefore*] *hee is not heere in the Grave.*

Vnderſtand then, firſt, that the matter ſubject of this Argument being no morall arbitrary Act of man's will; but the omnipotent *Reſurrection of Chriſt from the dead*, (which is a fundamentall Article of Chriſtian Faith, yea, and as it were the foundation of all other Articles, without which, as the Apoſtle ſaith, [t] *Our Faith were vaine*) the Angell muſt neceſſarily be thought to have concluded dogmatically; which is the reaſon that he is ſo inſtant, and ſo urgent, ſaying to the woman, *Come, and ſee the place, where the Lord was laid. Which hee addeth* (ſaith your [u] Ieſuite) *for confirmation of that, which hee had ſaid*, [*Hee is not heere.*] ✦ *Seeking by their ſight* (ſaith alſo another [6] Ieſuite) *to make them believe.* ✦ And as much as if hee had ſaid, (ſaith [x] *Anſelme*) *If you believe not my word, give credit to the emptie Sepulchre, in ſatisfying your owne ſight.* Therefore was it demonſtrative. And againe, the Angell putting them to make uſe both of his Saying, and their owne Seeing; *Go yee* (ſaith hee) *and tell his Diſciples: And they went* (ſaith the Text) *to bring his Diſciples word.* Therefore was his Argument Doctrinall, ſuch whereby he thought ſo fully to perſwade them, that they might informe others in an Infallible Truth.

✦ One of your Doctors of *Lovain* publiſhed a Booke intituled, *A Confutation of Cavillations*, wherein hee [7] propoundeth the Argument of Proteſtants, as if it ſtood ſimply thus: The *Angell* ſayd of *Chriſt*, now riſen out of the grave, *Hee is riſen, hee is not heere: Therefore hee cannot be heere.* And thereupon calleth them *Abſurd*: when-as they argue from the Angels owne Logicall terme, [*For*] in the Text, *Matth.* 28. 6. *Hee is not heere*, [*For*] *hee is riſen.* Implying the Conſequence, which you have heard, that he could not be both *Riſen out of the Grave*, and *In the Grave*, at the ſame time of the Angels ſpeech. But the Cauſall word,

(r) Loquitur ad mentem ſanctarum illarum mulierum—Sed optima eſt ſolutio, moraliter intelligi, ut ſi quis dicat, talis homo non ſedet ad menſam, cœnatus eſt enim. *Bellar. li.* 3. *de Eu. c.* 4.

(s) *Chryſoſt.* [Venite & inſpicite ubi poſitus erat] ἐκ τῶν ἀκολουθούντων. *upon the words of the Evangeliſt.*

(t) 1 *Cor.* 15. 14.

(u) Videli. ad Comprobandum dictum [Non eſt hic.] *Salmer. Ieſ. Tom.* 11. *Tract.* 9. *pag.* 72.

(6) *Maldonat. Ieſ. in eum locum.* Nunc experientia confirmat, & ipſo viſu nititur fidem facere.

(x) Quaſi dicat, ſi verbo non credatis, vacuo ſepulchro credatis. *Anſelm.*

(7) *Marcus Conſtant. Theol. Lovan. lib. qui inſcribitur*; Confutatio Cavillationum, quibus Sacramentum Euchariſtiæ impeti ſolet. *Ad ob.* 6. [Surrexit, non eſt hic.] Reſpondet Catholicus, quæ eſt hæc Conſecutio? non eſt hic, ergo non eſt in Sacramento? —— adeonè illi inepti, ut id colligant, non eſt hic, ergo non poteſt hic eſſe? Arundinea ſunt hæc, & flaccida tela, quæ librata non pertingant quo intenduntur.

word, [*For*] your Doctor omitted quite, that hee might more easily impose upon them an *Absurdity* of his owne devising. Thus have you beene confuted by an Argument both *Angelicall* and *Evangelicall*. ✠

That the Romish Objection out of that Scripture, Act. 9. is frivolous.

SECT. IV.

CHrist (*Act. 9.*) appeared to *Saint Paul*, then *Saul*, when hee was in his *way to Damascus*, &c. whence your Cardinall (a) laboureth to prove a double presence of Christ, at one instant, (to wit) in *Heaven* with the Saints, and in the *Ayre* unto *Saul*. First, because the light in the Ayre *Strucke Saul blinde*. Secondly, because others in the company of *Saul heard not the same voice of Christ*, which hee heard. Thirdly, because *Saul* asked saying; *Lord, who art thou?* and heard, and understood the *voice*. Fourthly, Because *Saul* was thereby made a witnesse of seeing *Christ risen from the dead*. And therefore (saith hee) was this Apparition in the Ayre. Every objection may receive it's opposition. To the first, thus: Did none of you ever know a mans eyes so dazled with the brightnesse of the Sun-beames on earth, that hee could not see for a while; and yet did not the Sun remove any whit from his Sphere? So might the glorious shine of the person of Christ in Heaven worke upon *Saul* on earth.

To the second, thus: Have you not read of a voice from Heaven, *Iohn* 12. 29. which some heard articulately, and said, *An Angell speaketh*, and the common people said, *It thundreth?* because (as your [b] Iesuit confesseth) *they heard it but confusedly*.

To the third, thus: Men heare, and heare not, so farre as God is pleased to *reveale*, or not to reveale himselfe, or his word, and voyce, yea or any sight unto them; for *Saint Stephen saw the Heavens opened*, and Majesty of Christ, when others wanted that sight.

To the fourth, thus: The eyes of *Saul* beholding Christ in Heaven might be as good witnesses of Christ his Resurrection, as were the eyes of *Saint Stephen*, *Acts* 7. who saw him; and so much more, because he was both made *blinde* by the brightnes of that sight of Christ, and after healed in the *Name* of Christ.

If any desire to know the judgement of ancient Fathers, in this Case, your Cardinall leaveth him to seeke it where he shall please. Sure we are that (c) *Augustine*, (d) *Ambrose*, *Pope* (e) *Gregory the first*, *and* (f) *Isidore Peluſiota* doe expressly affirme that the appearance of Christ to *Saint Paul* was [*De Cœlo*] *from Heaven*. ✠ And lest that any fondly, by the word, *Heaven*, conceiving

(a) Simul in summo cœlo, & in aëre vicino terræ. *Bellarm. 3. de Euch. c. 3. §. Secundum, &c.*

(b) *Tolet. Iesuit. in eum locum.*

(c) *Aug. in psal. 54. & Tract. 1 in Ioh.* Caput in cœlis, cujus membra calcabantur in terra.

(d) *Ambros. 1. Cor. 15.* Apparuit et primo in cœlo.

(e) *Greg. Moral. Hom. 34. in Evang. ad finem.* Persecutorem de cœlo allocutus.

(f) *Isid. Pelusiot. lib. 1. Epist. 469* ἐξ ἀρχῆς αὐτὸν διὰ τῶν ἔργων, ἐφανέρωσε τὸν μέλλοντα αὐτῷ ἐν χαρίζεσθαι διὰ κήρυγμος. *Et Theophylact. in Act. 9* τῆς ὑψηλίας χώρας &c.

conceiving any inferiour heaven, may catch at the Moone; you may obſerve that the Fathers underſtood that *Heaven*, wherein Chriſt is ſayd to *ſit at the right hand of God*; and that, whereby the Doctrine of Chriſt is intituled *Celeſtiall* and *Heavenly*. ✠ And if all this were true that hath beene objected, that Chriſt appeared in the Ayre, yet is your Conſequence but lame, that therefore he was bodily alſo in Heaven, if wee may beleeve your Ieſuite *Lorinus*: (8) *Becauſe Chriſt* (ſaith he) *might for ſo ſhort a time have deſcended from Heaven.* By all which you may perceive, that your Cardinall, for all his arguing about the *Ayre*, hath beene (as the Proverbe is) but *Beating the Ayre*.

✠ And leſt that any of you might Object that of *Acts* 23. *ver.* 11. *The next night the Lord* (Chriſt) *ſayd* (*unto* Paul) *Be thou conſtant, &c.* as ſpoken by Chriſt, being Corporally there preſent, when as notwithſtanding he was alſo reſident in Heaven, one of your owne Ieſuites (8) *Not daring* (as hee ſaith of himſelfe) *to affirme all ſuch like Apparitions to have beene immediatly by Chriſt himſelfe*, will have you to know that they might have beene performed by ſome *Angell, in the perſon of Chriſt*. ✠

And as lanke and frivolous is his Confirmation of their Aſſertion by (as he ſaith) *Apparitions of Chriſt unto divers here on earth, when as yet hee was certainly in Heaven*: for it is not certaine, that he appeared perſonally to any here on earth, if the poſition of your Angelicall Doctor *Aquinas* may ſtand for good, who held it * *Impoſſible for Chriſt to appeare here on earth, in his proper ſhape; in two places at once*: which ſheweth that theſe *Apparitions* of Chriſt were rather onely Viſions, without any perſonall appearing. We are not ignorant how much you attribute to your Cardinall *Bellarmine*, whom you have heard contending ſo urgently for proofe of the *viſible Preſence* of Chriſt in divers places at once; and what like Eſteeme you have of your great Profeſſor *Suarez*, who now cometh *Concluding* as followeth. (h) *The Body of Chriſt, except it's being in the myſterie of the Euchariſt, is no where but only in Heaven: and to affirme the contrary were a great raſhneſſe without ground; and contrary to all Divines.* So hee. Wee leave theſe your two moſt eminent Doctors of the Chaire, and both of the ſame Society of the Ieſuites, the one for *Rome*, the other for *Spaine*, in this their Contradiction, that wee may conſult with Antiquitie it ſelfe.

(g) Potuit tantiſper de cœlo deſcendiſſe. *Lorin. Ieſ. in Act.* 9. ✠ *And Peluſiota already, at the letter* (f) De cælo, ut Predicationem, quam illi erat commiſſurus, cœleſtem eſſe indicaret. ✠

(8) *Lorinus Ieſ. Com in Act.* 23. 11. Non audeo de omnibus æpparitionibus affirmare, factas immediatè eſſe à Chriſto ipſo, cùm Poſſet Angelus apparere pro Chriſto.

(*) *See above, c.* 2. §. 3.

(h) Concludo, Chriſti corpus tantùm eſſe in cœlo & in Euchariſtia; ſecluſoque eodem Euchariſtiæ myſterio, non ſolùm non eſſet corpus ubique, ſed neque etiam eſſet alicubi, niſi in cœlo: & contrarium aſſereret, eſſet magna temeritas ſine fundamento, & contra omnes Theologos. *Suarez. Ieſ. Tom.* 1. *in Thom. queſt.* 14. *Art.* 1. *Diſp.* 34. §. 5. ✠ *Eodem modo Vaſquez Ieſ. in* 3. *Thom. queſt.* 76. *Diſp.* 180. *cap.* 5. Probatur non poſſe corpus ſecundum extenſionem in diverſis locis ſimul, bene tamen in uno ſecundum extenſionem, in aliis vero indiviſibili more à Deo conſtitui probatur. ✠

An Additionall, for a further Confutation.

Cardinall (9) *Bellarmine*, for proofe that the ſame *Body of Chriſt* might appeare *viſibly in divers places at once*, doth produce the *Apparitions* of other *men in many places at once*; and is encountred by your owne (10) *Ieſ. Vaſquez (verbatim)* in each one, Concluding that *None of them do prove ſuch an Exiſtence, by extenſion of parts, in reſpect of Place.* Which being joyned with the former Confeſſion of *Suarez*, (already cited) affirming it to be a *Doctrine Contrary to all Divines*, to teach the *Body of Chriſt to be any where, but only in heaven, excepting the myſterie of the Euchariſt*; It will be eaſie to diſcerne how little credit is to be given to the Stories, which are alleged by *Bellarmine* of bodily Apparitions without the Sacrament. ✠

(9) *Bellar. lib 3. de Euch. cap. 3.* Confirmatur Argumentum ex aliis Chriſti Apparitionibus nam inprimis Petro Apoſtolo Chriſtum aparuiſſe in terra, & cum eo collocutum fuiſſe, teſtantur graviſſimi Authores, ut Ambroſ. Orat. cont. Auxent. Hegeſippus lib. 3. de Excidio Hieroſol. Athanaſ. in Apolog. Deinde Antonio apparuiſſe, Athanaſ. in vita ejus. Auguſt. lib. de cura pro mortuis, cap. 16. proponit quæſtionem, utrum cum diverſis locis fiant miracula, ad memorias alicujus Martyris, ſit ipſe præſens uno tempore in tam multis locis, an ita fiant miniſterio Angelorum. Et reſpondet, hanc quæſtionem eſſe ſupra ingenij vires. ——— Præterea (Cap. 17.) refert hiſtoriam quandam Iohannis, qui cum ex Monaſterio ſuo non diſceſſiſſet, apparuit tamen adhuc vivens in ſomnis cuidam alteri longè poſito; ac deinde dicit, dubium eſſe, an ſpiritus ejus reverà fuiſſet in utroque loco, an id eſſe factum alio modo: Si is (inquit) interfuit ſomnianti mirabili gratiâ, id quidem potuit, non naturâ &c. (10) *Vaſquez Ieſ. in 3. Thom. qu. 76. Diſp. 139. cap. 1.* Exempla ſuperiùs adducta ex Ambroſio, Egeſippo, Athanaſio, Gregorio, in quibus prima opinio, de exiſtentia corporis Chriſti, quoad extenſionem ad locum, in diverſis locis ſimul, probari videtur: adde etiam Auguſtinum de cura pro mortuis Cap. 16. & reſpondet, difficilem eſſe reſponſionem. Verùm hoc teſtimonium non probat de corpore, quoad extenſionem ad locum, ſed de exiſtentia animæ in duobus locis ſimul. Neqs amplius probat alterum illud Auguſtini de Iohanne Monacho, ubi agitur de ſpiritu. [*See* Vaſquez, *who throw-out the ſame whole Diſputation denieth the exiſtence of Chriſt in divers places at once*, quoad extenſionem ad locum, *but onely in one place ſo, and in many, inviſibly, in the Sacrament, upon every Altar.*]

That the Opinion of the Being of a Body, in many places at once, *implyeth a* Contradiction, *is Secondly proved by the Iudgement of Ancient Fathers, thereby diſtinguiſhing Chriſt his two Natures,* Godhead *and* Manhood, *one from another,* by Circumſcription *and* Incircumſcription.

Sect. V.

ANcient Fathers judged it Impoſſible for a Body to be without Determination in one only place at one time: yea (ſay you) they did ſo, but meaning Impoſſible, according to the courſe of nature, but not abſolutely Impoſſible, as if by Divine Miracle a Body might not be in many places at once. This is your onely Anſwer, and the Anſwer of every one of your Anſwerers, whereat wee ſhould wonder, but that they have given us ſo often experience, what little conſcience they make, how true their Anſwers be, ſo that they may be knowne to have

anſwered: otherwiſe they well know that the Fathers meant an abſolute Impoſſibility; and that this is moſt evident by the *Hereſie* which they did impugne, and alſo by their maner of confuting the ſame.

The *Eutychian Heretikes* (you know) confounded the Properties of Chriſts humane nature with his Godhead, pretending (as you do) the *Omnipotencie of Chriſt*, for the patronizing of their Hereſie, *As thinking thereby* (thus ſaith *Theodoret*, out of *Amphilochius*) *to magnifie the Lord Chriſt*: whereas this was indeed (as the ſame Father ſaith) *to accuſe Truth of falſhood*. You may heare the ſame voice ſound out of the Romane Chaire. Pope (c) *Leo* ſpeaking of *Eutyches*, the Author of that Hereſie, ſaith that *Hee affirmed, that thereby he did more religiouſly conceive of the Majeſty of Chriſt, by denying his humane nature*; whom therefore that holy Pope cenſureth to have beene ſeduced by the *Spirit of falſity*. Therfore it cannot be but that the Fathers, in confuting an *Hereſie* founded upon a pretence of *Omnipotency*, did hold that doctrine abſolutely impoſſible, which they withſtood, as will now more lively appeare by the Teſtimonies of themſelves. *Theodoret* againſt this *Heretike* argueth thus: (d) *The Body of Chriſt, being a compounded thing, cannot be changed into a divine nature, becauſe it hath Circumſcription.* This had bin no good reaſoning, except his CANNOT had imported an abſolute Impoſſibility. ✠ And this (11) *Theodoret* himſelfe doth furthermore make good, who in the ſame Dialogue, where (to the *Heretikes* Objection out of *Iob*, ſaying, *I know thou cunſt doe all things, nothing is impoßible with thee*) he anſwereth, by inſtancing in examples of Impoſſibility, becauſe of Contradiction, ſaying; *It is impoßible for eternity to be in time, or a thing created to be uncreated: or finite to be infinite.* So he. ✠

(c) *Vigilius* (anciently Biſhop of *Trent*) might have read a Leſſon to the late Biſhops at *Trent*, who againſt the ſame *Heretike*, diſtinguiſhing the two natures of Chriſt, his Humane nature, by being Circumſcribed *in one place*; the Divine, by being *unlocable*, doubted not to inferre, ſaying of his Bodily nature; *It being now in heaven is not at all on earth.* And, leſt that any might thinke this was but his owne private opinion, hee averreth ſaying; *This is the Catholike profeßion taught by the Apoſtles, confirmed by Martyrs, and hitherto held of the Faithfull.* So *Fulgentius* upon the ſame Diſtinction maketh the ſame Concluſion,

(a) *Alfonſ. de Caſt. cont. hæreſ. Eutych.*

(b) *Theod. Dial.* 2. Dicunt Chriſti carnem ſpiritualem, & alterius ſubſtantiæ quàm ſit noſtra caro: imaginantur ſe per hæc Deum magnificere, cum tamen falſi veritatem accuſant.

(c) *Leo papa Ep.* 13. *quæ eſt ad Pulcher. Aug.* Subrepſiſſe intelligo ſpiritum falſitatis, ut dum affirmat ſe religioſiùs de filij Dei majeſtate ſentire, ſi ei naturæ noſtræ veritatem ineſſe non dicat, &c.

(d) *Theod. Dial.* 3. *lib.* 3. *ex Euſeb Emiſ.* (Contra eos qui dicunt Corpus Chriſti in Divinitate mutatum eſſe poſt reſurrectionem.) Hos dicere neceſſe eſt vel divinæ naturæ manus & pedes, & alias corporis partes tributas eſſe, vel fateri corpus manſiſſe in ſuæ naturæ finibus. Atqui divina natura ſimplex eſt & incompoſita, corpus autem compoſitum, & in multas partes diviſum: non eſt ergo mutatum in naturam divinitatis, & quidem immortale factum, & divinâ naturâ plenum: ſed tamen corpus, quod propriam habet Circumſcriptionem.

(11) *Eranißtes Hæret.* ἅπαντα δύνατα τῷ Θεῷ, *Ex Iob. Theod. opponit Ex mplum* ἀποßibilium: ἀδύνατον αἰώνιον ὑποχρόνον εἶναι, ὅτε τὸ ἀκίνητον κινεῖσθαι, ὅτε πεπερασμένον τὸ ἄπειρον, καὶ ὅσα τοῖς ἀθανάτοις ἀθάνατα. *Theodoret. Dial.* 3. *Cap* 4. ——— *Et paulò poſt*; ἀλλὰ τὸ μὴ δυνηθῆναί τι τῶν, ἀπείρου δυνάμεως ἐστι, ἀδυναμίας τεκμήριον. ——— ὅτι τῶν ἄκρων τὸ ἄριστον τῷ Θεῷ χαρίζεται, καὶ ἀναλλοίωτον. (c) *Vigil. lib.* 4. *cont. Eutych.* Circumſcribitur loco per naturam carnis ſuæ, & loco non capitur per naturam divinitatis ſuæ. Hæc fides eſt confeſſio Catholica, quam Apoſtoli tradiderunt, Martyres roboraverunt, & fideles nunc uſque cuſtodiunt. *Et paulò ſuperius.* Quia nunc in Cœlo eſt, non eſt utique in terra.

ſaying,

saying of his Bodily substance, that therefore (f) *Being on Earth, it was absent from Heaven; and going to Heaven, it left the Earth.* *Damascen* had to deale with the forenamed *Heretike*, and professing to deliver the substantiall difference of both Natures, hee differenceth them by these contrary Characters, (g) *Created, not Created; Capable of mortalitie, and not Capable of mortalitie; Circumscribed, and not Circumscribed*; and *Invisible in it selfe, and visible*: which no what inding is, in the Eucharist, by your doctrine, no *Capable of Circumscription*, because *whole in the whole Host, and in every part thereof*, and to the very Angels of God *Invisible*.

And yet againe, that you may further know that *Damascen* is as professedly ours, in this point, as any Protestant can be; hee, in confutation of the same Heretike, addeth saying; *How can one and the same Nature be capable at once of two essentiall contrary Differences? for how is it possible for the same Nature, according to the same, to be created, and uncreated, mortall, and immortall, circumscribed, and uncircumscribed?* Where, by the way, you may observe, that *Circumscription of a Body* is accounted by *Damascen* to be [and that is] *Essentiall to a Body*. In like maner *Ephraemius* (not *Photius*) sticketh to the same Argument of difference of natures, by reason of Contradiction, saying concerning the two distinct natures of Christ? *That none that hath wit can say, that the same Nature is both palpable and impalpable, visible and invisible.*

Let us ascend higher to the more primitive Ages, to inquire of Fathers, who had conflicts also with *Heretikes*, who gainesaid the Truth of either Nature. *Athanasius* urged Christ his Ascension into Heaven, to prove that hee was as truly man, as God, because his Godhead was never out of Heaven, being (h) *Unlocall, illimitate, no place, and uncircumscribed*, even then, when in vnio Hypostatica united with the Body, being on earth. Therefore it was his Body that ascended into Heaven from Earth. His Argument is taken from *Circumscription*, even as *Nazianzen* doth Characterize them.

Cyril of *Alexandria* is a Father, whose Patronage your Disputers would be thought often to rely upon; hee is now about to deliver his Iudgement so freely and plainly, as if hee had meant to stop the mouthes of all our Opposites in the same Answer, which hee maketh against certaine *Heretikes*, who held that *God's nature is a Substance, which can receive division and partition*. *If God* (saith *Cyril*) *should be divisible, as a Body, then should it be contained in place, and then should it have Quantity, and having Quantity it could not but be Circumscribed.*

(f) *Fulgent. de persona Christi ad Trasimund lib. 2. cap 5.* Vnus idemque homo localis ex hominе; qui est Deus immensus ex Patre. Vnus idemque secundùm humanam substantiam absens cælo, cum esset in terra; & derelinquens terram, cùm ascendisset in cœlum.

(g) *Damascen. de fide Orthodoxa, lib. 3. cap. 3.* Earum naturarum, ἁπλῶν διαφορῶν alt. unus salvari: nam creatum manſit creatum, increatum increatum; mortale manebit mortale, immortale, immortale: περιγραπτον, ἀπερίγραπτον: ἢ τὸ ἀπερίγραπτον, ἀπεριγράπτου: ὁρατὸν, ὁρατόν: καὶ τὸ ἀόρατον, ἀόρατον] Paulo superius πῶς δὲ καὶ μία οὐσία τῶν ἐναντίων διαφορῶν δυοῖν γένοιτο; πῶς δὲ δύναται τὸ αὐτὸ κατὰ ταὐτὰ, κινεῖσθαι καὶ ἀκίνητον, θνητὸν καὶ ἀθάνατον, περιγραπτὸν καὶ ἀπερίγραπτον.

(h) *Athanas. part. 2. adversus eos qui tollunt non miraculum nuncupant, eo quod carnem negant:* τὸ θεῖον λόγον τὸν ἐν οὐρανοῖς διαγγελῶν ἄτοπον, ἀόριστον, ἀπερίγραπτον, τὸν δὲ σωματικῶς [illegible]

(i) *Nazian. Epist. 1. ad Cledon.* Hominem [illegible] περιγραπτὸν σώματι, ἀπερίγραπτον ἀσωμάτῳ.

(m) *Cyril. Alex. Tom. 2. lib. 1. de Trinit* Si verè Scholiast. [illegible] si autem hoc, & ut

hem & Patrem non. Divina natura (ut ille dicunt) recipere, & intelligere eum ut corpus loco omnino, & quantitate, & si quanta facta esset, non effugeret Circumscriptionis

Will you now ſay (which hitherto hath beene your onely Anſwer to other Fathers) that *Cyril* meant not that it was abſolutely Impoſſible, that *Quantity* ſhould be without *Circumſcription*, but onely according to the Courſe of nature? then might the *Heretikes*, whom *Cyril* confuted, have made the ſame Anſwer, and conſequently *Cyril's* Conſequence, and Confutation (together with the Arguments of the Fathers above-mentioned) had beene of no force. What ſhall wee ſay? muſt ſtill the ancient Fathers be made no better than Aſſes, in arguing, that your Romiſh Maſters (forſooth) may be deemed the onely Doctors, even then, when they prepare the ſame Evaſion for *Heretikes*, which they deviſe for themſelves? but you muſt pardon us, if wee believe that *Cyril* (ſeeing he durſt ſay, that *God himſelfe, if hee were a Body, muſt be in a place, as a thing having Quantity, and Circumſcribed*) would have abhorred your now Romiſh Faith of believing * *Chriſt's Body conſiſting of Quantitie, albeit not Circumſcribed in place.*

(*) *See hereafter, Chap. 3. Sect. 3.*

The Arguments, which wee receive from theſe Fathers, in Confutation of your Romiſh Faith, of believing the ſame *Humane Body of Chriſt, Circumſcribed in Heaven*, and *Vncircumſcribed on your Altars on Earth*; are Two. The firſt is their denying the *Poſſibility* of Chriſt's Body to be *Vncircumſcribed*, and that upon two grounds: One, becauſe *Circumſcription* is *Eſſentiall*, and as Proper to Chriſt's Body, as *Vncircumſcription* is Proper to his Divine Nature; without which Difference there ſhould follow a Confuſion of his two Different natures, which was the very ſame *Hereſie* which they impugned. Their ſecond ground is from the infallible Rule of *Contradiction*, being the extremeſt Degree of Impoſſibilitie that can be imagined; namely, For the ſame Body to be, at the ſame time, *mortall, and immortall*; *palpable, and impalpable*. And yet your Fathers of the *Councell of Trent*, in their wiſedomes, have Canonized it for an Article of your Faith, by teaching a *palpable, and Circumſcriptive Body* of Chriſt *in Heaven*, and *impalpable, and Vncircumſcriptive* on Earth. It might be held a kind of Impiety not to conſult with Saint *Auguſtine*, in a Queſtion of this moment.

The Iudgement of Saint Auguſtine, *ſtiled by learned Doctors*, The Mallet of Heretikes, *to knocke out their Braines.*

First, giving this Caution, viz. (13) *To take heed leſt wee ſeeme to eſtabliſh Chriſts Deity, that wee deſtroy not the truth of his Be-*

(13) *Aug. Epiſt. 57. ad Dardan: where after this Caveat,* [Cavendum ne ità Divinitatem affirmamus, ut corporis veritatem auferamus:] *hee hath theſe words.* Spatia locorum tolle corporibus, & nuſquâ erunt; & quia nuſquam erunt, nec erunt. *Idem. Tract. 31. in Iob.* Homo ſecundùm corpus in loco eſt, & de loco migrat, & cum ad alium locum venerit, in eo loco, unde venit, non eſt: Deus autem implet omnia; ubiq; totus, nec ſecundùm ſpatia tenetur locis, erat tamen Chriſtus ſecundùm viſibilem carnem in terra, ſecundùm inviſibilem majeſtatem in cœlo, & in terra.

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dy; Hee afterwards concludeth against the Impossibilitie of a *Body uncircumscribed*, saying, *Take away Space of Place from Bodies, and then shall they be no-where; and if they be no-where, then must they be no-what, having no Being at all.* Secondly, where hee concludeth, that *Christ, according to his Visible flesh, was on earth, when according to his Invisible Majesty, Hee was both in Heaven and Earth*; hee layd this Ground thereof, to wit, that *A Body removing from one place to another, is not in that place from whence it came.* But our Catholike Article of Faith saith, that [*Hee ascended from Earth to Heaven.*] And therefore by Saint *Augustine* his Argument, Hee was not then *on Earth.* In the third place, Discussing the Difference of the two Natures of Christ more fully, in respect of *Presence in Place*, for the reconciling of a Seeming Contradiction of Christs words, saying in one place, [*I am with you unto the End of the World,*] and in another place saying, [*You shall not have me alwayes with you,*] he solveth the Difficultie by Differencing Christs Natures. (14) *In that Christ sayd* (saith hee) [*You shall not have mee alwayes with you,*] *hee spake it of the Presence of his Body; But in saying,* [*I am with you untill the Consummation of the World,*] *hee spake it of his* (Divine) *Majesty, Providence, and Invisible grace. But according to that* (nature) *which was borne of the Virgin, and after was manifested in the Resurrection,* [*You shall not have me alwayes with you.*] So hee.

Your sole Answer, in the Judgment of your choyceft Divines, delivered by your Cardinall, is this; (15) *that S. Augustine* [*in denying that Christ is alwayes with us, according to the presence of his Body*] *understood a visible presence thereof, after an humane Conversation with them*: which hee collecteth from that which followeth in the speech of Saint *Augustine*, *That Christ was seene of the Apostles in his Bodily presence after his Resurrection, and at his Assension. But now* (saith S. Augustine) *We see him by Faith, and not with our eyes.* So your Cardinall. Which is as raw and extravagant a Collection, and repugnant to the meaning of Saint *Augustine*, as can be. Because the whole scope of Saint *Augustine* is to shew the Excellency of Christs Divine Nature, in respect of the Humane, in regard of *Presence* it selfe, and not in respect *of visibilitie*, or any maner of Presence; Because the Divine nature, by it's Omnipresencie, is alwayes with us, but the other, which was seene after his *visible* Conversation upon Earth, was seene to *ascend into Heaven.* Hee inforceth directly from hence, therefore *It is not here on Earth*, (Thus:) *It ascended into Heaven, and is not here, for hee there sitteth at the right hand of God.* But as for the *Presence of his Majesty* (which signifieth his Deity) *It is here* (saith

(14) *Aug. Tract. 50. in Ioh.* [Pauperes semper habebitis vobiscū, me autem non semper habebitis.] Potest sic intelligi. Accipiant & hoc homini, sed non sine scelicitate loquebatur enim de præsentia corporis sui. Nam secundū majestatem suam, secundùm providentiam, secundùm ineffabilem, & invisibilem gratiam impletur ab eo quod dictum est; [Ecce ego vobiscum sum usquè ad consummationem seculi:] secundùm autem id quod de Virgine natus est, quodq; in Resurrectione manifestatus est, non semper habebitis vobiscum. Quare? Quoniam conversatus secundùm corporis præsentiam quadraginta diebus cum discipulis suis, & eis videntibus ascendit in cœlum, & non est hic. Ibi est enim, sedet ad dextram Patris: & hic est, non enim recessit præsentia majestatis. Secundùm præsentiam carnis, Ecclesia modo, fide tenet, oculis non videt.

(15) *Bellarm. l. 1. de Euchar. cap. 14. §.* Denique — Augustinus intelligit corporis Christi præsentiam visibilem, more humano inter homines conversantis: atquè ita se explicat Quare? quia conversatus est secundùm corporis præsentiam quadraginta dies, ipsis videntibus, modo fide tenet, oculis non videt.

(saith *Saint Augustine*) *and not departed from us*: which is a manifest Distinguishing of the Deity, and Humanity of Christ, meerely, in respect of, *Hic est, & Non hic est*, that is, Presence of the one, and Not-Presence of the other. As also betweene, *Recessit, & Non recessit*, in like Difference; whereas if according to the Popish Faith, the Distinction held onely in respect of the *Visibilitie*; or *Invisibilitie* of Presence, (you alwayes teaching that Christs Body is substantially Present on Earth, Invisibly in the Eucharist) then (in respect of the maner of Presence by *Invisibilitie*) there should be no Prerogative of Difference betweene Christs *Divine*, and *Bodily Being* on Earth; against the Conclusive Determination of *Saint Augustine* in this place. Which is also confirmed, by that which is further objected in opposition against us, out of the last words of *Saint Augustine*: *The Church* (saith hee) *Seeth not him with her eyes, but holdeth him by Faith*; namely by believing the Presence of his Body; But where? to wit, *Sitting at the right hand of God* (saith hee;) but not in the Pix, or on the Altar.

The next Testimony of this Father may be that his *Writing and braining of the Heretical Manichees*, who held a Bodily Presence of Christ, both in the *Sunne* and *Moone at once*; He making a flat Contrary Conclusion: *Christs Bodily Presence could not* (saith hee) *be in the Sunne and Moone at once*. Yes, will the Romish Answer, *Miraculously* it may. God a-mercy *Papist* would the *Heretike* have sayd; for Elsewise when I sayd it was in the *Sunne and Moone at once*, was not such a Lunatick, as to thinke it could be naturally so, and without a *Miracle*. The same holy Father, that hee might shew himselfe constant to his owne Tenet, explaining the words of Christ [*You have heard that I said, I goe and come unto you*] to *Hee went away* (saith hee) *according to that wherein hee was man, to one place: and not remained with them as God, and in all places*: still opposing the Nature of *Man* and *God*, according to the Different Presences of, *One-where*, and *All-where*. More Testimonies for proofe of this one point there needs not.

CHALLENGE.

THese so many and manifest proofes of the ancient Fathers, concluding an *Impossibility of Existence of a Body without Determination in one place*, may be unto us a full Demonstration that they were Adversaries to your Romish Doctrine of *Corporall Presence*, and that all your Objections, out of them, are but so many forged, and forced Illusions. Onely be it knowne unto you, that in this whole Discourse the word,

Circum-

(*) *Because Saint Aug. calleth the presence of his majestie and grace*, Invisible: *See the Testimony above cited.*

(76) *Aug. contra Faust. Manich. l. 20. cap. 11.* Secundum præsentiam spiritus sem nullo modo illi pari poterit secundum vero præsentiam corporalem, simul & in sole, & in luna, & in cruce esse non potest.

(77) *Aug. tom. 9. Tract. 78. in Joh.* Ubi verba [vado & venio] ait, Idem ipse Christus & homo & Deus. Ergo ibat per id quod homo erat, manebat per id quod Deus erat. Ibat per id quod in uno loco erat, manebat per id quod ubique erat.

Circumscription in place, is used, in a large Acception, for every limitation of a Body in a space, or *Vbi*, adequate unto the thing *Circumscribed*.

Wee conclude. If Christ himselfe gave a *Caveat, not to believe* such Spirits as should say of his Bodily presence in this world, after his Resurrection; * *Behold heere is Christ, and behold there is Christ*: then, doubtlesse, much lesse credit is to be given to your Church, which teacheth and professeth an *Here is Christ*, and a *There is Christ*, in the same instant; as wee shall furthermore confirme by like verdict of Antiquitie, when wee shall heare the Fathers prove both that * *Angels, and all Created Spirits are finite Creatures*, and not *Gods*, even because they are contained *in one place*: and also that the * *Holy Ghost* is *God*, and *no finite Creature*, because it is in *divers places at once*. But wee must handle our matters in order.

(*) *Mat.* 24 23.

(*) *See Cap.* 6. §. 3.

(*) *Chap* 6. §. 2.

That the Romish Doctors (in their Objections) have no solid proofe of the Existence of one Body in divers places at once: *from the Iudgement of Antiquitie.*

Sect. VI.

IT is a kinde of Morosity and Perversnesse in our Opposites, to object those Testimonies, which have their Answers, as it were tongues in their mouthes, ready to confute their Objections. For (t) *Chrysostome* saith not more plainly, *ô Miracle*, that *Christ, at one and the same time, sitting with his Father in Heaven, is heere handled of Communicants on earth*; than hee doth say of the Priest and People Communicating, *ô Miracle*, that *They do not consist or stay on earth, but are transported into Heaven*. And againe, a little after the words objected, *The Priest* (saith hee) *is here present, not carrying the fire, but the Holy Ghost*. These and the like Sayings of *Chrysostome* do verifie the Censure of your * *Senensis* upon him, that hee was most frequent in *figurative Amplifications*, and *Hyperboles*. Another Objection is commonly made out of (t) *Chrysostome*, of a *Double Elias*, one above, and another below, (meaning, by *Elias below*, the sheepe-skin, or *Mantle* of *Elias*, received by *Heliseus*) namely, that Christ ascending into Heaven, in his owne flesh, left the same, but as *Elias* did his *Mantle*, being called the other *Elias*, to wit, figuratively: so the *Sacrament*, a token of *Christ's flesh*,

(t) *Chrysost. li* 3. *de Sacerdot.*; O miraculum! O Dei benignitatem! qui cum patre sursum sedet, & eodem tempore omnium manibus pertractatur. *Objicit Bellar. lib.* 2. *de Euch. cap.* 22 [*Not considering what went before these words, in the same place, where Chrysostome will not have his hearer believe, that the Priest and people communicating doe not* [in terris consistere, sed potius in cœlum transferri.] *then followeth*; O miraculum, &c. — adest enim Sacerdos non ignem gestans, sed Spiritum Sanctum.

(*) *See Booke* 3. *Chap.* 4. §. 6.

(t) *Chrysost. ad populum Antioch. hom* 2. Heliæus Melotem accepit (Heliæ) erat posthac duplex Elias, sursum Elias, deorsum Elias. *Then applying this to the Sacrament*; Helias nempe melotem Discipulis suis reliquit: filius autem Dei ascendens nobis carnem dimisit; sed Elias quidem exutus, Christus autem & ipsam nobis reliquit & ipsam ascendens habuit.

is called his *fleſh*. Which muſt needs be a true Anſwer, unleſſe you will have *Chryſoſtome* to have properly conceited, as a *Double Elias*, ſo Conſequently a Double Chriſt.

(18) *Chryſoſt. ad pop. Antioch. Hom. 55* Manduca me, & te ſurſum habeo, & deorſum tibi connector.

♦ And if you be not yet ſufficiently acquainted with the ſtyle of *Chryſoſtome*, take unto you another Saying of his, wherein hee introduceth Chriſt, as ſpeaking to every good Chriſtian, and ſaying (18) *Eate thou mee, I have thee heere above, and am annexed to thee there below.* So hee. Do you underſtand thoſe words, as you did his former Speeches, literally? then muſt you as neceſſarily conclude from hence, that the Chriſtian Communicant, *Eating Chriſt's Body* here on earth, is corporally preſent with Chriſt in Heaven. But do you grant it to be figuratively meant? then muſt you confeſſe, that the *Conjunction*, ſpoken of by *Chryſoſtome*, is not Corporall, but a Spirituall, and a Myſticall *Communication*. So then *Chryſoſtome*, ſpeaking of a Sacrament, uſed a Sacramentall ſtyle, to call the Sacrament of Chriſt's Body, *the Body or fleſh of Chriſt*; even as Chriſt (according to the Interpretation of Ancient Fathers) called *Bread* his *Body*, as being a *Signe* and *Sacrament of his Body*, after the uſuall terme of Scripture in other Sacraments alſo. (All which have beene largely ſhowne throughout the Second Booke). No marvell therefore, if, granting that Chriſt taking his Fleſh Perſonally with him into Heaven, which hee left *Sacramentally* heere on Earth; you deny, notwithſtanding, that *Elias*, by leaving his *Mantle*, left not himſelfe, becauſe his *Mantle* was not a Sacrament of himſelfe. ♦

As for the next Teſtimonie, it is no more than which every Chriſtian muſt confeſſe, namely, that *it is the ſame whole, and undivided Chriſt*, which is ſpiritually received of all Chriſtians, whereſoever, and whenſoever throughout the world: the ſame wee ſay Objectively, although not Subjectively; as the Sixt Booke, Chap. 6. and Sect. 3. will demonſtrate.

(19) *Mr. Fiſher Ieſ. in his Anſwer to K. Iames, in his tract. of Tranſubſtant. § 4. in Fiſh Whites Reply.* Greg. Nyſſen. Orat. de Paſchate. Sicut Divinitas replet mundum, & tamen una eſt: ità innumerabilibus locis oſferuntur, et tamen unum corpus eſt. [*And the ſame is objected by Mr. Brerely Tract. of the Maſſe, 1. § 4. Subd. 1. pag. 149.*

♦ And furthermore underſtand, that the Fathers, ſpeaking of the Euchariſt, and calling it *The Body of Chriſt*: and of the *Fragments, Bitts, and Pieces* thereof; yet, in your owne conſtruction, do meane *Sacramentally*, that is, *Figuratively*.

Your Ieſuite (19) *Maſter Fiſher* would thinke it a ſleighting of him, if his Teſtimony might not be heard. *What marvaile* (ſaith hee) *that Imagination fayle us to apprehend the multiplied preſence of Chriſt's Body in the Sacrament, which is Spirituall, Angelicall, Supernaturall, comparable with the Divine? whereof* Gregory Nyſſen *ſticketh not to ſay; As Deity filleth the World, and yet*

it

is One, ſo the Body of Chriſt is but One, and is offered in all places. So hee. Our Anſwer, in briefe, is that *Maſter Fiſher* ſticketh not to abuſe both the Credulity of his Reader, to make him believe that which is not; and his owne Conſcience, to ſeeme to believe that which hee believeth not; (namely, that there is an *Omnipreſencie of Chriſt's Body*) as alſo his Adverſaries patience, to occaſion him to ſeeke that which is not to be found in the place alleged, or yet in any of the *Orations of Gregory Nyſſene, de Paſchate.* If any ſuch Sentence had beene extant in any Booke of *Gregory Nyſſene*, or elſe of any Primitive Father, ô how every one of your Romiſh Diſputers would have embraced it, and ſtill harped upon it; eſpecially it making ſo evidently for that, which your Ieſuite urgeth, *The multiplyed Preſence of Chriſt's Body.* But it is no newes with us, to be dealt with deceiptfully, and unconſcionably, by your Romiſh Diſputers. ❧

That your moſt plauſible Objection, taken out of Auguſtine, concerning Chriſt *his* Carrying himſelfe in his owne hands, *is but Sophiſticall.*

SECT. VII.

Auguſtine in expounding the 33. Pſalme, and falling upon a Tranſlation, where the words 1. *Sam*, 21. are theſe (by interpretation) *Hee carryed himſelfe in his owne hands*; (a) ſaith that theſe words could not be underſtood of *David*, or yet of any other man literally: for [*Quomodo fieri poteſt?*] (ſaith hee) *How could that be, &c.* And therefore expoundeth them as meant of *Chriſt*, at what time hee ſaid of the Euchariſt, [*This is my Body.*] This is the Teſtimonie which not onely your (b) Cardinall, but all other your Diſputers, upon this ſubject, do ſo oſtentatively embrace, and as it were, hugge in their Armes as a witneſſe, which may alone ſtop the mouth of any Proteſtant; which therefore, above all other, they dictate to their Novices, and furniſh them therewith, as with Armour of proofe againſt all Oppoſites, eſpecially ſeeing the ſame teſtimony ſeemeth to be grounded upon Scripture.

Contrarily, wee complaine of the Romiſh Diſputers, againſt this their faſtidious and perverſe importunitie, in urging a teſtimony, which they themſelves could as eaſily have anſwered as objected; both in taking exception at the ground of that ſpeech, to ſhew that it is not Scripture at all, and alſo by moderating the rigidity of that Sentence, even out of *Auguſtine* himſelfe.

(a) *Aug. Tom. 8. in Pſal. 33. Conc. 1.* [Efferebatur in manibus ejus.] Hoc quomodò poſſit fieri in homine, quis intelligat? manibus alienis portatur quis, ſuis autem nemo portatur. Quomodò intelligatur de Davide ſecundùm literam non invenimus: in Chriſto autem invenimus, quandò commendans ipſum corpus ſuum, ait, [Hoc eſt corpus meum:] ferebat enim corpus in manibus ſuis, &c.

(b) *Objicit Bellar.* Vox [Quodammodo] Signi, non propriâ ſpecie, ſed alienâ, nec modo uſitato, ſed extraordinariè: ſatis eſt, quod non figuratè ſignificatur *Lib. 2. de Euch. cap. 24.*

The First Challenge,

Shewing, that the Ground of that ſpeech was not Scripture.

PRoteſtants (you know) allow of no *Authenticall Scripture* of the old Teſtament, which is not according to the *Originall*, namely, the *Hebrew* Text; and the Church of *Rome* alloweth of the *Vulgar Latine* Tranſlation, as of the onely *Authenticall*. But in neither of them are theſe words, viz. [*Hee was carried in his owne hands:*] but only that *David*, now playing the *Mad-man*, *ſlipt*, *or fell into the hands of others*, as your (c) *Abulenſis* truely obſerveth. So eaſily might the Tranſcribers of the Septuagints erre, in miſtaking ἐντῆ for ἐντῶν: and ſo impoſſible it is for you to ground the objected Sentence upon divine Scripture, even in your owne judgement.

(c) *Teſtatus Abulenſis.* [Et collabebatur inter manus eorum:] Nempè, ad modum hominis furioſi oſtendebat ſe, ut inſanum, *Com. in eum locum.*

The Second Challenge,

Shewing, that the Romaniſts cannot ſtand to the [QVOMODO] *of* Auguſtine.

THis word [*Quomodo*, *How*] implying it to be impoſſible for *David*, or any other man, to *carry himſelfe in his owne hands*, *excepting Chriſt*, as you defend, muſt argue either an abſolute Impoſſibility, or not: if it intend an abſolute Impoſſibility of any man to be *carryed in his owne hands*, in a literall ſenſe, then could not *Chriſt*, as man, be *carryed in his owne hands*: and if it doe not intimate an abſolute Impoſſibility, then might *David*, or any other man, by the power of God, have *carried himſelfe in his owne hands*. So that whether thus, or ſo, you will make *Auguſtine* contradict himſelfe, if his words be taken in the preciſeneſſe and ſtrictneſſe of that which is a Literall Senſe.

The Third Challenge,

Shewing, that Auguſtine *in another word following, to wit,* [QVODAMMODO] *doth anſwer Saint* Auguſtine *himſelfe to his owne formerly objected word* [QVOMODO.]

SAint *Auguſtine* after hee had ſayd *Quomodo*, *How?* (a word ſeeming to ſignifie an Impoſſibility) leſt that it, being taken abſo-

absolutely, might imply a direct *carrying of himselfe in his hands* at his Supper, he qualifieth that his speech somewhat after saying; [*Quodammodo, &c.*] that is, *After a certaine maner Christ carried himselfe in his owne hands.* Which is a Modification, and indeed a Correction of his former sentence. Our next labour must be to find out the meaning of his [*Quodammodo*] and what this maner of *Christ's carrying himselfe* was, in the judgement of Saint *Augustine*. Whatsoever it is that a man hath really in his hands, were it a loafe of Bread, it were ridiculous to say, that hee carrieth a loafe of Bread, *After a sort in his hands*, if the same were Properly carried therein; as will appeare most plainly in the fift Challenge.

The Fourth Challenge,

Shewing Saint Augustine *to be an utter enemie to the Romish Cause in all their other conceited Maners, concerning Christ in this Sacrament.*

AGainst your maner of interpreting the words of Christ, [Hoc Est Corpus Meum] properly, you have heard *Augustine* often pleading for a *Figurative Sense*. Secondly, against your maner of bringing in the *Body of Christ*, by *Transubstantiation*, hee hath acknowledged in this Sacrament, after Consecration, the *Continuance of Bread*. Thirdly, against your *Corporall Existence* of Christ in *many places at once*, in this Sacrament, or else-where, without dimension of Place, or Space, he hath already contradicted you in both, holding them *Impossible*: and also by arguing that therefore his *flesh is not on Earth*, because it is in *Heaven*. Fourthly, Your maner of *properly Eating Christs Body Corporally*, hee will * renounce hereafter, as an execrable Imagination. Wherefore *Augustine* holding it *Impossible* for Christs Body to have any *Corporall Existence* in this Sacrament, it is Incredible hee could have resolvedly concluded of *Christ's Corporall carrying of his Body*, properly, *in his owne hands*.

(*) *See the fift Booke Chap. 5. Sect. 5. and Chap. 6. Sect. 3.*

The Fifth Challenge,

Shewing that the [Quodammodo] *of Saint* Augustine *is the same Maner, which the Protestants doe teach, by the acknowledgement of some Romanists.*

DOe you then seeke after the maner which *Augustine* beleeved? what need you? having learned it of *Augustine* himselfe, by his [*Secundùm quendam modum*, (where he saith) *This Sacrament after a sort is the Body of Christ:*] What, literally?

Nay; but (for ſo hee ſaith) *As Baptiſme (the Sacrament of Faith) is called Faith.* And if you have not the leiſure to looke for *Auguſtines* judgment in his writings, you might have found it in your owne Booke of *Decrees*, ſet out by (b) *Gratian*, where *Auguſtine* is alleged to ſay, that *This holy Bread is after it's maner called the Body of Chriſt, as the offering thereof by the hands of the Prieſt is called Chriſts Paſſion.* Dare you ſay, that the Prieſt's Oblation is properly, and literally in ſtrict ſenſe, the *Paſſion of Chriſt?* or that *Auguſtine* meant any ſuch *Maner?* Surely hee did not, and therefore may wee moſt aptly expound *Saint Auguſtines* [*Quodammodo*] by this *Saint Auguſtine* his [*Suo modo*] which is clearely and evidently explained by your owne Romiſh (c) *Gloſſe*, where it ſaith: *The heavenly Sacrament, which repreſenteth the Fleſh of Chriſt, is called Chriſt's Fleſh, ſo ſayd,* [*Suo modo*] *after it's maner, not in the Truth of the thing, but in a ſignificant myſterie, as meaning, It is called Chriſt's Body, that is, it ſignifieth his Body.* So the Gloſſe.

✠ To conclude. Wee are in good hope, that you will give credit to that, which *Many* of your owne Doctors ſhall confeſſe, and that with the approbation of your Ieſuite *Suarez*, (20) who relateth thus much, ſaying, that *whereas Saint Auguſtine hath theſe words*, viz. *The Sacrament is called* [*Quodammodo*] *that is, after a maner the Body of Chriſt; Many* (ſaith hee) *doe expound them as ſpoken very Metaphorically and Improperly: the reaſon whereof is cleare, becauſe the Body of Chriſt is a thing diſtinct from the formes.* So hee. Confeſſing that thoſe *Many* yield unto us that *True and Figurative Senſe of Saint Auguſtines* [*Quodammodo,*] which wee have all this while contended for. ✠

In a word, rightly might (d) *Calvin* ſay, ſpeaking of theſe Controverſies concerning this Sacrament: *All the Bookes of Auguſtine* (upon this ſubject) *proclame that hee is wholly ours.* Much more, concerning Chriſt his not being Corporally here on Earth, will, by the judgement of *Auguſtine* and other Fathers, be found in the fifth, ſixt, and ſeventh Bookes; beſides that which they affirme in this Booke, in the Chapters following.

(a) *Auguſt.* Sicut ſecundùm quendam modũ Sacramentum Corporis, Corpus Chriſti eſt; ita Sacramentum Fidei, Fides eſt. *See above* § 8. *at* (a.)

(b) *Decret. part.* 3. *de Conſecr. diſtinct.* 2. *C.* Hoc eſt. Sicut ergo cœleſtis panis, qui Chriſti caro eſt, ſuo modo vocatur corpus Chriſti, illius viz. quod, &c. —— vocaturq; immolatio carnis, quæ Sacerdotis manibus fit, Chriſti Paſſio: non rei veritate, ſed ſignificante myſterio. [*Obſerve that in the words* cœleſtis panis, qui caro Chriſti eſt, *the word* Caro *is by the Gloſſe in Gratian interpreted* Species panis, *at the letter* (f) Caro, id eſt, Species panis, *to avoid the abſurdity of interpreting* Chriſt's Fleſh *to be* the Body of Chriſt.]

(c) *Gloſſa ibid.* [Cœleſte, &c.] Cœleſte Sacramentum, quod verè repræſentat Chriſti carnem, Chriſti caro vocatur; unde dicitur ſuo modo, non rei veritate, ſed ſignificante myſterio, ut ſit ſenſus, vocatur Chriſti corpus, id eſt, Significat.

(20) *Suar. Teſ in* 3 *Thom. Diſp.* 47. § 4 Quæ conveniunt corpori Chriſti ſecundùm ſe, non poſſunt dici de ſpeciebus, niſi valdè metaphoricè & impropriè, eo modo, quo nomen rei ſignificatæ tribuitur ſigno. Ratio eſt clara, Quia corpus Chriſti eſt res omnino diſtincta ſpeciebus. —— Juxtà hanc Concluſionem interpretantur multi, quod alibi dixit Auguſt. Sacramentum corporis Chriſti [Quodammodo] dici corpus Chriſti.

(d) *Calvin. Admonit. ult. ad Weſtphal.* Auguſtinum totum eſſe noſtrum, omnes libri clamant.

THE

The Sixt Challenge,

In generall, Concluding the maine Point.

BY this time, wee thinke, you may discerne betweene plaine dealing, and falſe juggling: for your Diſputers have uſually alleged, for defence of your *Tranſubſtantiation*, and *Corporall Preſence* in the Sacrament, the Sentences of Fathers uſed in their *Sermons*, and *Exhortations*, wherein commonly they exerciſed their Rhetoricke in *Figuratiue*, and *Hyperbolicall* ſpeeches, as hath beene confeſſed by your owne Doctours; and proved by many their like Sayings concerning other Sacramentall *Rites*; but eſpecially of the Sacrament of *Baptiſme*: whereas our proofes ariſe directly from the Teſtimonies of the Fathers, which they have commonly had in their ſad and earneſt *Diſputations*, in confutation of many, and maine *Heroſies*, where indeed they were neceſſarily to make uſe both of their *Logicke*, for diſcerning Truth from Errour; and alſo of *Grammer*; wee meane the Exactneſſe, and proprietie of Speech, void of *Amphibologies*, *Hyperboles*, and *Ambiguities*, whereby the minds of their Hearers, or Readers might be perplexed, and the Truth darkned. This one Conſideration wee judge to be of neceſſary importance. And thus much concerning the judgement of antient Fathers, touching this ſecond Contradiction.

That (thirdly) the Contradiction, *and conſequently the* Impoſſibility of the Being of one Body in divers Places at once, *is evicted by two ſound Reaſons; the firſt taken from Contradictory Relations.*

Sect. VIII.

YOu have already heard of the Antecedent, which was granted by *Aquinas*, viz. *It implyeth a Contradiction, to ſay a Body is Corporally in two places at once, becauſe this maketh that one Body not to be one.* Which being confeſſed, you have alſo heard your Cardinall making this Conſequence, viz. by the ſame reaſon it muſt follow, that it is abſolutely *Impoſſible*. But beſides, there are Actions and Qualities, whereof ſome are *Relatives*, and have reſpect to ſome place, and others are *Abſolutes*. Of the Relatives you have determined that

(*) See alſo Chap. 5. §. 2.

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(c) Vnum corpus in diverſis locis poſitum unum habet eſſe ſubſtantiale, ſed multa habet eſſe localia: ex quo fit, ut omnia multiplicari debeant, quæ conſequuntur eſſe locale: illa autem non multiplicantur, quæ aliunde proveniunt. Relationes verò ad loca neceſſariò multiplicantur, propter dimenſiones locorum. Itaque erit idem corpus ſurſum, & deorſum, propinquſi, & remotum, poterit moveri in locum, & quieſcere in alio loco, nec tamen implicatur ulla contradictio. Illa enim dicuntur Contradicentia, quæ conveniunt uni reſpectu eodem, eodem tempore, modo, loco. Ac nè id mirum videatur, Anima humana, quæ tota eſt in toto corpore, & quolibet membro Corporis, certè, ut eſt in capite, eſt remota à terra, ut in pedibus propinqua, ut in brachio quieſcere dicitur, & ut in altero motu movere. *Bellar. lib. 2. de Euch. cap. 4.* § Ac primum.

(21) *Iob. Paluter. à Caſtro. S. T. D. Lect. aur. in 4. Sent Tom. 4. Lect. 58.* Chriſti corpus in hoc Sacramento non movetur neq; per ſe, neque per Accidens. *Et paulo poſt*: Si ad Hoſtiæ motum moveretur, tunc ad Hoſtiæ motum eſſet ſurſum ſimùl & deorſum. At hoc ex dictis non ſapit verum.

(22) *Gabriel. Biel. Lect. 47.* Cùm innumera ſint altaria, in quibus celebratur ſacrum illud myſterium, ſi moveretur per medios orbes cæli, & ſphæras elementares ad ſingula hujuſmodi Altaria corpus Chriſti, eſſet in continuo motu, & moveretur ad contrarias poſitionum differentias, ſimul ſe ad orientem & ad occidentem, meridiemum & ſeptentrionem, pro varietate ſitus Altarium; quod eſt Abſurdum & Ridiculoſum. (*) *See above Chap. 5. §.*

(c) *One Body* (ſay you) *as it is in diverſe places at once, might be below, and above, on the right hand, and on the left, behind, and before it ſelfe, may move, and not move, at the ſame inſtant, without Contradiction: becauſe it is ſo ſaid in divers Reſpects, namely, of divers places, as the ſoule of man in divers parts of the Body.* So you.

Theſe are but Capriccious *Chimera's* and mungrell fancies of addle braines, who diſputing of *Bodily Locality* can finde no Example, within the Circumference of the Vniverſitie of Creatures, but onely *Man's ſoule*, which is a *Spirit*: which point is to be diſcuſſed in the fift Chapter. In the *Interim* know you, that although Relations do ſometimes take away Contradictions, where they are applyable. As namely, for the ſame Body to be high, and low, in reſpect of his owne diverſe parts, to wit, high in reſpect of the head, and low in reſpect of the heele, wherein there is no compariſon of any whole, or part with it ſelfe: yet if any ſhould ſay as much of the ſame Body, whether whole, or part, as thus: The ſame whole head goeth before, and after it ſelfe: or, the ſame one finger is longer, and ſhorter than it ſelfe; hee may juſtly be ſuſpected to be beſides himſelfe: all ſuch like ſpeeches being as Contradictory in themſelves, (and conſequently Impoſſible) as for a man to ſay, hee is elder, and younger than himſelfe.

✠ Which peradventure one of your Doctors ſaw, when hee denyed in this Sacrament any Motion at all: *Becauſe els* (ſaith hee) *at the Motion of the Houſt, Chriſt's Body ſhould be both below and above at once, which ſavoureth not of Truth.* So hee. And although your (22) *Gabriel Biel* defendeth the *Corporall Preſence of Chriſt in Heaven, and on your Altars at once*: yet that *It ſhould move from North and South, Eaſt and Weſt, and all at the ſame time, according to the variety of Altars*, This (ſaith hee) *is Abſurd and Ridiculous.* ✠ You * will ſay (and it is your common Sanctuary) that *Place is not eſſentiall to a Body*, and therefore ſeparable from a Body; ſo that a man may be in two places at once. And you may as well ſay, that becauſe *Time* is not of the eſſence of a man, ſome man may have a *Being* without any time, or elſe in two times at once. (But enough of this hath beene anſwered in the ſixt Section.)

Finally, this your Subtilty would have beene judged a palpable abſurdity by ancient Fathers, among whom *Theodoret* taught this Philoſophie, to hold true in Divinitie (to wit) that

who

whosoever hath properly one thing on the right hand of it, and another thing on the left, it is *Circumscribed in place*. Whereby hee demonstrateth the *Truth of Christ's Body*, because it is *Circumscribed*: and that it is circumscribed, because it is written of him, that (t) *The Sheepe shall stand on his right hand, and the Goates on the left*. Nor do you your-selves teach, nor yet can you imagine his Body to want either his *right hand*, or *his left*, as hee is present in this Sacrament. One word more. The * Fathers, who were many, that distinguished the nature of Christs manhood from his God-head, because the first is *Circumscribed*, and the other is *not circumscribed*, would never yield to either of both, that it is both *Circumscribed* and *not Circumscribed*; as you do to *Christ's Body*, teaching it to be at the same time *Circumscribed* in Heaven, when it is *Uncircumscribed*, as it is on many *Altars* upon earth. Divers other your Contradictorie Relations you may finde in the Sections following in this Fourth Booke.

(t) Theod. Dial. 2. cap. τὰ δεξιὰ τῶν μὲν ἁγίων ἐν δεξιᾷ, τῶν δὲ ἀριστερῶν ἐξ ἀνάγκης, τὸ περιγραπτὸν δηλοῖ.

(*) See above pag. 5. §. 9.

That (fourthly) a Contradiction, *and consequently an* Impossibility of the Being of a Body in two places at once, *is proved by absolute Qualities and Actions, which are voyd of Relation to Place.*

Sect. IX.

VVEre it possible that *Actions* and *Qualities*, which have respect to *Place*, might avoid the Contradiction; yet of such *Actions* and *Qualities* as have no *Relation* to place, it will be beyond your imaginations to conceive so, as will appeare by your owne Resolutions. For your Cardinall, and your Iesuite *Suarez*, with divers others, have thus (u) determined, that *Such Actions and Qualities as are reall in a Body, without any relation to place, may not bee sayd to bee multiplied in respect of divers places, wherein the same Body is supposed to be*: As (for example) the same *Body* to be *hot* in some Country, and *cold* in another, at the same time; *wounded*, and *not wounded*; *passible*, and not *passible*. And the like may be sayd of *Love*, and *Hatred*, which are vitall *Actions*, proceeding *naturally* from the *Subject*. *So that the Body, which in one place is affected with love, cannot possibly but be so affected in what place soever.* So your Disputers:

(u) Corpus Christi, in diversis locis positum, habet unum substantiale, & quæ sunt absoluta in eo non multiplicantur respectu diversorum locorum: unde quæ recipiuntur à corpore, sive Actiones sint, sive Qualitates, sive quæ unque alia, non multiplicatur. Ratio, quia corpus unum est, non multa; ut si corpus Christi in uno loco caleſiat, in alio erit calidum: si in uno loco vulneretur, in altero erit vulneratum. *Bellar. lib. 3. de Euch. cap. 4.* Actus contrarij, ut amoris, & odij, assensus, dissensus, non possunt competere uno subjecto in diversis locis, quia vitales actiones proficiscuntur ex potentia naturali, ut à principio agente, & eadem potentia non habet vim naturalem ad efficiendum actus contrarios —— Ratio, inter actus contrarios —— tantam esse repugnantiam, ut etiam per potentiam Dei absolutam non possint esse in eodem subjecto, & loco, quia sese omnino destruunt ex parte objecti. *Suarez. Tom. 3. Disp. 48. Sect. 1. §. 3.* Atque.

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(23) *Innoc. 3. de offic. Miſſæ. lib. 3. cap. 22.* Sed cùm incredibile judicatur, ut ſecundùm eandem naturam ſimul eſſet mortalis & immortalis.

(24) *Vaſquez. in 3. Thom. Queſt. 76. Art. 6. Diſput. 189. cap. 4.* Qualitates, quæ pendent à loco, ut relatæ, quales ſunt motus, actio in ſubjectum, & paſſio ab Agente, &c. At omnia abſoluta à loco ita enunciantur, de corpore abſoluto à loco, ut eorum enunciatio non limiteur. Verbi gratiâ, Si Petro convenit eſſe album, enunciabitur de illo, ſive filium habet, ſive non, eò quòd albedo non convenit ei reſpectu filij —— Sequitur, perinde eſſe dicere, ſi ſemel Petrus ſupponatur eſſe albus in uno loco, abſolutè albus erit in omni loco. Idem dici poteſt de ægritudine, ſanitate, &c.

(h) Quicquid pertinet ad Chriſtum ſecundùm quod in ſe eſt, id poteſt ei tribui in propriâ ſpecie, & in hoc Sacramento exiſtenti, ut vivere, mori, dolere, animatum eſſe. *Aquin. part. 3. qu. 81. art. 4.* Cum Thoma conſentiunt Scotus, Altiſidorus, Ægidius, Petrus à Soto, & hunc ſavet Innocentius. *Suar. quo ſup. p. 602.* (*) *See the precedent numb.* 24. (i) Putatur à quibuſdam veriſimilioribus Theologis Chriſtum propter varias ejus exiſtentias ſimul mortalem, & immortalem, paſſibilem, & impaſſibilem ſe repræſentare. Alij huic ſe ſententiæ oppoſuêre tempore Berengarij, quia viderunt maximè intelligentiæ repugnare, ut idem corpus ſit ſimul mortale & immortale. *Alan. Card. de Euchar. Sacram. lib. 1. pag. 451.* (25) *Ægid. Coninck. Iuſt. de Sanctiſſ. qu. 76. Art. 4. Dub. 3. num. 110.* Poſſibile eſſe corpus habere diverſa accidentia, ut movere in uno, & quieſcere in alio, aut contrario motu moveri, videtur omninò inconceptibile, quia quieſcere dicit expreſſè negationem motus, atq; ità moveri & quieſcere ſunt contradictoria. Vel reſponderi poteſt, hæc dici de eodem, ratione diverſorum ubi; quod nullo modo dicendum, quia frigere & calere, non conveniunt ſubjecto ratione loci, ſed ratione ſui. Confirmatur 1. quia album, dum movetur, ſemper ſecundum aliud & aliud eſſe album; 2. quia diverſa ubi, cùm ſint mera Accidentia, non magis multiplicant ſubjectum ſecundum ſe, quàm alia Accidentia: 3. quia diverſa ubi ſunt ſibi mutuò modi repugnantes, non minus quàm calor & frigus —— Unde ſequeretur, ut ſi homo, qui hoc mundo poſitus eſſet in diverſis locis, virtute naturali non poſſet moveri, niſi utrinque locum amittat, & deſinat eſſe in diverſis locis. 4. quia hæc ſententia non poteſt deduci ex rebus naturali lumine notis.

✠ Who might have added one of the Oracles of your Church, *Pope Innocent* the third, where hee writes of your Romane Maſſe, ſaying that (23) *It is judged a thing incredible, that Chriſt ſhould be both mortall and Immortall, according to the ſame nature.* On whom your Ieſuite (24) *Vaſquez* will waite, holding the *Generall Tenent*, that *whatſoever Quality it is, that hath no dependance of place, it cannot be limited in reſpect of place.* Among theſe hee reckoneth *Blackneſſe, and Whiteneſſe.* ✠

But have they any reaſon for theſe Points? Yes they have, (See the Margin) For your Cardinall denying that the ſame Body, in reſpect of divers places, *may be hot, and not hot* at the ſame time, giveth us this reaſon: *Becauſe* (ſaith hee) *it is one Body, and not many.* So hee. A reaſon Infallible. Your Ieſuite *Suarez* alſo denying that the ſame party can *love*, and *hate*, *conſent*, and *diſſent* at the ſame time, in reſpect of divers places, yeeldeth this reaſon; *Becauſe* (ſaith hee) *theſe repugnant affections, belonging to one ſubject, cannot by the Omnipotency of God be together in the ſame, becauſe they deſtroy one another.* So *Aquinas*, and other (h) Schoolemen denying that the ſame Body can be ſayd to *grieve*, and *not to grieve*, both at once, in reſpect of divers places of being, propoundeth the like Reaſon; *Becauſe Griefe being in the ſame man, as hee is a man, cannot be ſayd to be together with not Grieving in him*; leſt wee ſhould make a man not to be himſelfe. ✠ Well hath your Ieſuit * *Vaſquez* reſolved of *Blackneſſe, health, ſickneſſe*, and the like, that *they are not limited by any reſpect of place.* As for example, *If being in one place, Peter be Blacke, he ſhall be ſayd to be blacke in whatſoever place hee doth conſiſt* ✠. Cardinall *Alan* (i) denying that the ſame Body, in reſpect of divers places, can be ſayd to be *Mortall and Immortall, Paſſible, and Impaſſible*, expreſſeth this Reaſon, which (ſaith hee) *was uſed of old: Becauſe theſe ſayings are moſt repugnant to the underſtanding of man.*

✠ Laſtly and moſt largely your (25) Ieſuit *Coninck*, denying the *Poſſibility* of any thing to both *Move, and be ſtill at once, becauſe this is Inconceivable, by reaſon of Contradiction, which is not* (ſaith hee) *to be avoyded by reſpect of the diverſity of Pla-*

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ces: Confirming his Conclusion by other Reasons, specified in the Margin; one is, that *Divers Vbi's*, or *Places are as Repugnant, as are Heat and Cold, and the like.* But enough now. ✠

CHALLENGE.

WE have in these your Premises received as true Assertions, as sufficient Reasons, and as absolute Confessions as can be desired, which will be as so many Ponyards sticking fast in the bowels of your Romish Cause, to give it a deadly wound. As first this: * you teach that *Christ, as he is in this Sacrament, hath no naturall faculty, either of Motion, of Sense, of Appetite, or of Vnderstanding things past*, all which notwithstanding hee hath in all perfection in Heaven. But to *understand*, and *not to understand*, *to have*, and *not to have an Appetite*, you will confesse to be as absolute *Qualities*, and *Actus Contradictorie*, as free from respect to Place, as are those which you have allowed, to wit, *Grieve*, and *not Grieve*, *love*, and *not love*, *alive*, and *not alive*: because man hath an Appetite and Desire, an Act of understanding in himselfe, not as hee is in one Place more than in another. ✠ A Parisian Doctor will give you his Determination, saying, that (25) *If the Appetite be satisfied in one Place, it doth not desire meate at the same time in another Place.* So hee. How much more must this hold in the *Vnderstanding* part of *things passed?* which because they are *Things passed*, cannot be sayd to have Relation to any present place, no more than *To freeze*, and *to be hot*. ✠ Seeing therefore you have beene enforced, by infallible Principles of sound learning, to hold it Impossible for one to *love*, and *hate*, and to have contrary passions together, because they are Contradictories, and would inferre, that one man should be, and not be himselfe: Therefore are you become necessarily Contradictory to your selves. Can there be a stronger Argument than this, to perswade Christians, that your Doctors are men delivered up to *strong delusions, to beleeve lyes?* of which kind this, of teaching a Body to be in divers places at once, is not the least; notwithstanding any Objection by you made to the contrary, as shall be shewne.

(*) *See in this Book Chap. 9. §. 2. &c.*

(25) *Liber qui inscribitur, Olim recognitus Carmelita Doctor Parisiensis 4. Sent.* Cùm esuries sit appetitus calidi & sicci, ille autem vel est naturalis, vel voluntarius, vel sensitivus, & velle comedere, sive sic, sive sic: Dico, quòd si appetitus satiaretur in uno loco, statim cessaret in alio loco de cibo sumpto.

CHAP. VI.

A Confutation of the firſt Romiſh Reaſon, obtruded for proofe of a Poſsibilitie of Exiſtence or a Body in divers places at once, *taken from the nature either of a* Voyce, *or* Colour.

SECT. I.

(a) *In his Booke of the Liturgie of the Maſſe: where he hath other as idle reaſons as this.*

MAſter(a) *Brerely* thus: *The difficulty may be better conceived, rather than directly proved, by an example of the ſame word: the which, being once uttered, is thereupon at one inſtant in the ſeverall hearing of ſundry perſons, and that not as a diſtinct noyſe, confuſedly multiplyed in the Ayre, but as one and the ſame peculiar word, diſtinguiſhed by the ſelfe-ſame ſyllables wherein it was uttered.* So hee, and your Doctor *Wright* (b) before him. ✠ And one before them both, Pope *Innocent the third* (c) *As the word* (ſaith hee) *in the eares of divers at once; even ſo is Chriſt's Body in divers places at once.* Your Lovain Doctor (d) *Garretius* citeth divers Others, objecting both the manifold receiving of the ſame *Voice in the eares of Thouſands at once*; and of the ſame *Image of a mans face* in the divers fractions and pieces of a *Broken glaſſe.* ✠

(b) *In his Booke of the Reall Preſence, Tract 2. §. 4. Subd. 1 pag. 149.*

(c) *Innocent. 3. de Offic. Miſſæ l. 4. c. 2.* Et nō miraris quòd verbum ſimul eſt in auribus diverſorum? — Sic ergò Chriſtus in ſingulis locis eſt unus, ſicut in ſingulis partibus eſt totus.

(d) *Ioh. Garretius Doctor Lovan. de Præſent. Corp. Chriſti in Euchariſt. p. 70. ex Guitmundo.* Eadem vox ad mille aures tota pertingit. *Ex Thoma Græco pag. 97.* Sicut una vox penetrat ad multorum aures. *Et pag. 102. Ex Nicetâ Acominat.* Quemadmodum una vox eadem manet in aëre exiſtens, tota auribus omnium infunditur integra —— quamvis ipſa corpus ſit: nihil enim eſt aliud quàm aëris ictus, nemine eorum, qui audiunt, plus minuſvè recipiente. *Et pag. 105. Ex Samonâ Epiſc. Gazenſi.* Quiſquis habet ſpeculum in multa fragmenta comminutum, in ſingulis tamen fragmentis imbram ſui totam videre poſſit. Et verbum idem, multis auditum, non eſt diverſum, ſed integrum. *Et pag. 122. ex Ludulpho Carthuſiano.* Chriſtus eſt totus in qualibet parte; ut in fracto ſpeculo ſit unius & ejuſdem formæ numero integræ ad quamlibet ſpeculi ſuperficiem reflexio.

CHALLENGE.

BVt the *Doctor* was anſwered, that the Example is many thouſand miles remote from the Cauſe, for our Queſtion is of the *Preſence of the ſame Body in divers places at once.* Wee ſay, *the ſame Body*; but this your Example of *Word*, or *Voice*, which you Both call the *ſame*, is not individually the ſame in every mans hearing, as is here affirmed; but onely the ſame in kinde, by a multiplication of the ſounds, and words uttered,

as *Philosophy* teacheth. Like as wee see in throwing a stone into the water, it maketh at the first a Circle, and circle multiplieth upon circle, till the last come to a large Circumference: Even so the * *Word*, by *Voyce breaking the Ayre*, doth make in the Ayre Circle upon circle, till a sound come to the eares of the hearers; every of the parts of the Circle being articulated, through the multiplication of the first forme, from the severall emanations of the Rayes, the divers eares do no more receive the same individuall Voyce, than they do the same individuall Ayre, whereby the Voyce is conveyed. So that this Example is no more, in effect, than to prove the *same Body in divers places at once*, by the sound of a *word in many mens eares*; which is not individually the same, and serveth for nothing rather than to make the Disputer ridiculous.

(*) Verbum, quasi aëream verberans. *Cicero.*

Thus was that *Doctor* answered, when hee confessed of the *voice of the Preacher in the Pulpit*, which is received by multitudes of Hearers, and of his other Example of a *colour of a red Cow*, by multiplication of it's formes seene of thousand men's eyes at once, *that it is not Numerically the same.* ✣ And this you must grant, whether you will or no: because if (as your Doctor hath * confessed, See the Margin) the *Voice be nothing else but Ayre moved*; then seeing the Ayre, which entreth into one mans eare, is not the same with that which is received into another man's eare; the voice which is an Articulate impression of the Ayre, can be said to be no more the same, than are the eares of the Hearers. Which is furthermore demonstrable in this, that the voice is more and lesse perceived of men, according to their distances in place from the Speaker, some hearing it more, and some lesse, some in whole, and some in part. But more and lesse cannot accord to one and the selfe-same thing. ✣

(*) *A little above at Num.* 2.

Take unto you a cleere Example (which is also your owne) and Apposite, when in a * *Looking-glasse*, broken into many pieces, you see many faces, (all of them being but so many multiplied and reflected Images of one face) you may see, that every Image in every broken piece of the glasse is not individually the same: ✣ For so many Apparitions in the *Glasse* are (by the Confession of your owne (3) *Aquinas*) so many divers *Reflections*. ✣ Wherefore these kinds of Instances are but Mountebanke-trickes, devised to delude men, that *Love darkenesse better than light*. It might seeme to be a superstitious diligence to confute such sottishnesse with the serious judgement of any grave Father; otherwise (c) *Gregory Nazianzen* is at hand, ready to tell you, that there is as

(*) *See the Testimonie last preceding of Iob. Garretius.*

(3) *Aquin. part. 3 qu. 76. Art. 3 Resp.* Quod totus Christus est sub quilibet parte specierum Panis, hostiâ integrâ manente. ——— Quidam exemplum ponunt in imagine, quæ apparet in speculo: quæ apparet una in speculo integro, in speculo autem fracto apparent singulæ in singulis partibus. Quod autem non est simile, quia multiplicatio hujusmodi Imaginum accidit speculo propter diversas reflexiones ad diversas partes speculi. Hic autem non est nisi una Consecratio, propter quam Christus dicitur esse in hoc Sacramento.

(c) *Greg. Naz. Orat.* 51. Vnius corporis locus, duorum, aut plurium non est capax: sed φωνὴ πλείοσι, ἀκοὴ μιᾷ, χωρεῖται δ' ὄψις πλείοσιν ὑπὸ τῶν αὐτῶν ὁρατοῦ.

great a difference betweene *Bodies*, and *Voices*, or *Sights*; as there is betwixt *Bodies*, and *Spirits*: ſo that whereas two Bodies cannot be in one place, yet voices, and ſights [ἀσωμάτως] are by an Incorporeall maner apprehended, ſo that the ſame *Eare is capables of many Voices, and the ſame ſight of many Viſibles.*

(*)

A Confutation of their ſecond, and third Reaſons, taken from the Similitude of mans Soule, *or* Preſence of God, *deviſed to demonſtrate a No-*Contradiction *of a* Bodies Being in two places at once.

SECT. II.

(d) Argumentum ſumitur ab exemplis Dei, & animæ rationalis. Deus eſt unus in infinitis locis indiviſibilis, & anima humana eſt tota in qualibet parte corporis. *Bellar. lib. 3. de Euch. cap. 3.*

TWo other (d) Inſtances you have, whereby to maintaine your ſuppoſed *Bodily Preſence in two places at once*; one is in *mans Soule*, the other in *God* himſelfe. Firſt, wee will enquire into the nature of the ſoule. Our exception againſt a Bodies Being in divers places at once, is by reaſon of the diſtance betweene place and place, for it is farre leſſe than imaginable that one *Body* ſhould in one and the ſame moment be at *Toledo* in *Spaine*, and at *Paris* in *France*; and yet not to be in the intermediate Space betweene both, which divideth *Toledo* from *Paris*. But the Condition of the humane Soule is utterly different, for it is in the Bodily members, not as a *Body* in divers places, but as a *forme* in its owne matter, being virtually and operatively in each part, nor having Quantity and extenſion, (the unſeperable properties of a Body) but by a formall perfection, *As containing the Body, and not contained thereof*, (e) ſaith your *Aquinas*. For the Soule is ſo in the head and foot, that it is aſwell in the parts and members betweene both; and therefore, not being poſſibly ſevered from them, cannot be ſaid to be divided from it ſelfe. Inſomuch, that if any member of the Body (as for example the hand) ſhould be cut off, and divided from the Body, the Soule being indiviſible ceaſeth to be therein. So utterly diſſonant is the *Soules Being* in divers places. Saint *Auguſtine* will tell you (in the VIII Chapter following, Section 6.) that there is, in this reſpect, a *Greater difference betweene a Soule and a Body*. And another Father will illuſtrate the like difference *betweene Bodies, and Angelicall Spirits*, in the next Section.

(e) Anima eſt in corpore, ut continens, non ut contenta. *Aquin. 1. qu. 52. Art. 1.*

(*) *See above Ch. 3. Sect. 3.*

Nay, and your Cardinall having * confeſſed already, that *It is not poſſible by any divine power, that a ſpirit ſhould be diviſible after the maner of a Body*; doth hereby as fully confute himſelfe, as if hee had ſaid, there is no compariſon to be made betweene *Body* and *Spirit*, in reſpect of *Locall Being*: how much leſſe betweene it, and *God* the *Father of all Spirits*, who cannot

not be so in many places at once, that hee is not likewise both in every intermediate space, betweene place and place, and also in all places without them: this being the propertie of his infiniteneſſe to containe all places, and not to be contained of any. And therefore cannot this maner of Preſence, without irreligious impietie, be applyed to any creature; which notwithſtanding, (f) your Cardinall bluſheth not to do in that maner, as was hitherto (wee thinke) never imagined by any Divine before him, namely, a maner of being of a *Body* in a place, which is neither *Circumſcriptively*, as naturall Bodies are, nor *Definitively*, that is, ſo that being in one place, it is not at the ſame time in another, as *Angels* and *Spirits* are; but a third, how? *By onely preſence, after the maner as God is in place.* So hee. O golden Divine! for who knoweth not that Exiſtence in place *onely by preſence* is a propertie of Divine Infiniteneſſe? which being attributed to any thing, that is not God, doth equall the creature with the Creator, God himſelfe.

(f) Quòd ſi quis requirat eſſe in loco aliam circumſcriptivè quàm definitivè, id requirere, ut non ſit alibi; dicere poſſumus dari tertium modum exiſtendi in loco, nimirum, per ſolam præſentiam, quomodò Deus eſt in loco. *Bellar. lib. 3. de Euch. cap. 4. §. Altero.*

♦ Not to mention the Difference of Opinions among Philoſophers themſelves, touching the particular *Seats of the Soule of Man*: One ſort of them aſſigning the Heart; as did *Hypocrates, Chryſippus*, and *Ariſtotle*: Another party placing it in the Braine; to wit, *Plato, Gallen*, and *Averroës*, all admitting a *Determinate Seate* to the *Soule*, do thereby gain-ſay the Being therof in many parts of the Body, as properly occupying ſo many places. ♦

A Confutation of the former two Romiſh Inſtances in Mans Soule, *and* God *himſelfe, by Ancient Fathers, in their Doctrine concerning* Angels, *and* Mens Spirits.

Sect. III.

ANcient Fathers (wee trow) were profoundly learned both in Philoſophicall, and in Theologicall Myſteries, who notwithſtanding (as your ſ Ieſuite witneſſeth) held it as a *Doctrine of Faith*, that *Angels*, which are Spirits, *have every one their owne definite places and ſpace, and that they cannot be in divers places, but by moving from one place to another*, which cannot be ſaid of any *Body* that (as you ſay) is without motion in divers places at once. Surely, if ever ſuch ſtrange and paraphyſicall, nay, more than Hyperphyſicall Crotchets had entred into the minds of ancient Fathers, wee ſhould have heard you allege, at leaſt ſome one of them, if not for proofe, yet in pretext and colour of patronizing theſe your repugnant Paradoxes,

(g) *Iob 1. 6.* [Cùm venuſſent et aſſtitiſſent Angeli, &c.] Origen. Athanaſ. Greg. Nazianz. tanquàm dogma fidei tradunt, Angelos moveri localiter, neque omnibus locis præſentes, ſed eſſe ſuique locum ſuum, & ſpatium circumitum, cùm illud neceſſariò requiratur, ut ab uno loco in locum alium veniant. Simili ratione confirmat hanc veritatem Tert. Apol. cap. 22. Chryſo. Hom. in Heb. 1. Ambroſ. lib 1. de Sp. S. c. 10. Damaſc. l. 2. de fide cap. 3. Nazian. Orat. 2. de Theol. Athanaſ. Epiſt. ad Serap. *Teſte Pineda Ieſ. in eundem locum Iob.*

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concerning a *Body taking the right hand, or left of it ſelfe*, and the like, *Velut ægri ſomnia vana finguntur Species.*

For your better ſatisfaction, wee ſhall allege ſome Teſtimonies, which may ſufficiently declare their Iudgement of an *Impoſſibilitie of a Spirits being in divers places at one time*, whether wee conſider the *Spirits* of Angels, or of men; yea or the Humane Spirit or ſoule of Chriſt. Of Angels, *Damaſcen*; (h) *They are ſo circumſcribed in the place where they worke, that they cannot poſſibly be in moe places at once.* Athanaſius, (i) *As the holy Ghoſt filleth all places, ſo Angels are contained in a certaine place.* Accordingly *Ambroſe*; (k) *Herein do Angels differ from the holy Ghoſt, which filleth all things, that the Seraphims do move from place to place.* Pope *Gregory* would be heard ſpeake; (l) *Angels are circumſcribed, being, in reſpect of our Bodies, Spirits: but, in compariſon of the uncircumſcribed God, they are to be eſteemed as Bodies.* So they. Our next ſpeculation muſt be touching the ſoules of Saints departed. The Author ſet out by your ſelves, in the name of *Athanaſius*, unto this Obiection, *How do the ſoules of Saints ſo often appear at one moment of time in the Sepulchres, as they ſeeme to have done?* Anſwereth, that *They are not the ſame Saints, but rather viſions, and adumbrations of them, by transfigurations of Angels.* Hee giveth his Reaſon, why hee thinketh the other impoſſible, (m) *Becauſe it is proper* (ſaith he) *to God alone to be at one moment of time in two places at once.* So hee. And if the Fathers ſhall ſay, in effect, as much of the humane ſoule of Chriſt, you (wee ſhould think) would require no more. *Tertullian* among his many divine Anſwers, to prove Chriſt to be God, he urgeth the *Arian Heretikes* with this one, as not the leaſt: (n) *Becauſe Chriſt is preſent in all places, where he is invocated, which is a power not incident unto man, but proper to the nature of God.* So he. How like you this? And *Auguſtine* may not be thought to diſſent, when in arguing he tooke as granted, that the (o) *Soule of Chriſt, when it departed this life, could not be in Heaven, and in Hell at once.*

As for the *Being of God in divers places at once*, which was your Cardinalls inſtance, for proofe of a Poſſibility of the *Being of Chriſt's Body in many places*, without *Contradiction* of making *One* not *One*, by dividing it from it ſelfe; wee know not whether rather to cenſure it egregiouſly abſurd, or extremely impious; ſeeing that the *Being of God in divers places at once* without *Contradiction* ariſeth from the very nature of Gods Infiniteneſſe of *Being* in whatſoever place: which is (as your owne

(h) *Damaſcen. Orthod. fid. l. 1. c. 17 & l. 3. cap. 7.* Angelus dicitur eſſe in loco, ᾧ περιγράφεσθαι ἔνδυε, καὶ ἀπεργεῖν: ὃ γὰρ ἄωμα πως κατὰ τοῦτον ἐν διαφόροις τόποις ἐνεργεῖν: Deus autem ubique exiſtens, corpora vero τῷ περιγραπτῷ καὶ καταλήψει.

(i) *Athanaſ. Tom. 1 Epiſt. ad Serap. p. 291.* τὸ μὲν πνεῦμα πάντα πληροῖ, οἱ δὲ ἄγγελοι ἐλάττους ὄντες ἐν τόπῳ εἰσι.

(k) *Ambroſ. de Sp. S. lib. 1. cap. 10.* Seraphim quod jubetur exequitur, Spiritus quod vult dividit: Seraphim de loco ad locum tranſit, non enim complet omnia, ſed ipſum repletur a Spiritu.

(l) *Greg. Moral. lib. 2. cap. 3.* Angeli, ut & nos, loco circumſcribuntur: comparatione quidē corporum noſtrorum Spiritus ſunt, comparatione Dei incircumſcripti Corpus ſunt.

(m) *Athanaſ. quæſt. ad Antioch. 26.* Quomodò (cedo mihi) una exiſtens Petri aut Pauli anima, Νῦν πάντα κατ' ἀυτὴν τὴν ῥωμὴν apparere in ſuo monumento, & in mille templis per totum mundum, nec Angelus poteſt? πῶς γὰρ τῷ θεῷ ἔξον ἐν δύο τόποις, καὶ ἐν ὅλῳ τῷ κόσμῳ ἐν αὐτῇ τῇ ῥοπῇ συμβαίνειν. *Edit. Pariſ. Anno 1627.* (n) *Tert. de Trinit. circiter medium. againſt the Ebionites.* Si homo tantùm modò Chriſtus, quomodò adeſt ubiq; invocatus? cùm hæc non hominis natura ſit, ſed Dei, ut adeſſe poſſit in omni loco: ſi homo tantummodò Chriſtus, cur & Mediator invocatur? &c.

(o) *Aug. Epiſt. 57 ad Dardan.* [Mecum eris in Paradiſo] Non ex his verbis in cœlo exiſtimandus Paradiſus, neque enim in ipſo die futurus erat in cœlo homo Chriſtus, ſed in inferno ſecundùm animam, & in ſepulcro ſecundùm carnem.

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Schoole might have taught him) so, (as (p) *Containing all places, and not contained in any*: which the Fathers have as fully declared, in making *Being in all places*, as filling them with his presence, to be the property of his Deity. Such then is the impiety of your arguing; by labouring to defend the *maner of the Being of a Body*, by the *maner of Being of a Soule* or *Spirit*, denyed by (q) *Nazianzene*; and maner of the *Being of a Creature*, by the maner of the *Being of God* the Creator, exceedeth all Absurdities that can be named. The holy Fathers will have something more to say to you; but first wee are willing to heare what you can say for your selves.

(p) *Aquinas 1. quæst. 52. Art. 2.*

(q) *Nazian. Orat. 51. cont. Apollinar. Obiscientem:* Duo perfecta non continebat Christus, viz. divinitatem et humanitatem. *Resp.* οὐδὲ γὰρ ἅπερ σωματικῶς σκοπεῖς ut vas unius modij non duos modios continet.) εἶτα ὡς γόνατα καὶ ἀσώματα σκοπεῖς τὰ ψυχῶν, καὶ πνεῦ, &c.

(*) *Below Chap. 7. Sect. 2. & 4.*

A Confutation of the Third Romish Pretence, why they need not yeeld to these Reasons whereby their Doctrine is proved to be so grossely Unreasonable.

Sect. IV.

Mysteries of Faith (saith your Cardinall) which exceed man's understanding, are onely to be apprehended by *Faith*, Such as are the *Articles of the Trinity, of Christ his Incarnation*, of *the Resurrection*, of the *Creation*, and of *Eternity* it selfe; and so ought this, concerning the *Presence of Christ his Body*, notwithstanding any Objection from Reason. So you. Wee answer. Some of these former *Mysteries* wee confesse to be such as exceed man's understanding, yet such againe they are, as are not contrary to understanding, though above it; that is to say, such (and this you will confesse with us) as admit not Contradiction in themselves: for it is no Contradiction to say of the *Trinitie* there is *One God*, and *Three Persons*, because the Essence of the God-head is common to each person: or to say in the *Incarnation* there is one *Person*, and two natures; no more than to say, that in one man there is one person, and two essentiall parts, one his *Body*, the other his *Spirit*: or in the *Resurrection* to beleeve the same that was created, might be restored to life, more than to beleeve that one grane of Corne dying, might revive againe: or in the *Creation* to beleeve that something may be made of nothing, than to say that a blinde man was made to see. As for the last Objection, saying that (t) *Eternity is the instant of Duration*, it is a Paradox: for (u) *Eternitie* is *Duration* it selfe, without beginning, or ending; which is conceived without *Contradiction*.

(r) *Bellar. lib. 3. de Euch. cap. 3.* Argumentum sumitur à mysterijs, &c.

(s) Æternitas est instans Durationis, *Bellar. ibid.* §. Quintum.

(t) Æternitas est duratio immutabilis, principio & fine carens. *Lessius lect. Opusc. Var. de Perfect. divin l. 4. c. 1. yet is it true, that* Æternitas est nunc stans, non nunc volans, ut tempus. *Cap. 3.*

In all these your former Pretences nothing is more considerable than the miserable Exigence whereunto your Disputers

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are brought, whileſt they are conſtrained, for avoiding of Contradictions in things ſubject to the determination of *Senſe*, to poſe us with *Spiritual Myſteries*, which are Objects onely of *Faith*, by reaſon of the Infiniteneſſe of their properties; and therefore may well exceed the reach of mans wit, and apprehenſion, without any prejudice unto Truth, by Contradiction: as if they meant to teach men to put out their eyes, and never any more to diſcerne any ſenſible things, by ſenſible meanes. By which maner of reaſoning all the Arguments uſed by the *Apoſtles*, againſt *Infidels*, for proofe of the *Reſurrection*, and *Aſcenſion of Chriſt's Body*; all the Reaſons of Fathers, againſt *Heretikes*, in diſtinguiſhing of the *Properties* of the *Divine* and *Humane nature of Chriſt* in himſelfe, and their former Teſtimonies in diſcerning *Bodies* from *Spirits*, by *Circumſcription*, and *Spirits* from *God* by *Determination* in one place; and laſtly your owne Conſequences of many confeſſed *Impoſſibilities*, concerning Place, (as the *Impoſſibilitie* that *God ſhould be contained in Place*, as for one *Body*, having *Quantity*, to be incapable of a *Place*, and the like) are all utterly made voyd. For to what end were any of theſe, if your Pretences have in them any ſhadow of Truth? ✦ Your other Cardinall *Contarenus* obſerved more ſolidly out of *Dionyſius Areopagita*, that the * *God-head differeth from all other things in that it exceedeth all apprehenſion of man.* ✦

(*) *See hereafter, Chap. 10. Sect. 6. nu. 6.*

Chap. VII.

The third Romiſh Contradiction, againſt the words of Chriſt [My Bodie,] *is by making a* Body Finite, *to be a* Body not finite.

Sect. I.

IF (as you have ſaid) the *Body of Chriſt* is, or may be *at one time* in ſo *many places*, then may it bee in moe, and conſequently every-where at one inſtant. This Conſequence your ancient Schoolemen taught, and your Ieſuite (a) *Valentia* doth ſeeme to avow, ſaying, *What hindereth that a Body may be* [*Vbiq;*] *every-where at once, not by it's naturall power, but by the Omnipotencie of God?* So hee. This wee ſay is to make a *Finite Infinite*, and your old Schoole-Doctors are

(a) Quaſi non poſſit creatura eſſe ubique hoc (inquam) non obſtat, nam omnipotentiam illi intellexerunt prorſus naturalem: quia ſi non alienâ virtute, ſed ſuapte naturâ res exiſtat ubique præſens, hæc reverâ nulli creaturæ convenit. At nos altero modo non niſi per abſolutam Dei potentiam ubiquitatem creaturæ convenire arbitramur. *Valent. Ieſ. lib. 1. de vera Chriſti præſent. in Euch. cap. 12. §. Quæ ſanè. pag. 241.*

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hereunto witnesses, who have judged it ([b]) *Hereticall*, to say, *That the Body of Christ can be in divers places at once; because then he may be in infinite.* So they. And heare you what your Cardinall *Bellarmine* hath publikely taught? *To say* (saith he) *that the Body of Christ may be in infinite places at once, is to ascribe an Immensity and infinitenesse unto it*, (namely, that) *which is proper unto God.* So he, and so also your other Doctors, to whom the Evidence of Truth commandeth us to assent.

For what greater *Heresie* can there be against that Article of our Faith, concerning the *Deity*, and *Godhead of Christ, begotten, not made*, than to beleeve that there can be a *made God?* for so doubtlesse do they (whosoever they be) that thinke a *Finite Body* may be made *Infinite*.

(b) Veterum Theologorum apud D. Thomam ratio haec est, si idem corpus possit esse in duobus locis simul, potest in pluribus, atque adeò ubique. —— Et una cum eodem Thoma dicunt, Haereticum esse affirmare, corpus Christi esse posse in duobus locis simul, quia ubique esse, est proprium Deo. *Teste Suarez tom. 3. qu. 73. artic. 1. disput. 48. sect. 4.*

(c) Dicere corpus Christi esse, vel esse posse in infinitis locis si nul, immensitatem divinam requirit. *Bellarmin. lib. 3 de Christo cap. 8.*

CHALLENGE.

YOu understand the Argument, viz. To beleeve that *Christ his Body may* be *every where*, is a *flat Heresie:* but to affirme that the *same Body* is in *many places at once*, doth consequently inferre that *it may be every where* (as hath beene directly professed.) *Ergo* your Doctrine of attributing to the *Body of Christ* an *Existence, in many places at once*, is by the confessed generall grounds of Christianity plainly *Heretical*. And from this our Conclusion your *Aquinas* will in no-wise dissent, who himselfe concludeth ([d]) *That the Angell is not in divers places at once, because an Angel is a Finite Creature, and therefore of a Finite power and operation; it being Proper to God to be in many places at once.* So hee.

(d) *Aquinas 1. qu. 52. art. 2.* Deus est essentia infinita, ideò non solùm in pluribus locis est, sed ubique. Angelus, quia est virtutis finitæ, non se extendit nisi ad unum determinatum —— unde sequitur quòd non sit ubique, neq; in pluribus locis, sed in uno loco tantùm.

That, by the Iudgement of Ancient Fathers, the Being in divers places at once *inferreth an* Infiniteneſſe *Proper unto* God: *which without* Heresie *cannot be ascribed to any humane Body; Proved from the maner of* Existence of the Holy Ghost.

SECT. II.

STill you maintaine the Reall and Corporall Presence of Christ his Body in so many places as there are consecrated *Hoasts* at one time in the whole World, be they ten thousand times ten Millions of Millions, or how many soever: which, say wee, is to make the Finite Body of Christ Infinite. For

Aquinas (as your [e] Ieſuite witneſſeth) held it *Hereticall*, to affirme *One body to be every-where, becauſe this is a Divine property, by which the Fathers did ſufficiently prove the God-head of the Holy Ghoſt*, (namely) *Auguſtine, Fulgentius, Ambroſe*, and *Baſil*. So he.

But how did the Fathers prove this, thinke you? it were good, that where your owne Authors be ſilent, wee heard ſome of themſelves ſpeake. ([f]) *Fulgentius* his reaſon is, *Becauſe the Spirit of God dwelleth wholly in all the faithfull, ſeparated in divers places.* ([g]) *Baſil* thus: *The Angell, that was with Cornelius, was not at the ſame time with Philip, nor was hee then in Heaven, when he was with Zachary at the Altar. But the Holy Ghoſt was together with the Prophet Daniel in Babylon, with Ieremy in the Dungeon, and with Ezechiel in Chobar.* ([h]) *Ambroſe* thus: *Becauſe the Apoſtles could not all be every where, Chriſt ſevered them, giving them all the Holy Ghoſt, which was inſeparable in them: none therefore can doubt but it is a Divine Eſſence.* S. ([i]) *Auguſtine* confuteth an *Arian Biſhop* thus: *You that prayſe the holy Spirit, in ſanctifying his faithfull whereſoever they are, how can you deny him to be God?*

✠ Saint *Hilary*, to evince *Chriſt* to be a Divine Spirit, uſeth this Argument: ([1]) *The Scripture* (ſaith hee) *ſaith, Hee is with his Church unto the end of the World; but not as a Corporall nature, which is, when he is preſent in one place, to be abſent from another.* Accordingly, for proofe of the God-head of the ſame Holy Ghoſt, ([2]) *Athanaſius* argueth out of the ſame Pſalme, [*Whither ſhall I goe from thy preſence?*] Concluding that *The Holy Ghoſt filleth all things, and is therefore infinite in Eſſence.* But how is this *Infiniteneſſe of Being in all places* proved? The Reaſon followeth, in the ſame place, from the Inſtances of *Being in divers places at once: If I goe into Heaven, Thou art there, If into Hell, Thou art there alſo.* So that ſtill the Argument, for the Godhead, is taken from *Being* both *There*, and *There* ✠

(e) Vnum corpus eſſe ubique affirmare eſt Hæreticum. Thomas. Quia Catholici ex hac proprietate eſſendi ubiq; dicunt antiquos Patres ſufficienter probaſſe Spiritus Sancti Divinitatem, ut patet ex Auguſtino, Fulgent. Ambroſ. Baſil. *Teſte Suarez Ieſ. Tom. 3. Diſp. 48. §. 4. Rat. 1.*

(f) *Fulgent. ad Trasimund. lib. 2. pag. 325.* Spiritus Sancti in nobis habitatio non localis eſt, inhabitat enim Trinitas in ſuis fidelibus, ſicut tota in cunctis: nec per ſeparatos homines, & ſeparata loca particulariter ſeparatur

(g) *Baſil. de Spir. Sancto, cap. 22. ſub finem* Reliquæ virtutes omnes in loco circumſcriptæ eſſe creduntur nam Angelus, qui aſtabat Cornelio, non erat in eodem loco, quo cùm aſſtaret Philippo: neque qui locutus eſt Zachariæ ab Altari per idem tempus etiam in Cœlo ſuam implebat ſtationem. At Spiritus (*Sanctus*) ſimul & in Abacuc operatus, & in Daniele in Babylonia creditus, & in Cataracta cum Ieremia, & cum Ezechiele in Chobar; Spiritus enim Domini replevit orbem terrarum, [Quo ibo à Spiritu tuo?] Et Propheta; Quoniam ego, inquit, vobiſcum ſum,. & Spiritus meus ſtat in medio veſtri (h) *Ambroſ. de Sp. Sancto, lib. 1. cap. 7.* Cum igitur omnis creatura certis naturæ ſuæ circumſcripta limitibus, ſiquidem & illa inviſibilia opera, quæ non queunt locis & finibus comprehendi, ſubſtantiæ tamen ſuæ proprietate clauduntur, quomodo quis audeat creaturam Sp. Sanctum appellare, qui non habet circumſcriptam & determinatam naturam? Ideò cum Dominus ſervos ſuos Apoſtolos deſtinare voluit, ut agnoſceremus aliam eſſe naturam, aliud gratiam ſpiritualem, alios aliò deſtinabat, quia ſimul omnes eſſe ubique non poterant: dedit autem Spiritum Sanctum, qui licet ſeparatis Apoſtolis inſeparabilis gratiæ munus infunderet: quis igitur dubitat, quin divinum ſit quod infunditur, ſimul pluribus, nec videtur? corporeum autem quod videtur à ſingulis, & tenetur. (i) *Auguſt. contra Maxim. Arian. Epiſt. lib. 3. cap. 21.* Cum ſic laudetis Spiritum Sanctum, ut in ſanctificandis fidelibus ubique præſentem eſſe dicatis, tamen negare audeatis eſſe Deum? [*The* Vbique, *ſpoken of the Faithfull, hath the ſenſe of* Vbicunque, *becauſe the number of the Faithfull is but finite, and their places diſtinct, here and there, and not abſolutely every where.*] (1) *Hilarius in Pſ. 124. in illa verba Chriſti*, [Ecce ego vobiſcum ſum, uſq; ad conſummationem ſeculi.] Spiritus namque adeſt omnia penetrans & continens. Non enim ſecundùm nos corporalis eſt, ut cùm alicubi adſit, abſit aliunde. (2) *Athanaſ. de humana Chriſti natura.* Planè eadem à Davide de Sp. Sancto tradita ſunt, Pſal. 138. [Quo ibo a Spiritu tuo?] quibus verbis nos edoctos voluit, Sp. Sanctum eſſe qui omnia replet: & à facie tua quo defugiam? Si aſcendero in cœlum, tu illic præſto es: ſi deſcendero in infernum, tu ibi ades.

Didymus

Didymus of Alexandria (whom *Hierome* acknowledgeth as his *Master, for the understanding of Scripture*) thus: ([k]) *The Holy Ghost, if it were a Creature, should have it's Substance circumscribed; which because it is in many places at once cannot be circumscribed, as all things that are made.* Vpon the same ground *Cyrill of Alexandria*, maketh the same Conclusion ([l]) *The Spirit of God is no Creature* (saith hee) *because things Created are in one place; but of the Spirit of God it is written, whither shall I goe from thy presence?*

(k) *Didymus Alex. lib. 1. de Spirit. Sanct. Hieronym. interprete.* (*extatin Bibliotheca: S. Patrum. Tom. 6. pag. 679.*) Ipse Spiritus Sanctus, si unus esset de creaturis, saltem circumscriptam haberet substantiam ——Spiritus autem Sanctus cùm in pluribus sit, non habet substantiam circumscriptam sicut universa quæ facta sunt. [*And hee proveth it by* pluribus idem in Prophetis & Apostolis &c.]

(l) *Cyril. Alex. de Spiritu Sancto (quòd non est Creatura.)* Cum in loco & circumscriptione intelligant quæ facta sunt, Spiritus autem sancti non sit, de quo psallit David, Quo ibo à Spiritu tuo?

Let us fall to Reasoning. The *Enthymeme* of the Fathers being this; *The Holy Ghost is in divers places at once, Therefore is hee God:* The *Major* Proposition, you know, by the Rule of Art must needs be this: *Whatsoever is in divers places at once, is God.* So then the *Syllogisme* or forme of Argumentation must necessarily stand thus:

Ma. *Whatsoever is in divers places at once, is God.*

Mi. *But the Holy-Ghost is in divers places at once:*

(The Conclusion necessarily following is this,)

Con. *Therefore the Holy Ghost is God.*

So these holy Fathers, every one Catholike without exception, pleading for the *Godhead of the Holy Ghost.* By whose Iudgements wee are taught that Πολυτοπία *doth Infallibly inferre a* Παλιγγενία; and that therefore the Contrary Profession of a *Being of a Creature, in divers places, or spaces at once*, is *Hereticall*; because the aforesayd Fathers Disputed against the *Heretikes* (named by *Epiphanius* the *Ariomanitæ*) who, as *Pneumatomachi*, madly oppugned the Godhead of the Holy Ghost.

(3) *Epiphan. Hæres. 69.* Contra Arioманitas, qui dicunt Spiritum Sanctum esse creaturam creaturæ.

Now lest when wee seeke to pleade our owne Cause, Wee might seeme to desert them, whom you call *Lutheranes*, We held it a part of Brother-hood to take with us an excellently learned Doctor of *Wittenberg*, *Iohn Gerhard*: who producing *Bellarmines* Objection against them, to proove them them to be *Heretikes*, in the opinion of the *Presence of Christs Body*, thus: *If you give Divine Attributes to Christ's Body as Essentially, then are you Eutychians: and if you give them accidentally, then are you Nestorians.* The same *Gerhard* argueth thus: ([4]) *Wee* (saith hee) *give not Divine Attributes to the Body of Christ either Essentially, or Accidentally, but Personally.* So hee, which hath in it a true and Orthodox Sense.

(4) *Ioh. Gerhard. Confes. Cathol. lib. 1. part. 2 cap. 19. pag. 887.* In hunc modum Bellar. lib. 3. de Christo, cap 1. contra nos tale producit

Argumentum. Lutherani docent carnem Christi habere Attributa Divinitatis: ex quo sequitur eos vel esse Eutychianos, vel Nestorianos, vel Monstrum ex utraque Hæresi. Si enim dixerint ea esse communicata essentialiter, erunt Eutychiani; si Accidentaliter, erunt Nestoriani. *Respondet Gerhardus* ——Nec Essentialiter, nec Accidentaliter ea communicata dicimus, sed Personaliter.

CHALLENGE.

AGaine, another *Syllogiſme* from theſe Premiſes will ſet all ſtraight. To aſcribe to a *Body* an *Omni-preſency*, and power of *Being every-where*, is *Hereticall*. But to ſay that a *Bodie* is in *divers places at once*, doth conſequently inferre a power of *Being in every place* (as it doth, in demonſtrating the *Holy Ghoſt to be a Divine Spirit.*) Therefore to attribute to a *Body* a *Being in divers places at once*, is a Doctrine *Hereticall*, and implyeth a *Contradiction*, by affirming that a Finite thing either is, or poſſibly may be Infinite. Adde but hereunto the former * Teſtimonies of Fathers, who have diſtinguiſhed the *humane nature of Chriſt* from his *God-head*, and their denying of all *Poſſibilities of Exiſtence of Angels in two places at once*; and your Conſciences muſt needes tell you, that it was Impoſſible for the Fathers to have believed your Romiſh Article of a *Corporall Preſence* in every Hoaſt Conſecrated at one time, on divers Altars, in your ſeverall Churches. What ſhall wee then further ſay concerning the Being of a Body in divers places at once? ſurely (that which hath beene plentifully proved already) that ſuch an ἄτοπον, or *without Place*, is egregiouſly ἄτοπον, and *abſurd* as well in Divine, as naturall Philoſophy, becauſe (as this whole Diſcourſe ſheweth they have verified that ſaying of *Ariſtotle*, ἐν ἀτόποις ἀδύνατον, καὶ ἐν ἀδυνάτοις ἄτοπον.

(*) *See above, Chap. 5. & 6.*

✦ *A Vindication of Truth, againſt an egregious Infatuation of the Ieſuite* Leſſius, *in framing an whole Army conſiſting of but one man.*

SECT. III.

AMong other multitudes of Abſurdities, take unto you the Aſſertion of your Ieſuite *Leſſius*, (wherein notwithſtanding hee is not alone) which wee propound unto you, not for your Inſtruction, but for your Recreation. (5) *The Exiſtence of a thing* (ſaith he) *hindereth not, but the ſame thing may be produced once, twice, thrice, an hundred, or a thouſand times, ſo that an whole Army and Hoſt may conſiſt of one man.* Do you heare your Jeſuit telling you of an *Army of a Thouſand*, or (and if you will) a thouſand thouſands of *one man?* which Army, if you ſhall range into certaine Quarters, you ſhall have in one, a Squadron of five thouſand of a Horſeman; in another, Five thouſand of a Pike-man; in a third Five thouſand of a Musketier; in a Fourth, Five thouſand of a Pyoner: Inſomuch that upon ſuch a multiplicity of *Productions* of this *one man*, the ſaid *one*

(5) *Leſſius tef. Opuſc. de perfect. divin. lib. 12. cap. 16 nu. 119.* Exiſtentia rei non impedit quo minus ſecundò, tertiò, quartò, centies, millies, eadem res produci poſſit— Vnde ſequitur ex uno homine effici poſſe integrum exercitum. [*And this multiplication by production is defended by* Iohannes Lotrius *the Ieſuit in his Epiſtle to* Conradus Vertius; Secundò, tertiò, quartò & Iohannem produci poſſe, &c.

man

man should be sayd to be furnished with all the different thousands of Armour and weapons, of Pikes, Muskets, Pick-axes, or Shovells, as might belong to so many thousands of men.

Although this Idle and dreamish Fiction deserve no other answer then laughter, yet seeing that Doctors of his Profession, and Jesuites also of his owne society are at hand, wee may not deny them Accesse; *Bellarmine, Suarez, and Vasquez*, these three Jesuites have * concluded, that *Production cannot be but of a thing, that hath no Being before*; but *Christ* (say they) *had a Being, before any Priest could make his Consecration.* So they. How then could this Iesuite soberly feigne to himselfe a *thousand Productions of a man*, that could have *but one Production* at being at all. Againe, you have heard, from your Doctors, two other Conclusions, One, That if wee consider the Bodily presence of Christ, as hee is our of the Sacrament visible, * *It is not possible for him* (say they) *to be in moe then one place at once.* And so *Lessius* his great Champion must have no Being at all. The second, that if wee understand Christs Bodily Presence, as it is in the Sacrament, * *It is Invisible* (say they) *and cannot exercise any faculty of Sense or Motion.* And then must *Lessius* his imaginary man of Armes be such a Captaine, as can neither see any enemy, nor yet be seene of any: or if seeing, yet, as a man bound hand and foot, hath no power to pursue his Foe, or if hee should make an encounter, yet is hee not able to strike one stroake. Who will not now say that your Jesuite had no other harnesse upon himselfe than pertinacie in this Impugnation and resistance of Truth. ♦

(*) *See Booke 3. Cap. 3. §. 1.*

(*) *See above cap. 3. §. 3.*

(*) *See below cap. 9. §. 2.*

Chap. VIII.

Of the (fourth) Romish Contradiction against the words Of Christ [My Body,] *by teaching it to be Organicall, and not Organicall; Divisible, and Indivisible.*

Sect. I.

THe Question is not now of the *Mysticall Presence* of Christ his *Body* in the *Sacrament*, which wee with the Fathere, especially (a) *Gregory Nyssen*, confesse, to be *whole*, as well in a *part of Bread* consecrated, as in the *whole loafe*; even as the Image of the King may be as perfect in a penny, as in a shilling. But neither hee, nor any Father ever sayd that a little Hoast, (which

(a) *Greg Nyssen in Orat. Catech. c 37. Per totum orbem fidelium millibus unò die impertitur, totumque cujusque per partem evadat, & in seipso totum permaneat, &c. Objected by Mr. Bisreley Liturg. Tract. 2. Subdiv. 1. [Answered before, Chap. 4. Sect. 7.]*

(which Hoaſt you call *Chriſt*) is equall with a great Hoaſt; No, for the Fathers in the Councell of * *Nice* abſolutely denyed this: nor yet is Chriſt wholly repreſented in the leaſt part of the Hoaſt, as your Fathers of * *Trent* have taught, becauſe no ſuch part can reſemble *Totum Chriſtum, whole Chriſt* Sacramentally, which is not of ſufficient bignes to be ſenſibly eaten in the nature of nouriſhment; thereby to reſemble the Spirituall nouriſhment of our Soules, which is the *Body of Chriſt*. So that all you have ſayd maketh juſt nothing for the *Corporall*, and *materiall Preſence* of Chriſts Body, which wee further impugne.

(*) *See below, c.11.*
(*) *See §. 3. following.*

That it is neceſſary the Body of Chriſt *(whereſoever) conſiſt of* diſtinct members *and proportions of a Body.*

Sect. II.

THE Body of Chriſt (as wee profeſſe) had perfect Dimenſions and Diſtinctions of parts, an head expoſed to pricking with thornes, a Face to buffets, a Backe to ſcourges, Eyes to viſible noddings and mockings, Eares to blaſphemies, Hands and Feet to piercing with Nayles. This is that Body which wee confeſſe to be the Body of Chriſt, and which wee celebrate in the uſe of this Sacrament, in *Remembrance* that he had a Body conſiſting of proportion of divers parts, diſtinct one from another. Two of your (b) Cardinalls do both anſwer that *Quantity, Magnitude, Proportion, and Extenſion of parts are unſeparably united to the Body of Chriſt in this* Sacrament: or elſe (ſaith one) *If the Noſe ſhould ſtand where the Eye is, and the Eye where the Noſe is, it ſhould be a confuſed Monſter.* So they. So neceſſary it is, even in your owne faith, that the Body of Chriſt conſiſt of Organicall parts, diſtinct one from another.

(b) Magnitudo & figura unitæ ſunt corpori Chriſti naturaliter & inſeperabiliter —— & Chriſtus corpus ſuum carnem vocat, *Ioh. 6.* At certè ſubſtantia ſinè quantitate et complexione quadam accidentium, caro dici non poteſt —— Denique in corpore Chriſti ejus anima ineſt: atque anima in corpore eſſe nequit, niſi diſpoſito & organizato. Secundò extenſum eſſe in ſe, & partem habere extra partem, & proindè ſitum quendam intrinſecum & ordinem habere, & diſpoſitionem partium, omninò eſſentiale magnitudini eſt. Quid enim linea niſi extenſio in longitudinem? &c. Si tollas igitur extenſionem, & partes, tollis pariter magnitudinem *Bellar. lib. 3. de Euch. cap. 5.* Tollere partium diſtinctionem ponit monſtroſam corporis confuſionem, ut ibi ſit naſus, ubi oculus; & manus, &c. *Alan. lib. 1. de Euch. cap. 3. pag. 444.*

That the Romiſh Church hath decreed a doctrine of Corporall Preſence *of a Body of Chriſt, with all the parts thereof in the leaſt Indiviſible point of the Hoaſt.*

Sect. III.

THE Canons of that (c) *Councell of Trent* decreed, as a *Doctrine of Faith neceſſary to ſalvation*, to beleeve, *That the Body*

(c) Totus & integer Chriſtus ſub ſpecie panis, & ſub qualibet ejus ſpeciei parte ineſt. *Conc. Trid. Seſſ. 13. Can. 3.* Sub quavis particula. *Catech. Romde Euch. num. 29.*

Body of Christ in this Sacrament is whole in every part of the Hoast; whereby is meant (saith your [d] Jesuite) *The whole Body of Christ is in every albeit the least part of the Hoast.* So he. But wee demand; how then shall the *Body of Christ* but want proportion of *distinct parts*, which you say are *Vnseparably united to a Body?* You distinguish, that the ([c]) *Body of Christ being in this Sacrament hath extension of parts of a Body distinctly in it selfe; but in respect of the Place, or of the formes of Bread, under which it is, the whole Body is without distinction in every least Part and Indivisible Point thereof.*

(d) In singulis partibus continuis, quantumvis minimis, & ejoidem quantitatis. *Suarez. Iesuit. Tom. 3. D. 54. S. 2 pag. 679.*

(c) Respondeo, quod est difficillimum, obtusum ingenij imbecillitatem. Dico corpus Domini habere partem extra partem, si vox [extra] dicat habitudinem ad subjectum, non si dicat habitudinem ad objectum, non si dicat habitudinem ad locum. Resp. nego consequentiam, quod distinctio partium in subjecto est essentialis: at distinctio quoad locum non est essentialis, sed impedire potest. *Bellar. lib. 3. de Euch. cap. 7.* Negatur esse impossibile, corpus quantum in indivisibili puncto collocari: quin potius impossibile est corpus Christi esse totum in toto, quam sit etiam in punctis & terminis, quibus partes specierum Sacramentalium continuantur. *Suarez. quo supra. pag. 683.*

CHALLENGE.

THis is the common Resolution of the now *Church of Rome.* The exact discussion of this one point will in it selfe illuminate the Eyes of any Reader, to discerne betweene the Spirit of Truth, and of Errour; namely, to know, that there cannot be a greater *Contradiction* (and consequently *Impossibility*) than for a *Body*, consisting of *proportionable dimensions of Parts*, such as are Hands, Legs, Eyes, and other *Organicall members*, to have *Being* any where without Extension, Commensuration, and distinct Proportion of the same to the space, wherein it is, as the Propositions following will prove.

That the former Romish Tridentine Article *is new, and contrary to the nature of an* Organicall *and* Humane Body, *in the Judgement of Romish Doctors of later times.*

Sect. IV.

ALbertus, Scotus, Ægidius are recounted amongst your learned, and ancient *Schoolemen*, who (as your [a] Jesuite testifieth) *Thought it impossible, that a Body, that hath Extension of parts, should be contained in an indivisible point.* The same opinion is ascribed by your Jesuites (as ancient) unto ([b]) *Durand*

(a) Totum Christi corpus in partibus indivisibilibus specierum panis esse, negarunt Albertus, Scotus, Ægidius —— quia videtur impossibile, in se corpus extensum, & magnæ mo-

in cum tota organizatione & figura in puncto collocari. *Suarez. quo supra. pag 683.* (b) Opinio antiqua, quæ fuit Durandi, dixit corpus Christi in Eucharistia non habere quantitatem. Fundamentum hujus opinionis fuit, quod essentia quantitatis est habere partes extra partes distinctas inter se, fieri autem non possit, ut si corpus Christi habeat partes distinctas, in Euch. sit totum in qualibet parte. *Teste Maldonat. Iesuit. Tom. 1. de Euch cap. 8. Art pag. 189. & Bellar. lib. 3. de Euch. cap. 3.*

and

and (c) *Occham*. Now what greater injury can there be, than, after that it was lawfull for a thousand and foure hundred yeares since the Ascension of Christ, for any Christian to professe (with your ancient *Schoolemen*) an Impossibility, that *The Body of Christ is whole in every the least part of the Hoast*; to impose upon mens consciences, as an *Article of Faith*, so fond and so palpable a figment? That which seemed to the above-named *Durand*, *Occham*, *and other* (1) *Nominals* such an Opinion, whence (as they thought) it must needs follow, that the Eyes must be where the Nose is, the hand confounded with the legs: which (as your Cardinal *Alan* truly said) were to make of the Body of Christ a confused *Chaos*, and altogether* *monstrous*. ✠ And it may be that divers of you are of the minde of that Doctor of the *Seraphicall order*, who teacheth you to (2) *Deny that the Body of Christ is in any indivisible part of the Hoast*. ✠

(c) Occham, & alij dixerunt quidam esse magnitudinem corporis Christi in Eucharistia: sed ita, ut nulla sit figura, nec distinctio partium. Sic Occham. *Beller. ibid* §. *At.*

(1) *Suarez Iesuit. in* 3. *Thom. Disp.* 48. *Sect.* 1. De Distantia partium Nominales concedunt in corpore Christi, existentem in Eucharistia, pedem non distare magis à capite, quam collum. Ità Occham. & Ailliaco.

(*) *See above in this Chapter, Sect.* 2.

(2) Corpus Christi non est nisi sub specie Panis, & partibus ejus: ipsum esse sub quolibet indivisibili ipsius Hostiæ per se, negandum est. *Magister de media villa, Seraph. Ord. in* 4. *Sent. Tom.* 4.

That the Organicall parts *of the Body of Christ must be proportionable to the* Dimension of the places, *wherein they are; is proved by the confessed Romish Principle it selfe.*

Sect. V.

(*) *See above*, § 2.

THE reason, which your* Cardinall layeth downe to prove it necessary, that Christ his Body should have in it selfe (according to the nature of a Body) distinct parts of head and eyes, and other *Organs* fit for the use of a reasonable *Soule*, he taketh from *Magnitude*, which is an *Extension of parts into their proportionable length, breadth, and depth: This* (saith he) *is inseparably united to Christ his Body in it's owne intrinsecall disposition, in it selfe; but not so* (saith he) *in regard of the place.*

CHALLENGE.

THis your owne Reason may wee justly retort upon your selves, proving, that if the naturall disposition of the *Body of Christ* be thus *proportionably extended in it selfe*, it must be so likewise *in respect of Place and Space*; because the three dimensions of the Body of Christ (as you have confessed) stand thus, that one is an extension in *Length*, another in *Breadth*, the third in *Depth*, and each of these three are distinct one from another. Well then, the Arme must be here, and thus farre longer than the Foot, the Legge here, and thus farre thicker than the

the Finger, the Hand here, and thus farre broader than the Toe, and accordingly distinctly in other parts. But *Hic*, and *Huc usque*; Here and There, thus farre and so farre, being *Relatives* of *Space*, and *Place*, do demonstratively shew that that *Extension of distinct parts* of the Body, which they have in themselves divisibly, the same they must necessarily have in respect of the *Vbi*, *Place*, or *Space*, wherein the Body is. If therefore you will not *Heretically* teach a *Mathematicall*, or *Phantasticall Body* of Christ, you must deny the *Article of Trent*, untill you can beleeve, and make good, that a part of a divisible Body, longer or shorter, broader or narrower, can be (and that equally) in one indivisible point.

This is confirmed by the Essence of Christ his *glorified Body*, (as you confesse it to be) now in Heaven, possessing a Reall place in the sayd proportion of Spaces of length, and breadth, as it had here upon earth, which it doth by the naturall *Magnitude*, or *Quantity* thereof. But the sayd naturall Magnitude, or quandty of the sayd Body of Christ is (according to your owne generall Doctrine) in this Sacrament. Therefore must it have the same Commensuration of Space, although not of the same Space which is on earth.

Wee should be loath to trouble your wits with these speculations, if that the necessity of the Cause (by reason of the Absurdities of your Romish profession) did not inforce us hereunto; Therefore must you suffer us a little to sport at your trifling seriousnesse, who writing of this Divine Sacrament, and seeing it to be *round*, *solid*, *broken*, *moulded*, in the one kind; and *liquid*, *frozen*, and *sowring* in the other, do attribute all these to *Quantities*, and *Qualities*, and *Accidents*, without any other subject at all. So then by the *Romish Faith* wee shall be constrained to beleeve, in effect, that the Cup is filled with Mathematicall lines, the Mouse eating the *Hoast* is fed with *colours*, and *formes*: that it is *Coldnesse* that is frozen, and *Roundnesse* which weigheth downe, and falleth to the ground; as if you should describe a Romish Communicant to be a creature clothed with Shadowes, armed with *Idea's*, fed with Abstracts, augmented with Fancies, second Intentions, and Individuall Vagues, and consisting wholly of *Chimara's*.

That your Romish Doctrine is contrary to the Judgement of ancient Fathers.

Sect VI.

IF this your profession had beene a *Catholike Doctrine*, doubtlesse S. *Augustine* (who is so devout in his fervent Meditations upon this holy mystery) would not have oppugned it, as hee

did, when unto that Question of *Volusianus* (*whether the Bodie of Christ before his Birth did fill the Body of the Blessed Virgin*) hee answered, (a) *That every Body, be it greater or lesse, where soever it is, must needs fill that Space wherein it is, so that the same Body cannot be the whole in any part thereof.* So hee: which is directly Contradictory to your *Article of Trent*, for here is expresse mention of *Relation* to *Place* and *Space*.

And whereas for usuall colour of a *Possibility*, that the *whole Body of Christ is in every part of the Hoast*, you have objected the Example of *Man's Soule*, which is sayd to be *whole in every member and part of the Body*: Saint *Augustine* (as if hee had fore-seene your mystery of Errour) pre-occupateth, saying, (b) *The nature of a Soule is farre different from the nature of a Body*. And againe the same holy Father, seeking to find out some Similitude, whereby wholly to resemble the Existence of God, in respect of Place, in the end saith, that *Quality* hath a prerogative to make some Similitude hereof; and hee doth instance in *Wisedome*, which (saith hee) *is as great in a little man as in a great man*; but denyeth that *Quantity* hath any such Privilege, for speaking of *Quantity* and *Magnitude*, *In all such Quantity, or Magnitude* (saith hee) *there is lesse in the part, than there is in the whole*. And by this same *Maxime* (concerning *Whole* in respect of *Place*) hee distinguisheth the *God-head* from the *Man-hood*, by which you have confounded them. And yet againe elsewhere (as though hee thought this your delusion could never be sufficiently contradicted, or rather derided) hee will further have you not to be so Childish, as not to know, that (c) *The little finger is lesse than the whole hand, and one finger is lesse than two, and that one finger is one where, and the other another where*. Upon which *where*, and *where*, being notes of distinct places; wee may aske, where are your Disputers now? Nay, yet furthermore, passing from grosser Bodies, he saith as much of *Ayre*; yea, and of the most subtill of subtills, *the light of the Sunne*; *one part whereof* (saith hee) *cometh in at one window, another at another window, yet so, that the lesse passeth through the lesse, and the greater through the greater*.

Moreover, if Saint *Gregory* once Bishop of *Rome* had beleeved that Christ his Body is whole in every least indivisible part of the *Hoast*, hee would never have condemned the *Eutychian Heretike* for beleeving (c) *The Body of Christ to have bin brought into such a subtility, that it cannot be felt*. But a greater subtilty

(d) *Aug.* Nullum corpus potest esse ubique totum, quantumcunq; corpus, vel quantulumcunq; corpusculum loci occupet spacium, eundemque locum sic occupet, ut in nulla ejus parte sit totum necesse est: longè alia natura est animæ, quàm corporis, quanto magis Dei? *Lib.* 1. *Ep.* 3. *ad Volusian*: [*Whose question to S. Augustine was*; Vtrum Christus intemeratæ fœminæ corpus impleverit?]

(a) In eo quod dicitur Deus ubique, carnali cogitationi resistendum est, & mens a corporis sensibus amovenda, ne quasi spaciosa magnitudine opinemur Deum per cuncta diffundi, ut aër, aut lux: omnis enim hujusmodi magnitudo minor in sua parte, quàm in toto: sed ita potius, ut est magna sapientia etiam in homine, cujus corpus est parvum — Nam si duo sint homines æqualiter sapientes, quorum alter est corpore grandior, non plus sapiunt ambo, quam singuli; sic in minore corpore non minor est sanitas, cum minora, & majora corpora tam sana sint — Dispar est profecto in membrorũ molibus quantitas: sed par est in disparatis sanitas — quæ non quantitas, sed qualitas est. Non potuit ergo obtinere quantitas corporis quod qualitas. *Aug. Epist.* 57. *ad Dardan.* (b) *Idem*. Minor est unus digitus quam tota manus, & minor est digitus unus quam duo; & alibi est iste digitus, alibi ille, alibi cætera manus — Nec solùm immobilibus corporis articulis — sed etiam aëris partes suos implent locos — Lucisq; pars alia infunditur per hanc fenestram, alia per aliam, & major per majorem, per minorem autem minor. *Idem Tom.* 6. *Ep. ad Dardan. Tom.* 2. (c) Arrogebat (*Hæreticus*) omne illud, quod in Domino palpari potuit, post resurrectionem in subtilitatem aliquam esse redactam. *Greg. Expos. Moral. lib.* 14. *cap.* 51.

there

there cannot be, than for a *divisible Body* to be enclosed in every the least *indivisible point*. Shew us this Doctrine taught by any Catholike Doctor in the Church, within the compasse of the twelve hundred yeares after Christ, and then shall wee conceive better of your Cause. And lest you may talke (as you use) of one Body penetrating another, wee say unto you, as *Damascen* sayd unto his Reader, that (d) *This is impossible*, but that either the one or the other must be *divided asunder*. Wee say furthermore, that though this were granted, yet would you your selves deny that the other must follow, as you may discerne in Angels, who are Spirits, and moe of them may be naturally in one singular place, yet no one, can be naturally in two places at once.

(d) *Damascen. l. 1. de Orthod. fid. c. 9.* ἀδύνατον τὸ σῶμα διὰ σωμάτων διήκειν μὴ τιμῶντα, καὶ τιμώμενον.

That the Romish Objections against our former Tenet, *taken from* Miraculous Penetrations, *are feeble and vaine.*

Sect. VII.

IT is ordinarily in the mouthes of every one of you to object the *Miraculous entrance of Christ into the house, the doores being shut*; his *coming out of the grave, when it was covered with a stone* (as some thinke;) his *Birth from his mother, her wombe being shut*; besides the miraculous *passing of a Camell through the eye of a needle*, spoken of by Christ; all *Miraculous* indeed, as wee, with many holy * Fathers, do willingly Confesse. What therefore? Therefore (say you) the *Body of Christ did passe through the substantiall dimensions of the Body of the Doores, Stone, and wombe*; and consequently confuteth all this, which hath beene spoken of the *Organicall proportions* of a Body, in respect of *Space*, or *Place*. So you. Wee grant unto you as much as these Fathers speake, in noting each of these to have beene the Acts, and workes of *Omnipotencie*, but yet without any penetration of *Dimensions* at all, or yet Alteration of the just proportion of Christs Body. Which penetration of Dimensions seemed to your (e) *Durand* as incredible, as unto us; and is (3) *Impossible*.

(*) *Christ's Ingressus Aug. Anno 56.*

(e) *Durand d. Sp. 44. l. 3. f. 1. [Whom you therefore reject,] Tolet. Suarez Tom. 2. Disp. 48. quæst. 14. art. 4. §. 5.*

(3) Impossibile omnem Paludanus hac parte esse opinionem probabilem *Tolet. in 3. Thom. q. 76. in Arti. 5. 19.*

The principall Testimony, which is insisted upon, concerning the passing of Christ through the *Doores*, is the saying of *Chrysostome*, viz. (f) *Christs Body was thinne*, or *small, changed from* [τηκτὸν] *thatis, it's thickneſſe, impalpable unto mortall mans hand, but only by Divine permission and dispensation.* So hee. And this is alleged for proofe of a *Possibility* of his now *Corporall Presence in the Sacrament*, voyd of Palpabilitie: never considering the Ordinary and confessed *Hyperboles*, wherewith *Chrysostome* embellisheth his Sermons; insomuch that wee may oppose *Chrysostome* against *Chrysostome*, even in the point in question: who

(f) κἀκεῖνος πάλιν ἀπτὸν καὶ ἁπτὸν ἀπολαλῶ [ἀπτὸν] φησὶν, καὶ πάλιν ἐν ἑτέρῳ Χριστὸς ἐπεφάνη τὸ μὲν ἀπτὸν καὶ τηκτὸν μεταβαλὼν, τὸ δὲ γενόμενον. *Chrysost. Hom. 87. in Joh. 11.* [but according to the Latine Edition, *Hom. 86. super lib. 20.* This testimony was objected against P. Mart. in the Disp. at Oxon. fol. 60.]

elſe-where ſpeaking of this Sacrament, ſaith that Chriſt herein * *Giveth his Body both to be felt and ſeene*; wheras every Prieſts hands and eyes can teſtifie the contrary.

(*) *Booke 3. cap. 4. Sect. 6.*

(4) *Chryſoſt. de Reſurrect. Hom. 9.* Non eſt meum ludificare meos phantalmate, &c. *See thu Teſtimony above Book 3. Chap. 3. §. 9.*

✦ Would ye underſtand the judgement of (4) *Chryſoſtome* indeed? then leaving his *Amphibologies*, conſult with him in his plaine and direct Aſſertions, where hee doubteth not to ſay, that *If Chriſt at his Reſurrection had offered his Diſciples only an Image of his Body*, to the deceiving of their eyes, it had beene a *Deluſion*. Next that, *Howſoever the ſight of his Diſciples might have beene deceived, yet their touch could not erre, in diſcerning a true Body*. And is it not then a marvellous Infatuation in your Profeſſors, who whileſt they *Taſt, See*, and *Touch Bread* in the Sacrament, beleeve contrary to their ſenſes, that they are meere *Accidents*? Thirdly, in Concluſion, hee ſaith that his *Paſsing thorow the Doore was not in his Humane Subſtance alone, but by his Divine virtue*. What can this meane, but that the *Penetration* made was not by extenuation of his Body, but by the Omnipotent power, conſtraining the place to make a paſſage to his Bodily Subſtance? ✦

For what? that Chriſt his *Body, in paſsing through the Doore*, ſhould not alwayes have beene palpable in it ſelfe? The Fathers of the *Generall Councell at Epheſus* would have proteſted againſt this, whoſe Reſolution is, that (g) *The Body which Chriſt united to his God head is palpable*: but you will aske then, how could it paſſe through either *Stones*, or *Doores*, without *penetration of Dimenſions*, or els by an extreame tenuity of the Body it ſelfe? Wee anſwer, that the Divine power conſtrained the *Stone* and *Doores* to yeeld a paſſage, the *Thickneſſe of his Body* continuing the ſame. Wee have *Hierome* for the firſt part teaching, (h) *The Creature* (ſaith hee) *yeelded to the Creator*: and ancient *Iuſtine*, for the ſecond, moſt aptly, and exactly, (i) *As Chriſt did tread the Water, not by changing his Body into Spirit, but by his Divine power: So hee paſſed thorow both Doores and Sepulchre being ſhut, by his Divine power, above nature, in his unaltered Body*. Hee proceedeth, ſhewing how; even as was his *walking*, by his Divine power working upon the water, without any *Alteration* of his *Body*, more than was of the *Body of Peter*, who was enabled by the ſame power to *tread the water*.

(g) *Conc. Epheſ. Tom. 5. Cap. 1. Anathem. 3.* Non alienũ eſſe ab illo corpus, quod ſibi univit, quod ubique palpabile, & aſpectabile exiſtit.

(h) *Hier.* Creatura ceſſit Creatori.

(i) *Iuſtin. Martyr Quæſt. ad Orthodox. Quæſt. 117. pag 363.* Ὥσπερ οὖν χῆ τὸν ἐπὶ τῆς θαλάσσης καὶ εἰς τὸ πνεῦμα τρεπὸν οὐκ ἐπέλησεν ὁ Κύριος ὑπὸ τὸν θαλάσσαν, ἀλλὰ τῇ θείᾳ αὐτοῦ δυνάμει βαδὸν ἐποίησε τὸν εἰς φαντασίαν ἄβατον θάλασσαν, οὐ μόνον τῷ ἑαυτοῦ σώματι, ἀλλὰ καὶ τῷ τοῦ Πέτρου: οὕτως τῇ ἑαυτοῦ θείᾳ δυνάμει καὶ τὸ μὴ μεταβαλεῖν τὸ ἄβατον ὑπὸ τὸν μαθητὰς εἰσῆλθε τὰς θύρας κεκλεισμένων. —— ἰσοδυναμεῖ δὲ τὸ φαντασθῆναι ὑπὸ τὸν θάλασσαν τῷ ἀτρέπτῳ σώματι, τῷ εἰσελθεῖν πρὸς τὰς ἀποστόλους ἐν ἀτρέπτῳ σώματι τῶν θυρῶν κεκλεισμένων καὶ ὅτι τὰ ὑπὲρ φύσιν ἐν τῇ φύσει γινόμενα καὶ τὸν θείαν δυνάμιν, &c. (5) *Cyrill. Alexandr. in Ioban. lib. 12. cap. 53.* Cluſis foribus Dominus omnipotentiâ ſuâ, ſuperatâ naturâ rerum, intravit.

✦ The Alteration then was not in his Body, but in the other things, ſuch as were the *Doores*, thorow which hee paſſed: (5) *The nature of things being overcome by Chriſts Om-*

nipotencie, hee made his entrance, as ſaith *Cyrill of Alexandria*. And why ſhould not the Creature yeeld to the Creator, rather than the Creator to the Creature? Will you give your Jeſuite *Leſius* licence to interpoſe his judgement, who maintaining a Poſſibility of a maner of Penetration of a Body by a Body, yet diſcuſſing the maner [*How*] will tell you that (6) *It is done not by the Quality, whether naturall, or Supernaturall in a glorified body; but by Gods immediate Aſſiſtance: and that the Saints themſelves* (who are ſayd to penetrate other bodies with their bodies) *have no other power than that which may be called morall, which is to be willing to paſſe thorow any body: and God, according to their wils, aſſiſteth to worke the effect.* ❧

Each of which Sayings of the Fathers, profeſſing a Body of Chriſt palpable, (whether *Thinne* with *Chryſoſtome*, or *Thicke* with *Juſtine*) doe confute your *Tridentine Faith* in beleeving a *Body of Chriſt whole in the whole, and whole in every leaſt part of the Hoaſt*, as unpalpable to man, as you have ſayd it is invisible to the Angels themſelves: which is to bring it to ſuch a Subtilty, as will draw you whether you will or no into a kindred with the *Eutychian Heretikes*, who (as your (k) *Aquinas* will have you know) *held the Body of Chriſt to have beene as ſubtill as the Ayre, and as the winde impalpable*; as did alſo the (l) *Eunomians*, and were therefore *condemned by Pope Gregory* ſurnamed the *Great*.

Some more difficulty you ſuppoſe to be in the maner of *Chriſt his Birth*, whereunto when wee anſwer, that Chriſt in his Birth opened the *Wombe* of his Mother, although without *violation* of her *Sacred Veſſell*, wee are therefore preſently branded by your (m) Diſputers with the blacke marke of the *Hereſie* of thoſe wicked Spirits, who taught the *Corruption* of her *Virginitie*. Which objection nothing but perſonall malice could make, or Impudency defend, as the Objecters themſelves well knew, one of them confeſſing, that divers Fathers, in interpreting that Scripture, which is by the Evangeliſt applyed to the *Virgin Mary*, and *Birth of Chriſt*, viz. *Every Male child that openeth the Wombe ſhall be holy unto the Lord*; *Luk.* 2. did teach that (n) *Chriſt alone did properly open the Wombe of a Woman, who onely found it ſhut.* Hee reckoneth for this opinion theſe holy (o) Fathers,

(6) *Leſius lib. 6. puſc. Tract. de Sacram. Euch.* Communis ſententia eſt, divinâ virtute fieri poſſe penetrationem corporum —— ſed certum eſt, hoc non conſiſtere in aliqua qualitate naturali, aut ſupernaturali corporibus infuſa: nulla enim qualitas tollere poteſt intrinſecam repugnantiam, quam inter ſe habent duo corpora, reſpectu ejuſdem [*Virginis, de qua loquebatur the Paragraph*] itaq; volentibus ſanctis penetrare corpora, quod fit collectione modi) Deus ſpecialiter virtute, & faciens inſtar ſolaris radij corpora pervadat, abſque illorum commotione aut læſione. Ex quibus patet, juxta hanc ſententiam vim penetrandi nihil ponere in ipſis beatis, niſi potentiam quandam moralem, quæ in eo conſiſtit, quod Deus ſtatuerit, ipſis volentibus, aſſiſtere ad hunc effectum. *Lib. 7. cap. 9.*

(k) *Aquinas par. 3. quæſt. 54. art. 2.* Reſpondeo. Vide corpus Chriſti non habuiſſe partes corporis naturales, pertinet ad errorem Eutychij qui dicebat corpus noſtrũ in illa reſurrectionis gloria impalpabile, & ventis æqueſ

ſubtilius: et quòd Dominus poſt confirmata corda Diſcipulorum palpabilem, omne illud, quòd in eo palpari potuit, in aliquam ſubtilitatem redegit, ut Greg. exponit, *Mor. l. lib. 14. cap. 31.* (l) *Prateol. Elench. Hæret. Tit.* Eunomiani ——Dicebant corpus noſtrum poſt Reſurrectionem impalpabile eſſe & inviſibile; imò aëre & vento ſubtilius: de qua hæreſi Gregorius Eutychium convincit. (m) *Bellar. lib. de notis Eccleſ. cap. 9. Sander. de viſib. Monarch. lib. 7. pag. 821. Maldon. Ieſ. Com. in Luc. 2. 23.* (n) Docuerunt —— ſolum Chriſtum aperuiſſe vulvam. *Mald. in Luc. 2.* (o) *Origen. in hunc locum Hom. 14. Tert. de carne Chriſti. Ambr & Greg. Nyſſen. in Teſtimoniis ex vet. Teſtamento collectis. Epiphan. Hæreſ. 78. Hier. lib. 2. cont. Pelag. Theophylact. & Euſeb.* [*That which hee addeth of their pius ſenſus is friuolous, even as his Imputation to Proteſtants, ſaying that they deny that* Mary *the Mother of our Lord was a Virgin in her birth, is ſlanderous:*] *and Ianſenius Concio. cap. 13.* ——Alij Patres hanc legem aperiendi vulvam ad ſolum Chriſtum propriè pertinuiſſe aſſerunt. *Theophyl. & Ambr.* Non enim virilis coitus virginalis ſecreta reſeravit. *Similia habet Origenes Hom. 14 in Luc. Add Beatus Rhenanus in Tert. de carne Chriſti (before that he fell into the hand of Inquiſitors, and their* Index Expurgat.) *durſt ſay*; Tert. contra Recentiorum placita dixit; Mariam pateſacti corporis lege peperiſſe.

Origen

Origen, Tertullian, Ambroſe, Gregory Nyſſen, Epiphanius, Hierome, Theophylact, Euſebius. So hee. A faire company of fellow-*Hereſiarkes* with *Proteſtants*, wee trowe: to whom the ſame Jeſuite joyneth divers Doctors of your Romiſh Church, whom he calleth *Docti & Catholici*. Thus your owne ſpirit of Contradiction, whereas two words might have quit the *Hereſie*, maintained the *Miracle*, and defended the *Integrity* of that ſanctified *Wombe* of the *Bleſſed Virgin*, (to wit) that the Virginall cell might be ſaid to open it ſelfe, which was ſhut in reſpect of other Women (who neceſſarily ſuffer violent rupture by the Birth) being preſerved from all hurtfull violence, either from within or without; which could not be without a perfect Miracle.

Furthermore hearken to the Anſwer of ſome other Doctors of your Church, and you ſhall find your owne Doctrine to ſmell ranke of the *Hereſie* of the *Marcionites*, in the opinion of the fore-cited ancient Fathers; for your fore-named (*) Jeſuite telleth you of ſome Doctors in your Church (whom hee himſelfe approveth) who taught that *The Fathers, who ſayd that Chriſt did open the Matrix of his Mother, ſpake it in the heat of Diſpute againſt the Hereticall Marcionites, who denyed that Chriſt had any true Body; becauſe that els the ſayd Fathers ſhould ſeeme to make Chriſt his Body to be no better than an Incorporeall, and only imaginary thing*. So they. Which proveth, that in the judgment of thoſe Ancient Fathers, all your defence, in this Caſe, is at leaſt *Phantaſticall*. Let *Iſiodore Peluſiota* his ſuffrage be added to the reſt, who in an Epiſtle calmely, and as it were in coole blood, teacheth that (b) *Chriſt is the onely he, who by his Birth opened his Mothers Wombe, and left it ſhut and ſealed up againe*. And maketh bold to tearme them *Vnlearned*, that thinke the contrary: who living above a thouſand yeeres agoe, is therefore ſo much the more competent a witneſſe of the Catholike truth.

✠ Yet that you may know this Father not to be alone, in this Doctrine, peruſe the (7) Marginals, and you ſhall finde them that were Fathers to him, as namely *Ambroſe, Origen, Hierome, Tertullian*, and *Theophylact* (not to buſie you with more), to have as plainly publiſhed, that Chriſt was the only He, who of himſelfe alone did *open the Matrix of his Mother*. And whereas the curioſity of ſome of you meaſureth Virginity only by the Birth, the holy Fathers deny this, and hold that to be a perfect Virginity, which conſiſteth in begetting *Sine viro*. ✠

(a) *Apud Maldon. Ieſ. in Luc. 2. dd Patres dixiſſe ardore abreptos diſputationis contra Marcionitas, ne Chriſtum corporeum phantaſma facere viderentur, ſi dixiſſent matris uterum non aperuiſſe.*

(b) *Ibid. Peluſior. lib. 1. Epiſt. 23.* Aperire vulvam (Luc. 2.) non dicitur de quovis primogenito, *ἀλλ' ὅτος ἐστὶν ὁ μόνος ἀνοίξας μήτραν, ἀλλὰ περὶ ἐκείνου ἡμῖν ὁ λόγος ἐστὶν —ἀνοίξας ἐσφράγισε, καὶ πάλιν ἐσφραγισμένην κατέλιπεν.*

(7) *The Fathers in their places above cited. Origen.* Non ſic quiſquam aperuit vulvam matris abſq; coitu. *Ambroſ. in eum locum.* Non virilis coitus vulvæ ſecreta reſeravit——hic ſolus aperuit ſibi vulvam. *Hieron.* Solus Chriſtus clauſas portas vulvæ virginitatis aperuit, quæ tamen clauſæ vigiter permanſerunt. *Theoph. in eum locum.* In Chriſtum ſolum hoc proprie cadit ——is enim virginis vulvam aperuit, cum reliquis matribus vir aperuit. *Tert.* Dei filius ——quis propriè vulvam matris ſuæ aperuit, quam qui clauſam patefecit. *Ibid. Tert.* Virgo quantum à viro, non quantum à partu. *Leo ad Flavian. cap. 4. pag. 36.* Quiâ inviolata virginitas concupiſcentiam neſcivit. *Aug. de Symbolo. cap. 5.* Quæ virum neſciens ſibi portat. —— *Eraſmus Annot. in Luc. 2.* Certe Ambroſius ab Originis ſententia non abhorruit. *Janſenius Concord. in Luc. 2.* Chriſtum matris vulvam propriè adaperuiſſe, eſt ſententia Theophylacti in hunc locum, Ambroſij, & Originis.

As

As for the *Entrance* of the * *Camell*, which is said by Christ, *to passe through the eye of a needle*; the subtilty of your Objection is not so needle-sharpe, but that it may be easily blunted: for Christ spake by way of comparison, and implyed as well an *Impossibility*, as a Possibility. Thus; as it is simply Impossible for a *Camell* (be it *Rope*, or be it *Beast*) to passe through the *eye of a Needle*, retaining the same *Dimension* and *Property*; so is it *Impossible* for a *Rich man*, so long as hee hath on him a great Bunch or grossenesse of confidence in his riches, and worldly affections, to enter into the Kingdome of God. Although otherwise, as it is *possible* for *God*, by his miraculous power so to contract the *Camell*, that it may passe through the *Needles eye*; so is it as possible to him, by his Omnipotent power of Grace to abate the swelling bunch of worldly Confidence in the heart of the *Rich-man*, that hee, being truly mortified, may repose his whole trust in God himselfe, and at length enter into the Kingdome of Heaven.

(*) *Matt.* 19. 24

This you might have learned from Saint *Hierome*; who saith that in this Similitude (8) *Impossibilitie is compared with Impossibilitie, because as a Camell cannot passe through the Needles eye, no more can richmen enter into the Kingdome of Heaven.* So he, speaking of the *Rich-man, in Sensu Composito*, so living and dying, as making *Mammon* their *God*; and not using them unto works of Piety and Charity; for so the same holy Father expresseth himselfe, (9) *As the Camels* (Beasts to whom the rich are resembled) *could passe through the straight gate of Hierusalem, as soone as they were disburthened of their loads; So Rich men, casting off the load of their sinne, may enter in at the straight gate that leadeth unto life.*

(8) *Hieron. advers. Pelag. lib.* 2. Vndè difficultas difficultati, imò impossibile impossibili comparatur, quià nec Camelus potest intrare per foramen acus, nec divites in Regnum Dei.

(9) *Hieron. in Matth.* 19. v. 24. Sed si legamus Esaiam, quomodo Cameli Madiam & Epha veniant Hierusalem cum donis atq; muneribus: & qui prius curvi erant, & vitiorum gravitate diutorti, ingrediantur portas Hierusalem: videbimus quomodo isti Cameli, quibus divites comparantur, cum deposuerint grave sarcinam peccatorum, & totius corporis prævitatem, intrare possint per angustam portam.

A Vindication of Truth against an Objected Testimony under the name of Pope Hilary, *for proofe of the* Being of the whole Body of Christ *in every part of the Hoast*

CHAPTER VIII.

WE are to insert in this place the (forgotten) Objected words, which passe under the name of Pope *Hilarie*, and recorded in your Papall decrees, (10) *where*

(10) *Decret. de Consecratione Dist.* 2. [Vbi pars.] *ex Hilario Papa.* Vbi pars est corporis est & totum: eadem est ratio in corpore Domini non habuit amplius: in hoc mysterio, sed sub minori quantitate

there

there is part of Christs Body, (in the Sacrament) *there is the whole: there being the same reason of this as there was of Manna, whereof it is written, Hee that gathered much had no more than others: and hee that gathered not so much had no whit lesse.* Which your Romish *Glosse* applyeth to the Sacrament, to signifie that *There is no lesse quantity of Christs Body, under a lesse quantity of the Sacrament; none greater, under a greater.*

Our Answer is Three-fold. I. That your Doctors could never yet prove the writings, which goe under the name of *Popes Decretall Epistles* to have beene truly theirs, whereof many of themselves have doubted, and which some also have denyed. II. That the Comparison fighteth mainly against your professed Romane Faith in this very point, which you contend for. For you teach the *Body of Christ to be whole in the whole, and in every the least imaginable part of the Hoast*, without all maner of situation therein, so, as not having the Head above, and the Feete below. This you cannot deny to be your owne positive *Tridentine* Sense. But the *Manna*, which was diminished and augmented in Quantity by Gods providence, had notwithstanding a certaine determinate Quantitie, expressely mentioned in the same Text: *Every man a Gomer, according to their families*: namely every one an equall, but yet a severall measure and Quantity; for one mans *Manna* was not the same which another had. This agreeth not with your *Corporall* eating of one, and the same *Body of Christ*. Next, the Graines of the same *Manna* (for *it was like Coriander-seed*) had their severall situations and distinct places in every *Gomer*, some lying above, and some below, some on the right side, and some on the left side of the *Measure*; which differences you absolutely deny to accord with the maner of Christs being in this Sacrament. III. The Comparison will farre better suite with the Spirituall soules receiving of the Body of Christ: Every Faithfull one indeed participating the same *whole Christ*, by Faith, whether in a Greater, or lesser Hoast, without all proportioning of his Bodily Dimensions.

(*) *Legat qui velit nostri Roberti Coci Censuram Scriptorum.*

CHALLENGE.

SHall not then the Novelty of your *Romish Article*, which was not so much as beleeved of Romish Doctors of this last Age of Christianitie? Shall not your *Contradiction* to your owne Romish *Principle*? Shall not the expresse Testimony of Saint *Augustine*, who as hee was universally acknowledged to be a Catholike Father; so was hee never condemned by any other Catholike Father for this his Doctrine concerning the *Existence*

ſtence of Bodily parts according to *proportionable Dimenſions of Space?* Finally, ſhall not the affinity, which your opinion hath with damnable Hereſies, perſwade you of the falſity of this your Romiſh Faith?

CHAP. IX.

Of the fift Romiſh Contradiction againſt the words of Chriſt [MY BODY] *as the ſame* Body *is now conſidered to be* moſt perfect, *by making it moſt* Imperfect.

SECT. I:

NOne will thinke wee neede to impoſe any abſurd Doctrine upon your Church; the Abſurdities which wee have already heard profeſſed therein, under the teſtifications of your owne Diſputers, having beene ſo marvellouſly and palpably abſurd, as hath beene ſhewne. Among which wee may reckon this, that followeth, as not the leaſt prodigious Conſequence of your Romiſh *Corporall Preſence* (to wit)

That your Church of Rome alloweth a Doctrine, teaching a Body of Chriſt, *now glorified, to be deſtitute of naturall and voluntary motion of* Senſe, *and of* Vnderſtanding.

SECT. II.

CAtholike Faith never conceived otherwiſe of the humane nature of Chriſt, after the Reſurrection, but that hee was able naturally of himſelfe, as hee was man, to performe the perfect Acts, which other men can, who are of right conſtitution of Body, and of ſound underſtanding; ſuch as are the functions of Iudgement, and reaſon, and of appetite, ſenſe, and motion, according to the liberty of his owne will. This Doctrine was above a thouſand yeeres Catholike. But your now Romane Faith is to beleeve, as followeth in the Concluſions ſet downe by your

Jeſuite (a) *Suarez*, and other Romiſh Doctors. Firſt, that *Chriſt*, as hee is in this Sacament, *hath no power naturally of himſelfe to move himſelfe.* And this your owne dayly experience hath brought you unto; whileſt beleeving Chriſts *Corporall Preſence* in the *Hoaſt*, you ſhut him up in a *Boxe*, where you ſtill find the ſame lying as deſtitute of power of motion, as any other unconſecrated Bread; which being put together with it lyeth ſo long, untill they both equally waxe mouldy, putrifie, and ingender wormes. Secondly, that *Chriſt* in himſelfe, as being in this Sacrament, *hath no naturall faculty of ſenſe, nor abilitie (without a miracle) to heare or ſee, &c.* Thirdly, *That hee is voyd of all ſenſible appetite.* Laſtly, that *(without ſome miraculous power) hee cannot poſſibly apprehend in his underſtanding any thing preſent, nor yet remember any notions paſt.* So hee.

(a) *Suarez. Ieſ.* Dico ſecundò corpus Chriſti, ut eſt in hoc Sacramento, poteſt per ſe moveri localiter à Deo: loquor de potentia Dei abſoluta. Nam juxta legem ſtatutam ſuppono corpus Chriſti nunquam ſeparari à ſpeciebus, nec moveri niſi motis illis —— neq; in hac concluſione invenies Theologum ullum aperte contradicentem. *In tertiam Tho. qu. 76. Art. 7. Diſput. 32. Conc. 2. & Concluſ. 3.* Corpus Chriſti ut eſt in hoc Sacramento non poſſit naturaliter moveri localiter ab intrinſeco à propria anima, & interna virtute motiva naturali, neque per ſe, neque per accidens. Loquor de naturali virtute, non ut eſt inſtrumentum verbi operans per virturem miraculorum effectricem. Ratio, quia non potaſt anima movere corpus ſuum niſi per membra organica, quæ habent extenſionem in locum: Sed membra corporis Chriſti non hoc modo exiſtunt in hoc Sacramento ——— multo minus poteſt movere ſpecies Sacramentales, quas nec phyſicè contingere poſſit, neque ad motum voluntatis movere. *Ibid. Concluſ. ult.* Poteſt ut eſt in hoc Sacramento virtute extrinſeca moveri per Accidens, quia poſſunt Sacramentales ſpecies moveri, ut a Sacerdote, Elevando. *Sect.* 3. De ſenſibus exterioribus Nominales citati dicunt poſſe Chriſtum, ut eſt in hoc Sacramento, ut Deum audire, &c. Alij hoc negant. Sunt nonnulli, qui negant id fieri poſſe de Potentiâ Dei abſolutâ, ut corpus in extenſum à loco aut ſeipſum videat, aut alia. Dico, non poteſt naturaliter exercere actus ſenſuum exteriorum. Ita tenet Thomas & Alij Authores ——— quia ſenſus ejus non poteſt recipere has ſpecies ab objectis externis, quia hic actus eſt materialis, & extenſus ſuâ naturâ —— Quamvis potentia abſoluta poteſt ——— Idem dicendum de ſenſibus interioribus & appetitu ſentiente, quia non uti phantaſmatibus, nec actum ſecundum elicere, quia hic actus eſt materialis, & niſi à materiali & extenſo principio non poteſt intellectus ejus ſecluſo miraculo —— acquirere novas ſpecies, nec prius exquiſiris uti quia intellectus hoc non poteſt facere, niſi ſimul phantaſia operetur cum intellectu: non loquor de ſpeciebus infuſis. *Hæc Suarez in 3. Thom. quæſt. 76. Art. 7. Diſp. 53. §. 4. So alſo Vincentius Siſſivitius Seuenſ. Ieſ. Moral. quæſt. Tom. 1. Tract. 4. 5. num. 139. & 141.* Motus localis non convenit corpori per ſe, non poſſunt actiones ſenſuum convenire Chriſto naturaliter, quia hæ exercentur per ſpecies in ſubſtantia diviſibili. At Chriſti corpus eſt in Sacramento indiviſibiliter, &c. ❖ —*Joſephus Angles Florent. in 4. Sent. Qu. de exiſtentia corporis Chriſti in Euch. Diſſe. 1. & 2. Art. 9. & 12.* Corpus Chriſti, ut eſt in hoc Sacramento, nec poteſt tangi nec per ſe, nec per Accidens: & quatenùs eſt in Euchariſtia, non poteſt ullam ſenſationem accipere. Ratio, quia omnis receptio ſpecierum, quæ eſt ſenſatio, fit in organo quantitativo, nec agere nec pati poteſt, nec actionem tranſientem agere. Communis opinio eſt Scoti, Chriſtus non poteſt aliquam operationem potentiæ meræ naturalis, ut eſt nutriendi & ſentiendi, habere. Ratio, omne agens poſitivum agit per contactum, quod eſt modo quantitativo. *And Art.* 12. Oculus Chriſti non videt ſuum corpus, ut eſt in hoc Sacramento, propterea quod eſt inextenſum, & oculus eſt inextenſus. *Scotus in 4. Sent. Diſt. 10. quæſt. 5.* Nulla ſenſatio poteſt eſſe in Chriſto, ut eſt in Euchariſtia. *Petrus de Aquila, in doctrina Scoti ſpectatiſſimus in 4. Sent. Diſ. 10. queſt. 1.* Chriſti corpus in Euchariſtia non poteſt uti aliquâ potentiâ activâ. (*See Valentinus above Chap. 4. Sect. 9*) *Similiter Ægidius Coninck de Sacramen. Quæſt. 76. Art. 6. num. 91.* (*) *See the Marginall immediately preceding.* (1) *Vaſquez Ieſ. in 3. Thom. qu 76. Art. 7. Diſp. 191. c. 5.* Oppoſita ſententia vera eſt eò ipſo, quòd caret corpus Chriſti extenſione in Sacramento, neq; agere, neq; pati poſſe, prout eſt in hoc Sacramento, corporeâ actione, neq, paſſione —— neq; tangere aliquid, neq; ab alio tangi — nec poſſe intelligere quantum per converſionem ad phantaſmata — nec ſenſus omnes operari poſſe operationes ſuas immanentes. [*And therefore the Externall much leſſe.*] *& Diſp. 190. c. 3.* Citat Thomam, & alios Scholaſticos, de non poſſe moveri per ſe.

Yet ſo, that hee is not alone: For hee allegeth, for this opinion, your *Aquinas*, and concludeth it, as being without *Contradiction.* Which your Doctor* *Angles* calleth a *Common Opinion*, noting *Scotus* your ſubtileſt of Schoolemen, to be a Patron thereof. Which they founded upon your other generall, but yet vaſt and wilde Paradoxe of an Exiſtence of Chriſts Body in this Sacrament *without a Quantitative maner of Being, by way of Extenſion of Parts.* It were well that you would take the Teſtimonies of your other two Jeſuites for a ſupplement: as namely of (1) *Vaſquez*,

denying

denying to *Christs Body* all *Possibility of either doing, or suffering, as it is in this Sacrament.* And of (2) *Gordon*, affirming the *Body of Christ*, as it is in this Sacrament, to be *plainly after a deadly manner, as hee was in the grave, neither hearing, nor seeing, nor exercising any virtuall Act.* ✠

(2) *Gordon. Scotus Iesuit. Controv. 1. cap. 4. n. 19.* Corpus Christi sub specie panis est modo planè mortuo, eodem scilicet modo, quo ille post mortem in cruce & sepulchro: neque enim videt, audit, aut loquitur, aut aliis corporeis viventis actionibus excercet, prout est in hoc Sacramento, cum in eo sit modo indivisibili et spirituali.

That this is a new, brutish, and barbarous Doctrine, destitute of all ancient Patronage either of written or of unwritten Tradition; but against Both.

SECT. III.

HAve you any Text, yea or yet pretext either of Scripture, or humane Tradition for countenancing this so prodigious and monstrous a conception? Certainely Scripture telleth us, that Christ his *Body* by *Resurrection* is perfected in *Sense*, and *Agility*; and his *soule* in *Iudgement*, and *Capacity*. Nor can you shew any Father in the Church of Christ, within the Circumference of 1400. yeares after Christ, who held this your doctrine so much as in a Dreame; or who hath not esteemed the *Body of Christ* to be of the most *absolute perfection*: we say no one Father, or Teacher of the Evangelicall Truth once fancied this un-christian, and false faith. ✠ No, no; your own (3) Doctor of Theology will tell you, out of *Athanasius*, (of many surnamed *the Great*) and out of *Pope Leo* (whom you your selves intitule *Great*, Both so inticuled for their singular worthinesse) who taught that *Christ rose againe Perfect in his Bodie*. So *Athanasius*. And that *No infirmitie remained in him*. So *Leo*. And addeth of himselfe, that *All the Fathers were of the same Iudgement*. If so, then were they directly Adversaries to your prodigious Beliefe, except you will dare to say that *Blindnesse*, *Deafenesse*, and *Senslesnesse* are no *Infirmities*.

(3) *Fran. Collius lib. 5. De sanguine Christi, Disp. 5. cap. 1.* Athanasius Serm. 2. in illa verba ad Philip. 2. [Propter quod Deus eum exaltavit] Hic solus è mortuis integer resurrexit. Et libro de Incarnat. verbi, Cum omni integritate surrexit: quæ est Patrum omnium doctrina. Et Leo Papa Tract. explicans illud 2 Cor. 5 [Cognovimus Christum secundum carnem.] Christi corpus post Resurrectionem factum est Impassibile —— nihil in eo enim infirmum remansit.

Wee returne to the written word of God. When the Apostle, for the magnifying of the perfection of Christs glorious Resurrection, as the *Head*, by Analogy with the promised Corporall Glory of faithfull Christians, as his Members, by the virtue of Christs owne Resurrection, saith of these, *Phil. 3. Hee shall transforme our vile Bodies, and make them conformable to his owne glorious Body*, (namely) according to those Celestiall *Dotes* and *Indowments*, set downe *1. Cor. 11. Incorruption, Immortalitie, Glory, Power*. By all which the excellencie of the Corporall state of the Saints is delineated; whereby to excite all the faithfull to possesse

their bodies in sanctity, and to prepare them to Martyrdome, for the hope-sake of the glory, whereof it is said; *The afflictions of this life are not worthy of the glory that shall be revealed.* Wee suppose the Apostle could not then dreame of a Body of Christ, without facultie of Sense, or power of Motion. ✠ You must therefore derive this from him, whom Christ calleth the *Father of lyes.* Wee shall give you good reason for this our Declamation.

That this Romish Doctrine is Blasphemously Derogatory from the Majesticall Body *of Christ.*

SECT. IV.

WHat is this, which we have heard? Christ his humanity, after his Resurection, not to have so much *Capacity* as a Child; which is (as hee is here) to understand or imagine any thing done? not the power of a Moale, or Mouse; which is to heare, or see? not the faculty of a little Ant, so as to move it selfe? as if this were not an Antichristian Blasphemy against that all-Majesticall Body, and humane nature of Christ: which being once* *Sowen in Infirmitie*, is (as the Scripture saith) since *risen in power.* Do you heare? *In power*, saith the Spirit of God, shewing that *Infirmitie* is changed into *Potencie*, in the Body of every *Christian:* and you have turned *Power* into *infirmity*, even in Christ himselfe, whom you have now transformed into an * *Idoll having eyes, and seeth not, eares, and heareth not, feete, and walketh not, heart, and imagineth not:* and yet this you professe to adore, as the *person of the Sonne of God.* O the strength of Satanicall Delusion!

(*) 1. Cor. 15. 44

(*) Psal. 115.

That this Romish Doctrine contradicteth your owne Principle.

SECT. V.

REmember your * former generall *Principle*, which wee acknowledged to be sound and true, viz. *All such Actions and Qualities, which are reall in any Body, without any relation to Place, cannot be sayd to be multiplyed in respect of divers places, wherein a Body is supposed to be. As for example: The Body of Christ cannot be cold in one Altar, and hot in another, wounded, and whole; in joy, and griefe, dead, and alive at the same time.* The reason. *These are impossible* (say you) *because of Contradiction: for that the same thing should be capable of such Contrarieties, it is repugnant to the understanding of man.* So you; which is an infallible Truth, when the *Modus*, or *Maner* of a thing is compared

(*) See above, Chap. 3. S. 11.

red to it selfe, and not to any thing else; it is necessary that at one and the same time the *Modus* be onely one, the same Jesuit cannot be sicke in *Iapan*, and sound and in health at *Rome*, in the same instant.

✠ Take you, for a Conclusion, the Confession of your much approved Doctor, who doubteth not to call the opinion, which holdeth that [*The Body of Christ is imperfect*] to be (4) *Blasphemous*, Nor may you deny the Disabilitie of Motion in Christs Body to be an *Imperfection*, seeing that, as the Head of your Church taught (that which all Christian Churches ever professed) to wit, (5) *Agility is a proper quality of every glorified Bodie, wheresoever it is.* And you may call to minde the Conclusion of your Iesuite *Contzen*, (before mentioned, Cap. 4. Sect. 10.) Shewing that for the *same Body to be sayd to move in one place, and stand still in another, is flat a Contradiction, as to say, It is frozen and warme both at once.* Which hee confirmed (in the Margin) with severall Reasons, which do accordingly confute your Doctrine of *Possibility* of the voluntary Motion of Christs Body in Heaven, and the *Impossibilitie* thereof, as it is in this Sacrament. ✠

(4) *Petrus Arcad. Corcyren. de Concord. Eccles. Occid. & Orient. Anno 1626. (Approbantibus Episcopo Bargi, Episc. Zacinth. Andræa Eudemone Ioh. & Doctoribus Facult. Parisien. Tract. de Eucharistia.* Dicere corpus Christi esse quandoq; imperfectum, est mira blasphemia.

(5) *Innocent 3. Papa de offic. Missæ. lib 3. cap. 22.* Quatuor sunt corporis glorificati propriæ qualitates, Claritas, subtilitas, Agilitas, & Impassibilitas.

CHALLENGE.

NOw say (wee beseech you) is there not the like Contradiction to make the same Christ, at the same time, as hee is in Heaven, *Intelligent*, and *Sensitive*; and as on earth, *Ignorant*, and *Senslesse*? Or *Powerfull* to move of himselfe on the Throne of Majestie; and absolutely *Impotent*, as hee is on the *Altar*? Because these Attributes, of Christ being *Intelligent*, and *Potent* equally, have no Relation to Place. Notwithstanding all which you shame not to professe a sensleſse, ignorant, and feeble Christ. *O come out of Babylon*, and be no more bewitched by such her Sorceries.

CHAP.

CHAP. X.

The sixt kind of Romish Contradiction against these words Of Christ [MY BODY,] *as it is now* most Glorious, *by making it most* Inglorious.

SECT. I.

BEfore we proceed in discovering the ouglinesse of the Romish Doctrine in this point, wee are willing to heare your (a) M. *Brerely* his preface in your defence: *The carnall man* (saith he) *is not for all this satisfied, but standeth still offended at sundry pretended, absurd, and undecent indignities: Calvin saying, That hee rejected them as unworthy of the Majesty of Christ; And Doctor Willet saith, That they are unseemely, and against the dignity of the glorious and impassible Body of Christ.* So hee, atonce relating, and rejecting their opinions.

(a) *In his booke of the Liturgie of the Masse Tract. 2. §. 4. Subd. 1.*

That the Indignities, *whereunto the* Body of Christ *is made subject, by the Romish Doctrine, are most vile, and derogatory to the Majesty of Christ.*

SECT. II.

ALl Christian Creeds tell us, that *Christ* our Saviour *sitteth at the right hand of God*, that is, *in perfection of glory*. But your Jesuite *Suarez* delivereth it in the generall Doctrine of the Romish Divines; (d) *That the Body of Christ remaineth so long under the formes of Bread and Wine, wheresoever, as the same formes remaine in the same plight; as that the same formes of Bread and Wine might be preserved.* And this hee calleth a *Generall Principle* in your Romish profession. Insomuch that the Body of Christ is moved, wheresoever the formes of Bread are moved, be it into the dirt, or into the *Dunghill*. Secondly, that according to your (e) Romish *Decrees*, and publike *Missals*, the same Body of Christ is *vomited up* by the Communicant; yea, and you have (f) *Cases* about the *vomiting* of it, whether upon

(*) *Suarez. Ita.* Dicendum tamdiu conservari Christum præsentem sub speciebus, quamdiu species illæ ibi ita permanent, ut sub ijs possit substantia panis, & vini conservari. Hæc conclusio fere colligitur ex omnibus Theologis, & Catholicis Scriptoribus, D. Thoma, &c. Sequitur falsam esse sententiam illorum, qui dicunt corpus Christi recedere, si in lutum cadant species. *In tertiam Tho. quæst. 75. Art. 1. Disp. 46. §. Dicendum, Sect. 3. Rursus q 76. Disp. 54. §. 2.* Christus non recedit x hoc Sacramento donec in Accidentibus talis fiat Alteratio, quæ ad corrumpendum panem & vinum sufficeret §. Dico secundò. *Rursus*, Quòd Christus recedat statim ut Species deglutiantur, antequam alterentur, ffist contra generale principium. §. *Tertio.* (e) Potest corpus Christi per accidens moveri ab eo, qui potest especies consecratas secundùm locum mutare. *Suarez Tom. 3. quæst. 76. Disp. 2. Art. 7. And*, Ad motum specierum movetur Christus. *Bellar. lib 3. de Euch. c. 19.* Si per negligentiam aliquid de sanguine stillaverit in terram, &c. *Decret. D. 2. Cap.* Si per negligentiam. Nunquid cadente Sacramento cadit corpus Christi? Dic quod fit. *Glossa ibid* [*And Borius lib. 14. de signis Eccles. cap. 7. telleth of a woman, that hid it in a Dunghill. See above Chap. 1. Sect. 2.*] (f) A Nauseabundis expuitur. *Suarez. quo supra.* Si quis stomacho evomit illas species, corpus Christi evomit —— si species possint discernab alijs, debent cum reverentia sumi, & cremari, & cineres juxta Altare recondi. *Gloss. Decret. quo supra, & Summa Angel. Tit.* Eucharistia 2. 5. pag. 147.

weake-

weakeneſſe of (g) *Stomacke*, or of (h) *Drunkenneſſe*. Next that it is devoured of (i) *Mice*, and blowne away with Wind: for we read of your *Church-Caſes* alſo, for theſe, in your * *Miſſals*. Nor are you ſatisfied with theſe, but as if you had ſome hogiſh Appetite, delighted with dirt, you will have it knowne, that as you have * found the Body of Chriſt *Hid for many yeeres in a Dunghill*; ſo willyou * hereafter prove it to be found in Mans Seege and Draught.

(g) Si ſtercus muſca Sacerdoti per muſcam incidentem — ſi aliquid venenoſum incideret in calicem, vel quod provocaret vomitum, tum &c. *Miſſal. Rom. Decreto. & juſſu Pij V. Pont. edit. in inſtruct. ante Miſſam. pag.* 35. In hac parte diſtinctionis, ponitur pœnitentia corpus Chriſti vomentibus. *Decret. de Conſecrat. quo ſupra.* (h) Si quis per ebrietatem, vel voracitatem Euchariſtiam evomuerit 40. diebus pœniteat. *Decret. ibid.* Dicunt iſti, quod corpus Chriſti non intrat ventrem, quod falſum eſt, cum ſpecies intrant: quamdiu enim ſpecies manent, Chriſtus latet integer ſub ijs, & ſic poteſt evomi. (i) A moribus comeditur, quia Denominationes, quæ tantùm indicant motum localem per terminum ejus, proprie tribuuntur corpori Chriſti, à quocunque fiant, hujuſmodi eſt commeſtio. *Suarez Tom.* 3. *quæſt.* 76. *Diſp.* 54. *pag.* 706. (*) Si hoſtia conſecrata diſpareat vel caſu aliquo, vel vento, vel à mure accepta, ut nequeat reperiri, altera conſecretur. *Miſſal. Rom. quo ſupra. pag.* 32. (*) *See above in this Booke, Chap.* 7. *Sect.* 2. (*) *See Booke* 5. *Chap.* 11. *Sect.* 1.

That the Romiſh fore-ſayd Indignities *are contrary to holy Scriptures, and Iudgement of Ancient Fathers.*

Sect. III.

HOly Writ teacheth us, that there is as great differerence betweene the Humiliation of Chriſt, when hee was on Earth, and his now Exaltation in glory, in Heaven, as there is betweene *ſhame*, and *Glory*, it being now * [Σῶμα τῆς δόξης] *A Body of Glory*. Now for you to beleeve and profeſſe the perſonall *burning*, *devouring*, *regorging*, yea and the *hiding* of that glorious Body of Chriſt in a *dunghill*, and the like, are ſuch execrable ſpeeches, as that wee ſtand aſtoniſhed with horrour to heare them, thinking that wee have heard, in theſe, the ſcoffes, reproaches, and blaſphemies of ſome Pagans againſt Chriſtian Religion, rather than the opinion of any, that take to themſelves one ſyllable of the name of Chriſtians,

(*) 1. *Cor.* 15. *Philip.* 2. 8. 9.

If this had beene the ancient Faith, ſome Fathers doubtleſſe upon ſome occaſion, by ſome one ſentence or other, would have revealed their Judgement therein: from whoſe diuerſe and copious Volumes neither do you allege, nor we read any one word of mans *ſpewing up*, or *Mice eating*, or ſo much as the *Wind blowing* away the *Body of Chriſt*, much leſſe of the other baſeneſſe ſpoken of. But contrariwiſe (l) *Origen* and * *Cyrill*, diſtinguiſhing betweene the ſpirituall Bread, which is the Reall Body of Chriſt, and the Bread Sacramentall, ſay *That not that Body, but this Bread goeth into the Draught*. Which to affirme of *Chriſts Body*, were an Aſſertion abominable.

(l) *Origen. in Matth.* 15. 27. Id quod materiale eſt in ventrem abit, & in ſeceſſum ſuum ejicitur.

(*) *Cyril. Hier. Catech. Myſtag.* 5. *pag.* 542. Panis hic ἁπλοῦς ἐν εἰς κοιλίαν, ἐν εἰς ἀφεδρῶνα, &c. *Chryſoſt. Hom. de Euch. in Lucam*: Num vides panem? num vides vinum? ſicut reliqui cibi in ſeceſſum vadunt? abſit, ſic ne cogites [μὴ γένοιτο.]

(*) *See above Booke* 3. *Chap* 2. §. 10. *in the Challenge.*

❡ Suffer us to aske you a queſtion. When in the dayes of old (as you * know) the Remainders of the Sacrament were committed to the fire, tell us what that was, which was burned

ned? was it onely *Bread* and *Wine?* or yet the *Accidents* of them only? This you cannot ſay, whoſe Vniverſall Doctrine is, that ſo long as the *Formes of Bread and Wine are uncorrupt, the Body and Blood of Chriſt are Exiſtent under them.* Or eſſe was it the *Body and Blood of Chriſt* which was caſt into the fire? who will not abhorre to conceive ſuch an Abomination to have beene willingly committed by Sacred and Primitive Antiquity? and Conſequently you ought to execrate all beliefe of a Corporall Exiſtence of Chriſts Body in the Sacrament, within the Accidents thereof. ✦

That the Romiſh Anſweres, for defence of this their vile and beaſtly Opinion, are but falſe and fond.

SECT. IV.

IT was ſayd of Philoſophers of old that nothing was ſo abſurd, but ſome one or other of them would take in hand to defend it: the like may be ſayd of our Romiſh Oppoſites, whereof wee haue given you divers Inſtances throughout this whole Treatiſe, as in the moſt particulars, ſo for the point now in Queſtion. And although many of your Diſputers have for modeſties ſake paſſed by it, yet have two among you (as it were putting on Viſards on their faces) come in with two fanaticall ([m]) Anſwers. Both which are taken from the condition of Chriſt his humane Body, whileſt he was in the World: ([n]) *Many* (ſaith your Cardinall) *can ſcarce endure to heare that Chriſt is included in a Boxe, fallen to the earth, burnt, or eaten of Beaſts: as though wee doe not read, that Chriſt was included in the Wombe of the Virgin, lay upon the Earth, and might without any Miracle haue beene eaten of Beaſts, why may not ſuch things now happen unto him, but* [*ſine læſione*] *without any hurt at all.* So hee.

Joyne with this the Determination of your ([o]) Schoole; *That the Subſtance of Chriſt his Body remaineth ſtill, although the Hoaſt be eaten with Dogs.* But Maſter *Brerely* more cunningly, that hee might not only diſguiſe your opinions, but alſo make Proteſtants odious, (if it might be) for their exceptions againſt them, doth readily tell us, that *Pagans, Iewes, and Heretikes conceived Indignities againſt ſome myſteries of Chriſtian Religion, as againſt Chriſt his Incarnation, and his Crucifying.* So he. Both which Anſwers are but meere tergiverſations, by confounding the two moſt different conditions of Chriſt: That, then in the ſtate of his *humiliation*, with This, which is Now in the *higheſt exaltation of Glory*. Wee therefore rejoyne as followeth.

Your Diſputers have ſo anſwered, as if Chriſt his *Incarnation in the Wombe of a Virgin*, his *Converſation* upon earth, and his *Paſſion*

([m]) *Card. Bellar. and Maſter Brereley in places above cited.*

(n) Nonnulli vix ferre poſſunt Chriſtũ quoquo modo includi in parvâ pixide, cadere in terram, cõmburi, rodi à beſtia—Annon credunt Chriſtum parvulum incluſum in anguſtiſſimo utero? eundem potuiſſe in via cadere, humi jacuiſſe, & remoto miraculo à beſtia morderi & comburi potuiſſe? ſi ita pati potuit in propria ſpecie, cur mirum videtur ſi illa ſine læſione in ſpecie aliena eidem accidere poſſe dicamus? *Bellar. l. 3 de Euc. cap. 10. §. Denique.*

(o) *Aquinas.* Etiamſi canis hoſtiam conſecratam manducet, ſubſtantia corporis Chriſti non deſinit eſſe ſub ſpeciebus. *part. 3 quæſt. 80. art. 3.*

Passion upon the Crosse were not objects of *Indignity*, notwithstanding the Spirit of God, hath blazed them to the world to have beene the Indignities of all Indignities. Thus: * *Who being in the forme of God, and thinking it no robbery to be equall with God, yet* [ἐκένωσε] *made himselfe of no reputation but tooke upon him the forme of a servant* (such was his Incarnation) *and became obedient to death, even* (spoken for aggravating the Indignity thereof) *The* [*shamefull*] *death of the Crosse*. Than which never any thing could make more either for the magnifying of Gods grace, and mercy, or for the dignifying of Christ his merit for man, as it is written, * *God so loved the World, that he sent his Sonne*, (namely to suffer) *that whosoever should believe in him should not perish, but have life everlasting*. How could your *Answerers* but know, that it was not the observation of the *Indignities*, which Christ suffered, that wrought to the condemnation of *Pagans*, *Iewes*, and *Heretikes*: but their faithlessenesse, in taking such scandall thereat, as to deprive themselves, by their Infidelity, of all hope of life by Christ crucified. Hearken furthermore.

(*) *Philip.* 2. 6.

(*) *Ioh.* 3. 16.

That the state of Christ *his* Humanity *cannot be now obnoxious to bodily* Indignities; *and that the Comparing both the Estates (in your answering) is unworthy the learning of very Catechumenists and Petties in Christian Religion.*

Sect. V.

THis Disproportion betweene Christ his estate in the *dayes of his flesh* in this World, and his now present Condition *at the right hand of God*, is as extreamely disproportionable as is * *Mortality* and *Immortality*, *Shame* and *Glory*, *Misery* and *Blessednesse*, *Earth* and *Heaven*; that being his state of *Humiliation*, and this contrariwise of his *Exaltation*, as all Christians know, and professe. And although the Body of Christ, now in eternall Majesty, be not obnoxious to *Corporall injuries*, yet may *Morall* and *Spirituall* abasements be offered unto Christ, as well in the Opinion, as in the Practise of men. Of the Opinion we have an Example in the *Capernaites* concerning Christ, whensoever hee should give his *Flesh to be eaten carnally*: for the Practice you may set before you the *Corinthians*, who abusing the Sacrament of the Lord did thereby contemne him, and were made guilty of high Prophanation against the glorious Body of Christ. And what else soundeth that Relative injury against Christ, by murthering his Saints on earth, complained off by his voice from Heaven; * *Saul, Saul, why persecutest thou mee?*

(*) 1. *Cor.* 15.

(*) *Act.* 9. 4.

Your Cardinall, in answer to the Objection of *Indignity* offered

fered to Chriſt, by putting him in a *Boxe*, and of being *Eaten with Wormes*, and the like; oppoſed (as you have heard) ſaying, *Why may not ſuch things now happen unto him but* [*ſine læſione*] that is, *without any hurt?* Wee anſwer, that if he ſhould ſuffer nothing in his humanity *paſſively*, to the *Læſio corporis*, that is, *hurt of the Body*; yet ſhould there be thereby, in the opinion of men; *Læſio dignitatis*, that is, a *leſſening* and *obſcuring* of that his *Dignity*, which is ſet forth in Scripture, and which our *Article* of faith, concerning his Bodily *ſitting at the right hand of God in Heaven*, teacheth us to be in all Celeſtiall glory and Majeſty. This your *Aquinas* well ſaw, when in regard of Indignity hee judged it (a) *An hainous wickednes for any to thinke Chriſt ſhould be incloſed in a Boxe, appearing in his proper forme.* And what greater difference can it be for *a Body* to be *Boxed under another forme*, more than when that one, and the ſame Perſon is knowne to be impriſoned, whether open-faced, or covered, whether in the day, or in the night, it mattereth not much, for ſtill the ſame perſon is ſhut up in priſon? Againe, if that theſe Circumſtances now ſpoken of were not Arguments of Indignity, why do your Jeſuites, in a point of Opinion, deny that Chriſts Body is *Tranſubſtantiated* into the fleſh of the Communicant, becauſe of the * *Indignity againſt his Majeſty?*

(a) Nefas nunc eſſet Chriſtum in propriâ ſpecie in pixide includi putare. *Aquin. part. 3 quæſt. 76. art. 8.*

(*) *See hereafter Booke 5. Chap. 7. §. 2.*

Come wee to the point of Practice. Let this be our Leſſon; when there is Reverence in the uſe of a thing, then there may be Irreverence, and Indignity in the abuſe thereof. But your Church hath provided that the *Prieſts Beards* be *ſhaven*, and that the *Laicks* abſtaine from the *Cup*, in a pretence of *Reverence*. The firſt, leſt ſome part of the *Hoaſt* (which you beleeve to be the Body of Chriſt) ſhould hang on the *Prieſt's Beard*; the ſecond, leſt any whit of Chriſts *Blood* in the *Cup* ſhould be *ſpilt*. But how much more Indignity muſt it needs be, to be devoured of *Mice*, *Wormes*, and ſometimes (as your owne * ſtories have related) *kept cloſe in a Dunghill?* One word more. If theſe ſeeme not ſufficiently indigne, becauſe there is not *Læſio corporis*, *Hurt to the Body*, (this being your onely Evaſion) what will you ſay of your framing a Chriſt unto your ſelves, who as hee is in this Sacrament, *Is* (you ſay) *without power of motion, of ſenſe, and of underſtanding?* Why, my Maſters, can there be Lameneſſe, Blindneſſe, Deafeneſſe, and Impotencie it ſelfe, without *Hurt* of the ſame party ſo maymed? &c. This is worſe than your dirty imagination of placing him in a *Dunghill*.

(*) *See above in this Book C. 2. Sect. 2.*

A Vindi-

A Vindication of the former Truth, against the palpably-Absurd (albeit amongst you, most plausible) Defence of your seeming *Romish* Absurdities, *in* Master Fishers *Answer to* KING JAMES, *of Blessed and ever surviving Memory.*

SECT. VI.

HIs Tractate upon Transubstantiation, so greatly magnified of the Romish Professors, is very large; wee shall draw his principall Points into a *Compendium*, which consisteth of two Generalls, and of divers Particulars. His two Generalls are his Position, and Supposition.

Master Fisher his Generall Position, for Defence of Romish Absurdities, *the Consequences of your* Transubstantiation.

Numb. 1.

" *A Christian Catholike* (saith he) *Seeing in the doctrine of* " *Transubstantiation, many seeming Absurdities that presse* " *carnall Imaginations to the ground, growes more and more* " *strong to believe them, imbracing these difficulties, as* " *signes of that doctrine which was believed of the Primi-* " *tive Church.* —— And againe, *The seeming Absurdities* " *should rather incline a Christian to beleeve this mystery.*

Our Reply in Generall, to prove that his former Assertion may truly be termed FISHERS FOLLIE.

For if the Absurder a thing be, it shall deserve a more beliefe; then the Pagans (of whom *Tully* could say, *There is nothing so Absurd, which is not taught of some Philosopher, even to the affirming of Snow to be Blacke*,) should be held to be more faithfull, than the best of Christians: and *Heretikes*, who have turned their Phantasticall dreames into Articles of Faith, should be judged to be more true Beleevers, than are true *Catholikes*. And sure wee are that, by this Position, the Jewish Rabbins, who taught the people to beleeve (in an implicit Faith) all their Doctrines, albeit it were to hold, his *Left hand was his Right*, should bee esteemed no lesse Faithfull, than the Papist, who by like Doctrine of blind Obedience have professed that Christ his Bodie, being in divers *Hoasts*, taketh the *Right hand and left hand of it selfe*. And by the same Assertion shall *Master Fisher* thinke himselfe to be a better Catholike than were any of the ancient

Fathers, or yet any Romish Doctor, yea or than is M. *Fisher* himselfe, as will appeare in the sequele of our Reply.

The second Generall is, Master Fisher *his Supposition.*

*Numb.*2.

Master *Fisher* his Supposition is, That although the Absurdities, which are imputed by Protestants to your Doctrine of Transubstantiation, seeme to be such, *Because they* "*are not apprehensible by reason, yet are they therefore* (saith he) "*the rather to be beleeved, notwithstanding whatsoever Impossibilities that can be pretended.* So hee. Our Confutation must be accordingly two-fold: The first in respect of *Impossibilities*, and the next of *Indignities*.

Our Reply, displaying the Absurditie of Master Fishers Supposition *in respect of* Impossibilities, *by the Generall Doctrine of Fathers, Consent of Romish Divines, and by his owne particular Prævarication.*

First the Ancient Fathers, of the Primitive age, have unanimously professed a Doctrine of an Absolute *Impossibility* in all such things *which imply any Contradiction*, as you have heard; and maintaining this Doctrine of granting an Impossibilitie in such Cases to be a *Truth greatly magnifying the Omnipotencie and Almighty power of God; even by reason of Contradiction in them*, which is an affirming and denying of the same thing. Concluding furthermore that gain-saying of *Impossibilitie*, in things contradictory, hath beene anciently *The Sanctuary of Heretikes.* So the holy Fathers.

(*) *See above in this B.* 4. *cap.* 3. *Sect.* 2. *&* 3.

Secondly, all the Doctors of the Romish Schooles, of whatsoever Age, Sect, Society, or Denomination, have subscribed to the judgement of those Ancient Fathers, in the same point of *Impossibilitie*, but why Impossibility? Because, say they, that such things are *unconceivible in mans reason*, and that they seeme *Absurd, because of Contradiction.* And hereupon have concluded of many *Impossibilities* touching a *Body*: as for example, * *Impossible for a Body to be produced in divers places at once: Impossible for a quantitie of a Bodie not to possesse a place: Impossible for Christs Body, as in this Sacrament, to goe from one place to another: Impossible for the same Bodie to be equall with a greater quantity:* and many other more Impossibilites have they reckoned upon the same ground, that the *Reason of man* could apprehend nothing in such points but an implication of *Contradiction.* And now all these great pillars of Christianity, as well in the Vniversall Church

(*) *See above c.* 3.

Church Primitive, as in the now Romish, must, by Master *Fishers* former Assertion, be held to have beene no better than underminers of the Christian Faith, in that they did not *Rather beleeve those things to be possible*, even because they seemed *Impossible*, by reason of *Contradiction*.

Lastly, to come to Master *Fisher* his owne Prævarication: "* *How can the Body of Christ* (saith hee) *be without either* "*Blood or Soule unlesse it were dead, and so should Christ be* "*massacred in this Sacrament, and that Eucharist be a Bloody* "*Sacrifice; and Christ glorious in Heaven, cannot say truly,* "*that a Body voyd of Soule, Blood, and Sense is his Body: Yea as* "*(Calvin himselfe confesseth) It is an Absurd maner of speech* "*to terme Christ, the meere Bodie of Christ.* So hee. Whereupon hee will be found so implicated within the hornes of a *Dilemma*, that hee cannot expedite himselfe: For say, good Master *Fisher*, *should a Christian man* (as you have sayd) *the rather beleeve a Doctrine because it seemeth to be Absurd?* (wee speake of sensible Objects) why then do you not beleeve these Absurdities, which you your selfe now do so utterly therefore condemne? But do you indeed condemne them, because they seeme impossible and Absurd: why then have you broached a Doctrine of *Rather* beleeving things, because of their *seeming Impossibilities?* So easie it is for a Patron of Absurdities to prove himselfe notably *Absurd*.

(*) *Mr. Fisher in his Answere to the K. upon the seuenth point, which is the communion in both kinds.*

Master Fisher *his Generall Supposition, in respect of* Seeming Indignities, *happening to the Bodie of Christ, from the Doctrine of* Transubstantiation.

Numb. 3.

As hee sayd of *Absurdities* in respect of *Impossibilitie*, so doth hee also argue from *Seeming Indignities*, condemning Protestants for arguing against *Transubstantiation*, because of "*Seeming Indignities: As in not conceiving Christs Bodie* "(saith hee) *to be combined unto the Consecrated formes of* "*Bread, and not to be polluted with such Indignities and* "*Obscenities.* So he.

Our Reply.

As though no other Indignities might be imputed to Romish Doctrine, except it were in such like Cases, wherein the Bodie of Christ should receive some *Corporall hurt or pollution*. There were, and are amongst the Romish* Professors, (and that no small Babes) who have taught a properly *Mingling of Christ's Flesh, with the flesh of him that Communicateth of this Sacrament*: and have beene Confuted by your owne Jesuites for the same Opinion, judging it to be *Rash, Absurd,*

(*) *See Booke 5. cap. 7. Sect. 1.*

and

and Repugnant to the Majestie of the Sacrament. Your *Aquinas* (as you have * heard) held it an *Hainous wickednesse for any man to thinke that Christ should be inclosed in a Boxe, appearing in his proper forme.* Nevertheleſſe Maſter *Fiſher* (as the Cat that covereth her excrement with duſt) meant by this his former Anſwer to cover, or at leaſt-wiſe colour your Romiſh Barbarous *Indignities*, in profeſſing the * *Cleaving of Chriſts Bodie unto your guts, the vomiting of it, and a paſſable tranſmitting thereof unto the Seege*, and other the like execrable Romiſh *Indignites* againſt the Body of Chriſt, ſo as the holy Fathers abhorred the very thought thereof. But wee choſe rather to confute *Maſter Fiſher*, by Maſter *Fiſher* himſelfe; who, in his Anſwer to Saint *Auguſtine*, (who called the *Capernaiticall* maner of Eating *Chriſts Fleſh Flagitious*) ſaith, that *Saint Auguſtine excluded the groſſe imagination of Eating Chriſts Body in his proper Shape, tearing it in pieces with their teeth.* Do you not heare? The opinion of *Tearing Chriſts Fleſh* with mens teeth *in his Proper Shape*, he termed *Groſſe*, or *Abſurd*.

(*) See the former Section.

(*) See Booke 3. cap. 7. & c. 11. & B. 6. c. 6. §. 1.

Do you but now compare this his Confeſſion with his former Aſſertion, which was, that wee are *Rather to beleeve a doctrine, becauſe it ſeemeth Abſurd*; and then try him when you pleaſe how hee will avoyd this *Dilemma*. Either ought *Maſter Fiſher* to beleeve the Eating of Chriſts Fleſh, in it's *Proper Shape*, or he ought not: If hee ſay hee ought, then muſt hee turne *Capernaite*, to beleeve the Body of Chriſt to be eaten with *tearing it in pieces with mens teeth in it's Proper Shape*, which hee himſelfe diſliketh as *Groſſe* and *Abſurd*; and *Saint Auguſtine* abhorred as *Flagitious*. And if hee Anſwer that hee ought not, then is his former Poſition both *Flagitious, Groſſe*, and *Abſurd*, in affirming that *A doctrine is the rather to be beleeved, becauſe it ſeemeth Impoſsible.* From theſe Generalls, we paſſe to his Particulars and ſpecialls: to wit, in his particular Expoſition, Reaſons, Inferences, and Confirmations, &c.

Maſter Fiſher his Particular Expoſition of Chriſts words [This is my Body] as the Foundation of the former ſeeming *Romiſh* Abſurdities, *and* Indignities.

Hee thinking to qualifie all the *Abſurdities* and *Indignities*, which neceſſarily follow upon your Romiſh Expoſition of Chriſts words, as being the foundation thereof, in the Firſt place inſiſteth upon Chriſts ſpeech [*This is my "Body,*] *Why ſhould Catholikes feare* (ſaith hee) *any hard* ſen-

"*Sentence in respect of their prompt Credulity of Gods word ta-*
"*ken in a plaine and proper Sense?* So he.

Our Reply, revealing the Absurdities *both of the Romish Exposition, and of their Deduction of* Transubstantiation *from thence.*

His Defence is, that the Speech of Christ is to be interpreted in its *plaine and proper Sense*. Now whatsoever Relation the word [THIS] hath in Christ's Speech, it cannot, without *Absurdity*, be taken in a *proper and literall Signification*, even by the Confession of your Romish Doctors themselves; as hath beene * plentifully proved. For if (as some of them affirme) the Pronoune [*This*] be referred to *Christ's Body*; as if Christ had sayd [*This my Body is my Body:*] This Exposition hath bin exploded by some Romish Doctors, of best note in your Church, expressely calling it an *Exposition very absurd in Tautologie*. And if the same [*This*] should betoken a Third thing, named an *Individuum vagum*, or confused Substance, (which is your Second Romish Exposition) this likewise hath beene scornfully rejected by other of your Iesuits and Doctors, as an Interpretation *full of Absurdities*. And lastly, if it shall be sayd to relate to [*Bread,*] as to be sayd [*This Bread is my Body*] in a *proper and literall Sense*; All your Romish Disputers, with one Consent, abandon this also, as no lesse *false*, than for to say *a Man is an Asse*, or (as one of them feared not to write) to affirme *Christ to be Iudas*.

(*) *See Booke 2. cap. 1.*

And were it that Christ's Speech [*This is my Body*] were taken *properly*, yet the Doctrine of *Transubstantiation*, which you doe erect upon this foundation, would prove to be truly *Absurd* and *Impossible*, even by the Confession of your owne Romish Doctors themselves, who are, in their patronizing of your Article of *Transubstantiation*, distracted into two contrary Opinions; some saying that the *Change*, called *Transubstantiation*, is made by *Production of Christ's Body out of Bread*: Not so, saith the other Partie, holding this maner of Change as * Absurd, as to affirme *Christ's Body to have had* not *any Existence, before Christ had spoken these words*. The Second maner maintained by a later sort, is a *Change of Bread into Christ his Body, by Adduction of the Body of Christ unto Bread*: No, saith the Former; Because this *Change* is but the changing of one *Substance* into the place of another, and therefore a *Translocation* only, and no *Transubstantiation*. Now all these Three Interpretations (and Three are all) together with your Two maners of *Change of Christ's Body* thereby

(*) *See above, Booke 3. chap. 3. §. 1.*

thereby, being thus utterly rejected by your owne Divines; let us argue the Point with you upon theſe Premiſes. Either all your other Doctors, who have caſhiered all the former Senſes of Chriſt's Words, even becauſe of *Abſurdities*, had been Faithleſſe; or elſe your Ieſuit Maſter *Fiſher* (which conſequently followeth thereon) in concluding that your Romiſh Doctors are *Rather to be believed, becauſe they ſeeme to be Abſurd*, was no better than Fantaſticall.

Maſter Fiſher his Particular Reaſon, for Defence of his former Expoſition, as the Ground of Tranſubſtantiation.

Numb. 6.

"*The Primitive Church* (ſaith hee) *preaching to Iewes* "*and other Infidels the reſt of the other Myſteries, as of the* "*Trinity, and Incarnation; yet kept ſecret as much as might* "*be the Knowledge of the Myſteries of the Euchariſt: yea* "*the Catechumenes and Novices before Baptiſme were not* "*fully inſtructed therein. And their Reaſon was, leſt one* "*ſhould be ſcandalized, and the other mocked. This ſuppoſed,* "*I inferre, &c.*

Our Reply, noting a double Errour in M^r. Fiſher's *Reaſon.*

His firſt Error is, that hee ſuppoſeth that *The Primitive Church* did abſolutely conceale the *Euchariſt from Pagans and Catechumeniſts*, and that more preciſely than any other Myſteries; each of which are * proved to be falſe. For neither could the *Myſtery of the Euchariſt* be ſayd to have beene wholly *concealed*, which the Fathers both preached in their Sermons, and expreſſed in their publike Writings (as is to be ſeene in the Bookes of *Iuſtine, Cyprian*, and other Fathers:) nor yet can it be truly affirmed that they more preciſely kept ſecret this Sacrament than the other *Myſteries*, ſeeing the ſame Primitive Fathers profeſſed as ſtrictly, that *They durſt not reveale the Sacrament of Baptiſme either to Pagans or Catechumeniſts*, as they did the Sacrament of the *Euchariſt*, as will be proved at large in the Seventh Booke.

(*) *See Booke 7. cap. 3.*

His Second Abſurdity is to be ſeene in his Compariſon (common to him with his fellowes) reaſoning thus, that the Articles of the *Trinity* and of the *Incarnation* of Chriſt, are above mans Capacity and *Reaſon*, being onely to be apprehended by Faith, and therefore ought men to inthrall their Reaſon to believe what the Romiſh Church teacheth, concerning the *Euchariſt*, and not examine their Myſteries of *Tranſubſtantiation*, which implyeth an Abſolute *Abſence* (in this

this Sacrament) of the *Substance of Bread*, and an Existence of the Naturall *Body of Christ*. Whereas, indeed, there cannot bee a more absurd Comparison; because the Mystery of the *Trinity*, and maner of Hypostaticall Vnion of the *God-head and Man-hood of Christ*, are Objects transcendently spirituall, and matters of Infiniteness in themselves; but the matters of all Sacraments, are Corporall Objects of Sense, and therefore discernable thereby, and subject to the Examen of Reason, according to the Practice, and * Conclusions both of Primitive Fathers and Romish Doctors; Among whom your Cardinall (1) *Contarenus* teacheth you out of *Dionysius Areopagita*, that *our chiefe Knowledge of God is our Ignorance of him*: because *the knowledge of those things, which ought to be believed concerning God, differ from the knowledge of all other things, in this, that they excede all aprehension of mans mind.*

(*) *See Booke 3.*

(1) *Contarenus Cardinal. Tractat. de officio Ep. lib. 1.* Dei cognitionem Summam appellat scientiam divinæ ignorationis—Dei namque naturam longissimè distare ab omni eo, quod intellectus noster cogitat, necesse fuit quædam de Deo credenda his proponi, quæ omnino mentis aciem superaret.

Master Fisher *his Inference, upon his former Supposition.*

Numb. 7.

" *Thus being supposed*, (saith he) *I inferre that the Seeming* " *Absurdities of Catholike Reall Presence should incourage* " *a true Christian mind to believe it, as to that which was be-* " *lieved in the Primitive Church, although accompanyed with* " *so Seemingly Grosse Absurdities: as being of things above* " *our Imaginations*. So hee.

Our Reply, noting the Absurdity *of his Inference upon his false* Supposition.

The Supposition having beene proved to be false, concerning the Doctrine of *Primitive Fathers*, his Inference from thence cannot be Really true: which wee shall now confute by the Sayings of your owne Doctors. For if Romish Doctrines, concerning the Eucharist, *were therefore the Rather to be beleeved, because that they were accompanyed with Seeming Absurdities*; then was it either Faithlesnesse or extreme Folly in your owne Romish Divines, who reasoned Contrariwise (to give you Five Examples instead of fivescore.) I. *Gabriel Biel* against the *Motion of Christ's Body* in the Eucharist, *from one place into another*; and *so to East and West both at once*; which (saith he) were * *Absurd and Ridiculous*. II. Your Iesuit *Coninks* against the Possibility of Christ's Body *to move and to be still*, in the same Instant, gain-sayth it; * *Because that is* (sayth hee) *altogether Vnconceivable*. III. *Pope Innocent* against the Possibility of Christs *Body to be Mortall and Immortall at once*; * *Because* (saith hee) *it*

(*) *See above, Chap. 5. Sect. 3.*

(*) *Ibid. cap. 5. §. 9.*

(*) *See Booke 4. Chap. 5. Sect. 9.*

(*) *Ibid. See the Marginalls.*

(*) *Booke 4. Ca. 2. Sect. 6. Pag. 7.*

it is Incredible. And IV. (as other of your * Theologues in the same place do affirme) *Because it is Repugnant to the Understanding of man.* V. Your *Collius*, Declaming against pretended *Miraculous Issues* of Christ's Blood out of the *Eucharist*, and sometime out of *Images*, impugneth it, saying, (*) *Whose eares can abide to heare such a Copie and abundance of Blood of Christ to be separated out of his Veines now after his Resurrection? yea, who without horrour can thinke thereof? He that believeth this, let him heare that notable Saying of Solomon* [*Hee that is sodaine* (or easie) *of Beliefe is of a light and unconstant heart.*] *Nor could such Copie of Blood issue out, without some injurie to the Perfection of his Glorious Body.* So they. Which Sentence of *Solomon*, if Master *Fisher* had truely had by heart, hee could never have held your Romish Doctrines to be the *Rather Credible*, because of their *Seeming Absurdities.*

Master Fisher *his particular Romish Instances of* Seeming Absurdities.

Numb. 8.

" As for Example, I. *That a Body so big should be in so* " *little an Hoast.* II. *That a Body so Glorious should be sub-* " *ject to such Indignities and Obscenities.* III. *That the same* " *Body should be in innumerable places at once.* IV. *That* " *Bread being converted into the Body of Christ, the sole Acci-* " *dents should remaine, performing the office of the Substance* " *even to the nutrition of mans Body. These Difficulties scan-* " *dalize Protestants, and thereupon they hold the Doctrine of* " *Transubstantiation to be Absurd and Ridiculous, but wee* " *must not depend upon our Senses.* So hee.

Our Reply, especially out of the Fathers, for Discovery of Master Fishers *Falshood in pretending the Patronage of Antiquity, for Defence of these Particular Romish* Absurdities.

Master *Fisher*, in his former Inference, pretended the *Beliefe of the Primitive Church, as holding of Seeming Absurdities, as being things above Imaginations:* and now insisteth upon your particular Romish *Seeming Absurd* Tenents, if they should be judged by our Senses; as though this had beene the *Doctrine of Primitive Antiquity*, whereas indeed he could not have done a greater injurie to the Church *Primitive*, which is ready to Contradict him in each Particular.

The First objected *Seeming Absurdity of the whole Body of Christ in so little an Hoast*; or (as your *Tridentine* Fathers said)

In

In every least part thereof, was contradicted by Saint * *Augustine*, holding it Incredible, as well as by some of your Schoolemen, who judged it *Monstrous*; and as much as to make the *Nose of Christ to stand together with his Heele*; and so to make his Body a *Confused* * *Chaos*.

(*) *Booke 4. cap. 8. Sect. 6.*

(*) *See Booke 4. c. 8. Sect. 3.*

The Second, *That a Body so glorious should be subject to such Indignites and Obscenities*, was contradicted by all these holy * Fathers, who have gain-sayd *The Eating of Christ with Teeth, The devouring with the Throate*, and *abhorred the passing it downe through the Entrails into the Draught*, as vile and *execrable Indignities*.

(*) *See Booke 5. throughout.*

The Third, which is *The being of the same Body of Christ in innumerable places at once*. A Doctrine unanimously contradicted by * Ancient Fathers teaching: I. *Circumscription to be Inseparable from a Bodie*: II. Proving thereby *Christs Humanity* to be a creature, and *not God, because Circumscribed in one place*: And III. The *Holy-Ghost to be God*, and no creature, *because not Circumscribed in one place*.

(*) *See Booke 4. cap. 6.*

The Fourth, That *Sole Accidents should remaine and nourish mans Body*; which one Instance followeth two falsehoods: One is, to beleeve that *Sole Accidents do remaine*, without all Substance of Bread; contradicted by * *Theodoret*, your Pope *Gelasius*, and by other holy Fathers. The other Falsehood is your professing, that *Sole Accidents do nourish the Bodies*, whether of *Man* or *Mouse*, (as you teach) But expresly contradicted by the Ancient Father *Gregory Nyssen*, who held it *Impossible for any thing which is not a Substance to nourish a Substance*.

(*) *See Booke 3. cap 3 12.*

Lastly to his Additionall; *That wee are not in the discerning of the matter of this Sacrament to depend upon our Senses*; which is most Contradictory to the Doctrine of Antiquity; For the Fathers (besides these their Assertions * *that we see Bread and Wine: the Bread which consisteth of granes of Corne, and Wine of Grapes*) have justified the Judgement of our Senses in sensible Objects; and not this onely, but by the same Argument taken from our Senses, have furthermore confuted and confounded both the Heathen *Academicks*, and Hereticall *Marcionites*, *Manichees*, *Eunomians*, *Eutychians*, and others the most grosly *Absurd Heretikes* of those Primitive Ages. So that now you must conclude, that either those *Ancient Fathers* ought to have submitted their Faith to those *Absurd* and damned *Heretikes*, or else Master *Fisher* ought to recant this his pernicious and Hereticall *Paradox* of *Beleeving Doctrines the Rather, because they seeme to be Absurd*.

(*) *See Booke 3. throughout.*

Master Fisher his Particular Confirmation of one of his Former Instances of a Body *being* in divers places at once, *by a quaint example of his owne.*

Numb. 9.

" *The Bodie of Christ* (saith hee) *being glorious, is as swift*
" *in operation as any Thought, but a mans Thought is so*
" *quicke, that one may be by Thought in two disjoyned pla-*
" *ces at once, for example, in London and at Rome.*

Our Reply, detecting the Stupidity of this Objection.

(*) *He useth the Common Objection of* Man's soule, and God himselfe, *which hath beene confuted formerly. See above, cap.* 6. *Sect.* 2.

Wee (to omit that which is more *common) note in Master *Fisher*, now Objecting his owne fancy, not so much a *Seeming Absurdity*, as a palpable Stupidity in this his exemplifying the Possibility of the Being of a Body in divers places at once, as namely *at London and at Rome.* If Master *Fisher* thinking of *Rome*, at his being in *London*, should say that even then his *Thought* was Really at *Rome*; it were easie for any man to guesse in what place of *London* hee himselfe was; because that every Sober man will beleeve that Master *Fisher*, in *thinking of Rome*, had his *Thought* then in his owne Braine, and not at *Rome.* And though it should be possible for him to thinke both of *Rome* and *London* at once, yet could not this any way exemplifie the *Possibility* of the Being of *one* and the same *Body in two places in one moment.* For his *Thought of London* and of *Rome* are not one and the same *Thought*, but as distinct and different about the subject matters of his *Thoughts*, as namely the plotting of Treason in *Rome*, and practising and exequuting the same in *London* should be.

Master Fisher *his Particular Confirmation of the* Possibility of Accidents to nourish a Substance, *from a rare example of his owne.*

Numb. 10.

" *It seemeth difficult* (saith hee) *to conceive that Accidents*
" *can performe the office of any Substance, as to nourish a man:*
" *But wee should perchance find as great a difficultie to beleeve*
" *(did wee not see it) Glasse to be made of Ashes: A Bird to be*
" *bred out of the rotten Barke of a Tree, &c.*

Our Reply, manifesting his Absurd Exemplification.

This his Comparison of Likenesse (as any one may discerne at the first sight) consisteth meerely of unlikelihoods, and

and Diſſimilitudes; for he laboureth to prove it to be an equall Difficulty for an *Accident* to *nouriſh a Subſtance* (as it is in his Examples) as for a *Subſtance* to *nouriſh a Subſtance*. The Abſurditie whereof is no leſſe, than for any to argue, that becauſe the *Body* of a man doth beget a *Body*; So the ſhadow thereof can alſo beget a Body. It is irkeſome unto us to have ſtayd ſo long in Maſter *Fiſhers Abſurdities*, wee haſten to our Generall Challenge. ♦

THE GENERALL CHALLENGE,

THeſe above ſpecified *Sixe Contradictions* ſo plainly and plentifully proved by ſuch forceable Arguments, as the light of *Divine Scripture* hath authorized, the profeſſion of *Primitive Fathers* teſtified, Confeſſions of *Romiſh Doctors* acknowledged, and the *Principles* of your owne Romiſh learning in moſt points confirmed; your Abrenunciation of your ſo many *Groſſe Errours* may be as neceſſary, as your perſiſting therein will be damnable. Before we can end, wee are to conſult with the Fathers of the *Councel of Nice*, eſpecially ſeeing that as well Romaniſts as Proteſtants will be knowne to appeale to that Councel.

CHAP. XI.

Of the Canon *of the* Councell of Nice, *objected for proofe of a* Corporall Preſence *of Chriſt in the Euchariſt; and againſt it.*

SECT. I.

THis (as it is delivered by your (a) Cardinall, taken out, as he ſaith, of the *Vatican Library*) ſtandeth thus: *Let us not heere in this Divine Table, bend our thoughts downewards upon the Bread, and the Cup, which is ſet before Vs, but lifting up our minds let us underſtand by faith the Lambe of God, ſet upon that Table; The Lambe of God which taketh away the ſins of the World, offered unbloodily of the Prieſt. And we receiving truly his Body and Blood, let us thinke theſe to be the Symbols of our Reſurrection. For this cauſe do wee receive not much, but little, that wee may underſtand this is not to ſatiſfie, but to Sanctifie.* So the Canon.

(a) *Concilij verba.* Iterùm etiam hic in divina menſa nè humiliter intenti ſimus ad propoſitam panem & calicem, ſed attollentes mentem fide intelligamus ſitum in ſacra illa menſa agnum illum Dei tollentem peccata mundi incruentè [ἀναίμακτον] à Sacerdotibus immolatum; et pretioſum ejus corpus & ſanguinem vere nos ſumentes, credamus hæc eſſe noſtræ reſurrectionis ſymbola. Propter hoc enim neque multum accipimus, ſed parum, ut ſciamus, non ad ſatietatem, ſed ad ſanctificationem offerri. *Vt refert Bellar. lib. 2. de Euch. cap. 10.*

The

The Generall approbation of this Canon by Both ſides.

Sect. II.

SCarce is there any one Romiſh Author, handling this Controverſie, who doth not faſten upon this *Canon of Nice*, for the countenancing of your Romiſh *Maſſe*. Contrarily *Proteſtants* (as they are ſet downe by our [b] *Zanchy*, and your [c] *Bellarmine*) in great numbers (among whom are *Luther* and *Calvin*) with joynt conſent approve of this *Canon*; one of them (*Bucer* by name) ſubſcribing unto it with his owne hand, in theſe words: *So I thinke in the Lord, and I wiſh to appeare in this minde before the Tribunall ſeat of God.* So they. The right Explication of this Canon will be worthy our paines.

(b) Hunc canonem Conc. Nicæni probatum fuiſſe Marpurgi Luthero, & alijs. —Martinus Bucerus dixit; Ità in Domino ſentio: & in hac ſententia opto venire ad Tribunal Dei. Manu meâ ſcripſi. *Teſte Hier. Zanchio Miſcell. de Cœna Domini, pag. 152. He himſelfe aſſenting unto the ſame.*

(c) Hoc teſtimonium Niceni Conc. primi in actis ejuſdem Conc. in Vaticana Bibliotheca his verbis, &c. Hoc teſtimonium agnoſcunt etiam Adverſarij, ut Oecolampadius, Calvin. Inſtit. lib 4. cap 17. §. 36. Petrus Boquinus, Klebitius: & nituntur hoc teſtimonio ad graviſſimam ſuam hæreſin ſtabiliendam, &c. *Bellar. ibid* ◆ [*In Greeke thus:*] Ἐπὶ τῆς θείας τραπέζης πάλιν καὶ ἐνταῦθα μὲν τῷ προκειμένῳ ἄρτῳ, καὶ τῷ ποτηρίῳ τιμητέον σφόδρα χρῆναι, ἀλλ' ὑψοῦντες τὸν διάνοιαν, ἐκεῖ δεῖ νοῆσαι, κεῖσθαι ἐπὶ τῆς ἱερᾶς ἐκείνης τραπέζης τὸν ἀμνὸν τοῦ θεοῦ &c. —πιστεύομεν ταῦτα εἶναι τὰ τῆς ἡμετέρας ἀνακάσεως σύμβολα. διὰ τοῦτο γὰρ, ὃ τι πολὺ λαμβάνομεν, ἀλλ' ὀλίγον, ἵνα γνώμεν, ὅτι οὐκ εἰς πλησμονὴν, ἀλλ' εἰς ἁγιασμὸν. ◆

The ſtate of the Difference, concerning this Canon.

Sect. III.

THis (as is propounded by your Cardinall) ſtandeth thus. [d] *All* (ſaith hee) *by the Lambe underſtand Chriſt as hee is diſtinguiſhed from the Symbols and Signes upon the Altar.* Next, *But the Proteſtants thinke* (ſaith hee) *that the Councel admoniſheth not to ſeeke Chriſt on the Altar, but to aſcend up unto him in Heaven by faith, as ſitting at the Right hand of God. But wee all ſay* (ſaith hee) *that the Councel would have us to attend unto the holy Table* (meaning the Altar below) *yet ſo, that wee ſee in it not ſo much the outward Symbols, and Signes, as that which lyeth hid under them, viz. The Body and Blood of Chriſt.* So hee. The difference then betweene him and us is no leſſe than the diſtance betweene

(d) Per Agnum omnes intelligunt Chriſtum, ut diſtinguitur contra ſymbola. *Bellar. quo ſupra.* ——Illi (*Proteſtantes*) quos admonebat, nè quærendum Chriſtum in Altari lapideo. Sed mente conſcendamus ad cœlum, in cœlo ſitum Agnum. —— At vult Concilium, ut ad ſacram ipſam menſam attendamus; ſed in ipſa non tam Symbola, quàm quæ ſub illis latent conſideremus. *Ibidem per totum.*

Aloft and *Vnder*, that is, between *Heaven above*, and *Earth below*. Let us set forward in our progresse, but with ease, and even paces; to the end you may better understand the strength of our Proofes, and rottennesse of your Objections.

That the Nicene Councell *is marveilously prejudiciall to your Romish Defence: proved by divers Observations; Three heere.*

SECT. IV.

FIve Points are chiefly observable in this *Canon*. First is the nomination of *Bread*. Secondly, the mention of two *Tables*. Thirdly, the admonition *to lift up our minds*. Fourthly, the expression of the Reason thereof. Fiftly, the Confirmation of the same Reason. First, That, which the *Councel* would that men be not too *intent unto*, they call *Bread after Consecration*; for the *Errour*, which they would have avoyded, was either the too much abasing of this Sacrament (according to your Cardinals Glosse) and then was it *after Consecration*; because they needed not to have perswaded any to have too meane an estimation of the *Bread unconsecrated*; (which you your selves hold to be a common and prophane thing:) or else the *Errour* must have been, as indeed it was, too high a valuation of the outward *Element of Bread*, which must needs be so, because it was Consecrated, and notwithstanding it being so Consecrated, in the *Canon* it is called *Bread*. Which your Fathers of the *Councel of Trent* would not have indured, especially seeing that wee find that your (f) *Latine Church* was offended with the late *Greeke Church*, for calling the parts of the Eucharist by the termes of *Bread* and *Wine*, after the pronunciation of these words [*This is my Body*,] by you called the *words of Consecration*. Besides they so call them *Bread* and *Wine*, as they name them *Symbols* and *Signes*, which properly they could not be, untill *after Consecration*.

Secondly, the (g) *Canon* expresly noteth and distinguisheth two *Tables*, in respect of place; the one, as *Here*; being as much as to say, *The Table*: and the other opposed hereunto is instiled, *That Table*, I say. And now be it knowne, that [*The Table here*] which is not to be represented by the Antithesis of [*But that Table*] must necessarily inferre two distinct *Tables*; as, *Here*, and, *There*, doe prove two distinct Places: except one can make congruitie of these words [*That Table Here.*] Which I note, in Confutation of a vaine and crotchetive Objector. And, of this Table *Here*, the Councel forbiddeth Christians to looke *Too attentively to the thing set before us*: But contrarily, concerning *That* other *Table*, they command men to *Lift up their minds aloft*. And not thus only, but they also distinguish them, in respect of their different Objects. The Object of the First *Table*,

(e) Iubet Concilium ut non inhæreamus speciebus panis & vini; quasi ibi nihil sit, nisi quod oculi renuntiant. *Bellarm. quo supra.*

(f) *Nic. Cabasilas.* Latini dicunt eos, qui panem & vinum nominant, & tanquam nondum sanctificatis precantur sanctificationem post illa verba [Hoc est Corpus meum,] rem supervacuam facere. *Exposit. Liturg. c. 29.*

(g) Ἐπὶ τῆς δεῦτε προσκυνήσωμεν, πάλιν καὶ ἐπὶ τοῦ μυστηρίου, καὶ ὁμοῦ τῆς λοιπῆς ἐκκλησίας προσκυνήσει. *Conc. Nicen.*

Table, *Here*, they name *Bread*, and the *Cup*, the Obiects of Sense: And the other Object, opposed to this, is that on the other Table, expressed to be the *Lambe God*, the Obiect of our mindes.

Thirdly, the *Admonition* or *Caution*, which the *Councel* giveth concerning the *Bread*, is, *not to be too intent to it*: but touching the *Lambe Christ*, they command us to *lift up our mindes aloft*; for so the word [h ὑψώσωμεν] doth signifie; not to be used (wee thinke) for an inward looking into the sublimiy of the mystery of the matter before us, as your Cardinall fancieth: but for *looking up aloft unto the Lambe of God in Heaven*, according to the Catholike Sense of those words, *Svrsvm Corda.

(h) προσέχωμεν ——μὴ τοῖς νοητοῖς προσέχωμεν——ἀλλὰ ὑψώσωμεν τὴν διάνοιαν.

(*) *See hereafter, Book. 7. Chap. 4. §. 2.*

The next two Proofes out of the same Canon of Nice, *to manifest our Protestant profession touching the Question in hand.*

Sect. V.

OVr next two Proofes out of the *Canon* are these. First is their Reason of the former Caution: The Second, the Confirmation of that Reason: Both are expresly set downe in the *Canon* it selfe. Why then did those holy Fathers admonish us, *not to be too intent to the Bread and Wine set before us?* It followeth; *Because they are not ordained to satisfie our Naturall man*, namely, by a full *Eating and Drinking*: but for a Sacramentall participation of the *Body, and Blood of Christ*, to the *sanctifying of our Soules*: whereas your Church doth attribute to that, which you eat in this Sacrament, a power of *sanctifying the Body by it's Bodily touch*. But much more will the next Proofe undermine your Defence.

To confirme their Reason, why the Sacrament was not ordayned for the satisfying of *the naturall man*, they adde saying; *For this cause wee receive not much, but little*. Which one Clause most evidently proveth it to be spoken of *Bread and Wine*; and not of the *Body, and Blood of Christ*: as your generall *Romane* Catechisme (if you have not already learned it) will now teach you to believe, saying that (i) *Christ is not great or small in this Sacrament*. And indeed none ever said of the Eucharist, that hee ate a little of *Christ Body*, or a *little Christ*; but yet the Sacrament eaten is sometimes more, sometime lesse. Nor this onely, but the *Canon* furthermore speaketh of taking *a little* of that, *whereof if much were taken* (saith it) *it might satiate the naturall man*. So the *Canon*. But that the outward Sacrament can truely *satisfie the naturall man*, you your selves will testifie in your *Booke-Cases* and *Missals*, * acknowledging men *Drunke* with the Sacrament, even unto *vomiting* with the one part thereof; and also making mention of *Men*, and

(i) *Catechis. Rom. Christum Dominum esse in hoc Sacramento non dicimus, ut parvus aut magnus est, sed ut substantia est. Tract. de Euchar. num. 36.*

(*) *See the fifth Book, chap. 3. §. 10. Chap. 6. §. 1. & 2.*

Mice

Mice being *fed* and *nourished* with the other. So then the *naturall man* may be *satiated* with this Sacrament; but with what therein? *The Body and Blood of Christ?* you abhorre to thinke that; with *Accidents?* You may be ashamed to affirme it, as from the Judgement of Antiquity, seeing you were never able hitherto justly to produce one Father for proofe of the Existence of *Accidents* without their *Subjects*: or of nourishing a *Substance* by meere *Accidents*.

Wherefore untill you can prove some one of all these, give us leave to beleeve, that all were of the mind of that one (k) Father, who held it *Impossible for an Incorporeall, or not-Bodily thing to be food to a Bodily substance*. And so much the rather, because the Fathers have manifoldly * acknowledged in this Sacrament, *after Consecration, the substance of Bread*. Wherefore the Reasoning of the *Counc.* touching the Eucharist, was like as if one should say of Baptisme; *We take not too much, but little, lest it might be thought to have beene ordained not for a Sacramentall meanes of sanctifying the Soule, but for the clensing of the Flesh*. None is so stupid as not to understand, by *Much* and *Little*, the *substance of water*; and not onely the Accidents thereof.

And if you shall need a further Explication of the same sentence of the Fathers of *Nice*, you may fetch it from the Fathers in another *Councel* held at *Toledo* in Spaine, *Anno 693.* who shew this Reason, why they (l) *Take little portions of the Hoast*, (namely say they) *lest otherwise the belly of him that taketh this Sacrament may be stuffed, and over-charged, and lest it may passe into the Draught, but that it may be nourishment for the Soule*. Hereby plainly teaching, concerning the consecrated matter, that were it so much as could burthen the belly, it would through the superfluity thereof goe into the *Draught*: whereas, if *Lesse*, it would serve as wel, or better for a Sacramentall use, to the repleni shing of our soules in the spiritually receiving of the *Body of Christ*. But never was any of the Primitive Age so farre bereft of his wits as to imagine that *Much*, which stuffeth, and after passeth into the *Draught*, to be *Christ's Bodie*: and you may sweare that the Fathers meant not meere * *Accidents*; For meere *Accidents* have not the property of *Substance*, through the *Muchnesse* thereof, either to *satiate the naturall appetite*, in feeding, or to *overcharge the belly by weight*, in prossing it downe to the *Draught*. Never did any Father father such an Imagination. What can be, if this be not true reasoning, and consequently a full confutation of your *Romane* Faith.

Therefore this one *Canon of Nice* being thus undoubtedly gained, concerning the not seeking *Christ, Here, on this Table*, is sufficient of it selfe to batter downe your Assertion by a five-fold force. First, by proofe of no *Transubstantiation of Bread*;

(k) *Gregor. Nissen.* Quomodò enim res incorporea corporeis cibus fiat? *In Orat. de vita Mosis, p. 509.*

(*) *See above, Booke 3. Chap. 3. sect. 7. & 10. &c.*

(l) *Conc. Tolet. 16 Anno 693. Can. 6.* Integrum panem esse sumendum —— neq; grande aliquid, sed modica tantum oblata, secundum id quod Ecclesiastica consuetudo retentat: a cujus reliquiæ aut ad conservandum modico loculo absque aliqua injuria Sacrificij confectorum, aut si sumendum fuerit necessarium, non ventrem illius, qui sumpserit, gravis farciminis onere premat, nec quid indigestùm vadat, sed animum alimonia spirituali reficiat.

(*) *See above Book 3. Chap. 3 §. 3.*

Secondly, no *Corporall Preſence of Chriſts Body*; Thirdly, no *Corporall Conjunction* with the Bodies of the *Communicants*; and (conſequently) Fourthly, no *Proper Sacrifice* thereof; and Laſtly, no *Divine Adoration* due unto it. Therefore ought you to bid all theſe your Romiſh Doctrines and Deluſions avaunt.

Your Objections, from the former Canon, *anſwered.*

Sect. VI.

(m) *Obj.* 1. Cum dicit agnum Dei ſitũ eſſe in ſacra menſa, & eundem agnum opponit ſymbolis, declarat agnum propriè eſſe in menſa: & non ſolùm ut per ſymbola repræſentatur. 2. Agnus dicitur à Sacerdotum manibus immolari, quod non fit in cœlo: neque enim tàm longas manus habent Sacerdotes, ut ad cœlum pertingant. 3. Dicimur verè ſumere corpus Chriſti, & quòd non ſolùm corde ſed & corpore ſumitur, probatur: quia corpus & ſanguis Domini dicuntur eſſe noſtræ reſurrectionis ſymbola, quia cùm noſtris corporibus conjunguntur. Si autem ſolã eſſet animorum conjunctio, ſolus animus reſurrecturus ſignificaretur. *Bellar. lib.* 2. *de Euch. c.* 10.

(1) *Ambroſius in Luc.* 24. Paulus docuit ubi te reperire poſſis, ubi ait, Si conſurrexiſtis cum Chriſto, quæ ſurſum ſunt ſapite, non quæ ſuper terram. Ergo non ſupra terram, nec in terra, nec ſecundum carnem te quærere debemus, ſi volumus invenire. Nunc enim ſecundum carnem jam non novimus Chriſtum. Denique Stephanus non ſupra terram ſuſtulit, qui ſtantem & ad dextram Dei vidit. Maria autem quæ quærebat in terra, tangere non potuit, Stephanus tetigit, quia aſcenderat. (2) *Aug. tom.* 10. *de Temp. Serm.* 152. Si in terra poſicum Chriſtum (Maria) non tangit, in cœlo ſedentem quis mortalium poſſit tangere? Sed ille tactus fidem ſignificat. Tangit Chriſtum, qui credit in eum. (*) *See above c.* 1. *Sect.* 2.

FIrſt, you (m) Object, that *The Lambe* is ſaid to be *placed on the Table*, miſtaking what *Table* is meant; for the *Canon* ſpecifying two *Tables*, one *Here*, which is of the Euchariſt, and another *That Table*, namely in Heaven, ſaith that Chriſt is placed on *That Table*, according to our Faith of *his ſitting at the right hand of God* in Heaven. Secondly, hee is ſaid (ſay you) to be *Sacrifiſed by the hands of the Prieſt*; *which cannot be done, as hee is in Heaven.* The words of the Canon, truly reſolved, do caſhiere this Objection, as thus: *The Lambe of God ſet at that Table* (namely in Heaven) *is ſacrifiſed* by the hands of the Prieſt *Here*, to wit, on the *Table below* (repreſentatively) as hereafter the Catholike Fathers themſelves will ſhew. And theſe two may eaſily conſiſt, without any neceſſitie of the *Prieſt* reaching his hands as farre as the higheſt Heavens; as your Cardinall objecteth. ✠ *The Prieſt* (ſaith hee) *hath not ſo long hands as to reach it in Heaven.* So hee, delicately, and like a Romiſh Cardinall, carnally conceiting onely a *Touch*, by the Finger, of *Fleſh*, never regarding the Primitive Doctrine of *Touching* Chriſt by *Faith*, whereof firſt Saint *Ambroſe*: (1) *Many* (ſaith hee) *ſought Chriſt on Earth, but could not touch him; But Stephen touched him, who ſought him in Heaven.* Conſortantly Saint *Auguſtine*; who to this Queſtion, *If Mary touched not Chriſt on Earth, what mortall man ſhall touch him in Heaven?* Anſwereth, (2) *There is a Touch by Faith; hee that believeth in Chriſt, Toucheth him.* ✠ Thirdly, you allege; *Wee are ſaid to partake truly of the Body of Chriſt.* As though there were not a *Truth* in a *Sacramentall*; that is *Figurative* Receiving; and more eſpecially (which * hath beene both proved, and confeſ-

ſed

sed) *a Reall, and true participation of Christs Body and Blood spiritually*, without any Corporall Conjunction.

But it is added (saith hee) that *These* (namely, *the Body and Blood of Christ*) *are Symbols of our Resurrection; which is by reason that our Bodies are joyned with the Body of Christ: otherwise if our Conjunction were onely of our Soules, onely the Resurrection of our Soules should be signified thereby.* So hee, that's to say, as succesſlesly as in the former.

For the word, HAEC, *These*, (which are called *Symbols of our Resurrection*) may be referred either to the *Body* and *Blood of Christ*, immediately spoken of, and placed on the *Table* in *Heaven* (which wee *Commemorate* also in the Celebration of this Sacrament) and in that respect may be called *Symbols of the Resurrection of our Bodies*: because; * *If Christ be risen, then must they that are Christs also rise againe.* Or else the word, *These*, may have relation to the more remote (after the maner of the *Greekes*) to wit, *Bread* and *Cup* on the first *Table*; because (as immediatly followeth) *they are these whereof not much, but little is taken*; as you have heard. Which others* Fathers will shew to be indeed *Symbols of our Resurrection*, without any Consequence of *Christs Bodily Conjunction with our Bodies*, more than there is by the Sacrament of Baptisme; which they call the *Earnest of our Resurrection*, as doth also your Jesuite (m) *Coster* call it *The pledge of our Resurrection.* (But this our Conjunction with Christ is the Subject matter of the fift Booke.) Lastly how the *Eucharist*, was called of the Fathers a *Sacrifice*, is plentifully resolved in the * sixt Booke.

(*) *See below Booke 5. Cap. 9. §. 1.*

(m) Ad futuram Resurrectionem, per Baptismi Sacramentum, jus & pignus accepimus. *Coster. institut. Christ. lib. 4. c. 4.* [*See more in the Booke following. c. 8. Sect. 6.*]

(*) *See Chap. 5. Sect. 4. 5. & 6.*

THE FIFTH BOOKE

Treating of the Third Romiſh Doctrinall Conſequence, ariſing from your depraved Senſe of the words of Chriſts Inſtitution [THIS IS MY BODY] *concerning the maner of the preſent* Vnion of Chriſts Body *with the* Bodies of the Receivers *by eating, &c.*

CHAP. I.

The State of the Queſtion.

SECT. I.

A Chriſtian man conſiſting of two men, the *Outward*, or bodily; & the *Inward*, which is, Spirituall: this Sacrament, accordingly, conſiſteth of two parts, *Earthly* and *Heavenly*: as *Irenæus* ſpake of the bodily Elements of *Bread* & *Wine*, as the viſible Signes and Objects of Senſe; and of the *Body*, and *Blood* of Chriſt, which is the Spirituall part. Anſwerable to both theſe is the Double nouriſhment and *Vnion* of a Chriſtian; the one *Sacramentall*, by communicating of the outward Elements of *Bread* and *Wine*, united to mans body, in his *Taking*, *Eating*, Diſgeſting, till at length it be *Tranſubſtantiated* into him, by being Subſtantially incorporated in his Fleſh. The other, which is the *Spirituall*, and Soules food, is the *Body* and *Blood* of the Lord, (therefore called *Spirituall*, becauſe it is the Object of *Faith*) by an *Vnion* wrought by Gods Spirit, and mans Faith; which (as hath beene profeſſed by Proteſtants) is moſt *Reall* and *Ineffable*.

But

But your Church of *Rome* teacheth ſuch a *Reall Vnion* of *Chriſt his Body and Blood* with the *Bodies of the Communicants*, as is *Corporall*; which * you call [*Per contactum*] by *Bodily touch*, *ſo long as the formes of Bread and Wine remaine uncorrupt in the Bodies of the Receivers.* Our Method requireth, that wee firſt manifeſt our Proteſtant Defence of *Vnion* to be an Orthodox Truth. Secondly, to impugne your *Romiſh Vnion*, as *Capernaiticall* (that is) *Hereticall*. And thirdly, to Determine the Point by comparing them both together. Our Orthodox Truth will be found in the Propoſitions following.

(*) *See here the Sect. 2.*

That Proteſtants profeſſe not onely a Figurative *and* Sacramentall *Participation and Communion with Chriſt's Body; but alſo a Spiritually-*Reall.

Sect. II.

IN all the Bookes of our Adverſaries written againſt Proteſtants, they are moſt eſpecially vehement, violent, and virulent in traducing them in the name of *Sacramentaries*, as though wee profeſſed no other maner of feeding and *Vnion* with *Chriſt's Body*, than onely *Sacramentall* and *Figurative*. For Confutation of which Calumnie it will be moſt requiſite to propoſe the Apologie of (a) *Him*, who hath beene moſt oppoſed and traduced by your Diſputers in this Cauſe, to ſhew, firſt, what hee held not; and then what hee held.

If you ſhall aske *Calvin* what he liked not, hee will anſwer you, I. *I do abhorre your groſſe Doctrine of Corporall Preſence.* And II. *I have an hundred times diſclamed the receiving onely of a Figure, in this Sacrament.* What then did hee hold? III. *Our Catechiſme teacheth* (ſaith hee) *not onely a ſignification of the Benefits of Chriſt to be had herein, but alſo a participation of the ſubſtance of Chriſt's fleſh in our ſoules. And with Swinckfeldius, maintaining onely a Figurative perception, wee have nothing to do.* If you further demand what is the *Feeding*, whereby wee are *united to Chriſt's Body*, in this Sacrament? hee tells you, IV. that it is *Not Carnall*, but *Spirituall, and Reall*; and ſo *Reall*, that the Soule is as truely repleniſhed *with the lively virtue of his fleſh, by the powerfull worke of the Spirit of God, as the Body is nouriſhed with the Corporall Element of Bread in this Sacrament.* If you exact an expreſſion of this *Spirituall Vnion*, to know the maner, hee acknowledgeth it to be V. *above Reaſon.*

(a) *Calvin. in his libris, viz. Conſenſio in re Sacramentaria & Defenſio contra Weſtphalum: et Explicatio de vera participat. cœnæ Dom.*

I. Fateor me abhorrere ab hoc craſſo commento localis præſentiæ. Subſtantiâ Chriſti animæ noſtræ paſcuntur: ſed ſecundùm Virtutem, non ſecundùm Subſtantiam.

II. Signum tantùm porrigi, centies contrà. Quaſi verò cum Swinckfeldio quicquam nobis commune——

III. In Catechiſmo diſſerui, non ſolùm beneficiorum Chriſti ſignificationem habemus in cœna; ſed ſubſtantiæ participes, in nam cum eo vitam coaleſcimus—— Figurata locutio, fateor, modò non tollatur rei veritas.

IV. Neque enim tantùm dico, applicari merita, ſed ex ipſo Chriſti corpore alimentum percipere animas, non ſecùs ac tritico pane corpus veſcitur. Vim carnis ſuæ viviſicans ſpiritus ſui gratiâ in nos transfundit. Spiritualem dicimus, non carnalem, quamvis realem, ut hæc vox,

pro vera, contra falſam ſumitur: non ſecundùm ſubſtantiam, quamvis ex ea ſubſtantia vita in animas noſtras proſluat. V. Ergò in cœna miraculum agnoſcimus, quod & naturæ fines, & ſenſus noſtri modum exſuperat; quod Chriſti caro nobis ſit communis, & nobis in alimentum detur—— Modus incomprehenſibilis.

If

If further you desire to understand, whether hee were not *Singular* in this opinion, hee hath avouched the judgement of other Protestants, professing *not to dissent one syllable* from the VI. *Augustane Confession*, as agreeing with him in judgement herein. Accordingly our *Church of England* (in the 28 Article) saith, that *To such as worthily, & with faith receive this Sacrament, The Bread which wee breake is a partaking of the Body of Christ, which Body is given, taken, and eaten in the Supper onely after a spirituall and heavenly maner, the meane whereby is Faith.*

VI. Si nos in consensu, quem continet Augustana confessio, complexos esse dixi, non est quod quis me astutiæ insimulet. Verbulum in ea Confessione (qualis Ratisbonæ edita fuit) non extat doctrinæ nostræ contrarium. De Philippo Melanchthone, ejus Authore, viro spectatæ pietatis, dico, non magis me à Philippo, quàm à propriis viscéribus divelli posse. Et quidem non aliter sanctæ memoriæ Bucerum sensisse, luculentis testimonijs probare mihi semper promptum erit. Lutherus, meæ sententiæ non ignarus, propriâ tamen manu non gravatus est me salutare. Quum Marpurgi essem, diconciliatio facta est: ab eo conventu digressus affirmat eodem, quo ante, loco, Oecolampadium & Zuinglium habere, quos illic fratrum loco posthàc fore sanctè pollicitus est. *Hactenus Calvinus.*

That the Body of Christ, *by this Sacrament, was ordayned onely for* food *to the Christian* man's Soule.

Sect. III.

WHat need wee seeke into the Testimonies of Ancient Fathers, which are many, in this Point of Dispute, having before us the judgement of your (b) Fathers of the *Councell of Trent*, and of your (c) *Romane Catechisme*, authorized by the same Councell? both which affirme that *Christ ordained this Sacrament to be the Spirituall food of man's Soule.* In which respect the *Body of Christ* is called *Spirituall* in your Popes (d) *Decree.* The Consonant Doctrine of the Fathers will be found in the last Chapter, and last Section of this Fift Booke.

(b) Summus Salvator hoc Sacramentum voluit esse tanquam spiritualem animarum cibum, quo alamur, & confortemur, viventes vita illius, quo dixit, [Qui manducat me, &c.] *Concil. Trid. Sess.* 13. *ca.* 2.

(c) Sacramento utendum ad alendam animam. *Catech. Trid. de Euch. num.* 19. (d) *Decret. ex Ambros. de mysteriis.* Corpus Christi est Corpus Spirituale. *Dist.* 2. *ca.* In illo.

That the Spirituall *feeding and* Vnion with Christ's Body *is more excellent and Reall than the* Corporall *Conjunction can be.*

Sect. IV.

THe soule of man being the most Essentiall and Substantiall part of man (because a Spirit immortall;) and the flesh of Christ being the most Substantiall of all food; and therfore called, as of ancient (e) Fathers, even so by your Fathers of (f) *Trent*, *Supersubstantiall Bread*; it must necessarily follow, that as it is named by Christ* *The true Bread*, and the *Life* thereby (which is the Effect of the *Spirituall eating* thereof) is the most true and *Reall Life*, because *Everlasting*: So the *Vnion Spirituall*, which

(e) *Ambros. lib.* 5. *de Sacram. cap.* 4.

(f) *Conc. Trident.* Panem illum supersubstantialē frequenter accipiant. *Sess.* 13. *ca.* 8.

(*) *Ioh.* 6. 32.

which a Christian hath in his soules feeding, is the most *Reall* and true *Vnion*, as may sufficiently appeare by Analogie. To wit, that *Bread* and *Wine* being the most vitall nourishments, for the conservation of man's bodily Essence, are therefore chosen (as the Fathers teach) to represent and exhibit unto him (although, in themselves, but *Signes* and *Symbals*) the very *Body and Blood of Christ*. Therefore the *Body and Blood of Christ* are our *Reall nourishments* in this Sacrament.

And such as is our food, such must be our *Vnion*, by feeding thereon; which we say is by *Faith*, in this Sacrament; and you may not gain-say it, who, to comfort your Disciples, are (f) taught to instruct them, that even *without this Sacrament the Spirituall Vnion* may be presented to the *Soule of man*, with the *Body of Christ*; and that as *a sufficient meanes of uniting him to Christ, by a Spirituall manner of Eating*. And this (you say) is *To receive Christ his Body truely*; albeit this be *to receive him onely by faith and desire*. So you. Whence you perceive our Inference, viz. If our *Spirituall Vnion with Christ his Body* may be really and truly made by *Faith*, and *Desire*, without this Sacrament; then, in our Sacramentall Eating thereof, may the Communicant be much more made partaker thereof by *Faith and ardent Desire*; the Sacrament itself being a *Seale* of this our Christian Faith.

(f) Alanus, & alij ex citatis Authoribus dicunt, quando reipsa non potest suscipi hoc Sacramentum, ad perficiendam hanc unionem, sufficere quod hoc Sacramentum in voto suscipiatur, quia hoc satis est, ut homo fiat membrum Christi virum, & uniatur illi. *Suarez. Tes. Tom. 3. Disp. 64 §. 3. p. 814.* Satis est 'si spiritualiter transducatur in voto, etiamsi non sit qui fide teneat, sub illis speciebus verum esse corpus Christi, & sumpti ipsum deinceps desiderio fruendi ardeant. *Toler. Tes. Instruct. Sacerd. lib. 3. cap. 19.*

transducatur. *Acosta Tes. de Indorum Salute. lib. 6. cap. 7.* Vere & Spiritualiter sumunt, qui fide tenent, sub illis speciebus verum esse corpus Christi, & sumpti ipsum deinceps desiderio fruendi ardent. *Toler. Tes. Instruct. Sacerd. lib. 3. cap. 19.*

Chap. II.

That onely the Godly-faithfull *Communicants are Partakers of the* Body and Blood of Christ; *and thereby* united to Christ; *in the judgement of Protestants.*

Sect. I.

OVr *Church of England* in her 28. and 29. Article saith thus; *The Body of Christ is given to be eaten in this Sacrament onely after a Spirituall maner, even by faith; wherein the wicked, and such as are voyd of faith, eat it not: although they do visibly presse with their teeth the Sacraments of the Body and Blood of Christ, yet are they in no wise Partakers thereof.* But your Romish Church flatly otherwise, as you all know; and there-

therefore hath your *Sympresbyter* Maſter (h) *Brerely* endevoured to aſſume ſome Proteſtants to be on your ſide; whom hee hath alleged with like faithfulneſſe, as hee hath cited *Maſter Calvin*: than whom hee could not have, in this caſe, a greater Adverſary. For although *Calvin* grant, with all *Proteſtants*, that the wicked and faithleſſe receive truly, by way of Sacrament, the Body of Chriſt; yet doth hee deny that they have in their Bodies any Corporall Conjunction or Vnion with Chriſt, becauſe the *Vnion*, which wee have (i ſaith hee) is *Onely Spirituall*; *onely with the ſoule*; *onely with the heart*; *onely by faith*; and although it be offered to the wicked, to be really received, yet do they *not receive it*, becauſe they *are Carnall*. Their onely *Receiving* therfore is but *Sacramentall*. So Maſter *Calvin*.

It had beene good that your Prieſt had ſuſpected his owne Iudgement, and (as well in this caſe, as others) by doubting his owne eye-ſight, had borrowed your (k) Cardinall his Spectacles: then would hee have clearly perceived that (together with other Proteſtants) *Calvin* held that *The wicked, although they receive the Symbols and outward Signes of Chriſt's Body; yet the Body it ſelfe they doe not receive*. So your Cardinall of the Doctrine of Proteſtants. For although, indeed, *Calvin* ſayd that *The wicked eat the Body of Chriſt*; yet, explayning himſelfe, hee added theſe two words [*In Sacramento*, that is, *Sacramentally*;] which in *Calvin's* ſtyle is taken for *Symbolically* onely. As for the Conſent of *Proteſtants* herein, wee put it to your great Cardinall and Champion, their greateſt Adverſary, to expreſſe. (l) Hee joyneth *Lutherans* to the *Calviniſts* in one Conſent, for denying the *Orall and Corporall Eating* thereof; and for believing the *Eating* of it *Onely by Faith*. Yet leſt any may ſay, that, in receiving the ſame Sacrament, hee doth not receive the thing ſignifyed thereby; you may have a Similitude to illuſtrate your Judgements, as thus: The ſame outward word, concerning Juſtification by Chriſt, cometh to the eares of both Vnbelievers and Believers. But the Believers onely are capable of Juſtification.

(h) *Mr. Brerely Tract.* 2. §. 5. *Sub* 2.

(i) *Calvin Epiſt.* 372. *yet in the ſame Epiſtle hee ſaith of Papiſts,* Damnantur qui dicunt non minùs corporis Chriſti participem fuiſſe Iudam, quam Petrum. *In hu Inſtitut. lib.* 4. *cap.* 17. Non alia quam fidei manducatio. *Sect.* 8. Cordis ſinum tantùm protendant, quo præſentem amplexentur. §. 12. Vinculum conjunctionis eſt ſpiritus Chriſti. §. 13. Non Carnalis §. 16. Non contactu. §. 33. Impij & ſcelerati non edunt Chriſti corpus, qui ſunt ab eo alieni, quia ipſa caro Chriſti in myſterio cœnæ non minus ſpiritualis res eſt, quàm ſalus æterna. Vnde colligimus, quod quicunque vacui ſunt ſpiritu Chriſti, carnem Chriſti non poſſe edere magis quam vinum bibere, cui non conjunctus eſt ſapor — Aliud tamen eſt offerri aliud recipi — Spiritualem cibum omnibus porrigit Chriſtus, etiam indignis; at non abſquè fide recipitur. §. 34. Sæpius, fateor, occurrit apud Auguſtinum iſta loquendi forma, Comedi Corpus Chriſti ab infidelibus, ſed ſeipſum explicat, &c. *Hæc Calvinus.* (k) Sextum eorum pronunciatum eſt, Improbos non ſuſcipere Corpus Chriſti, licet Symbola ſuſcipiant. Calvin. Inſtit. lib. 4. cap. 17. §. 33. & Bez. *Teſte Bellar. lib.* 1. *de Euch. cap.* 1. §. Porro. (l) Ex Vbiquitiſtarum opinione ſequitur corpus Chriſti non poſſe vere manducari ore corporali, ſed ſolum ore ſpirituali per fidem; eſt ipſiſſima ſententia Sacramentariorum. *Bellar. lib.* 3. *de Euch. cap.* 17. §. Secundo ex.



Thus

That the wicked *Communicants, albeit they eat not bodily* Christ's Body, *yet are they* Guilty of the Lord's Body, *for not receiving* Spiritually, (*namely*) *through their* Contempt, *in not receiving the Bleſsing offered thereby.*

SECT. II.

THe Apoſtle, 1. Cor. 11. 27. *Whoſoever* (ſaith hee) *Eateth this Bread, and Drinketh this Cup unworthily, hee ſhall be guilty of the Body and Blood of the Lord.* And (verſ. 29.) *eateth and drinketh Damnation to himſelfe, not diſcerning the Lords Body.*

Your Remiſh Profeſſours (men not the leaſt zealous for your Romiſh Cauſe) objecting this againſt the Proteſtants, call upon you, ſaying firſt ([m]) *Hereupon marke well, that ill men receive the Body and Blood of Chriſt, be they Infidels, or ill livers, for elſe they could not be guilty of that which they receive not.* Secondly, *That it could not be ſo hainous an offence for any to receive a piece of Bread, or a Cup of Wine, though they were a true Sacrament; for it is a deadly ſinne for any to receive any Sacrament, with will and intention to continue in ſinne, or without repentance of former ſinnes; but yet by the unworthy receiving of no other Sacrament is man made guilty of Chriſts Body and Blood, but here, where the unworthy Receiver (as Saint [n] Chryſoſtome ſaith) do villany to Chriſts owne Perſon, as the Iewes and Gentiles did, that crucified him. Which invincibly proveth againſt the Heretikes, that Chriſt is herein really preſent. And guilty is hee, for not diſcerning the Lords Body, that is, becauſe hee putteth no difference betweene this high meat and others.* So your Rhemiſts.

Your Cardinall alſo, as though hee had found herein ſomething for his purpoſe ([o]) faſteneth upon the ſentence of *Cyprian*, *who accounted them, that after their denyall of Chriſt preſented themſelves to this Communion, without repentance, to offer more injurie to Chriſt, by their polluted hands and mouthes, than they did in denying Chriſt: and beſides hee recordeth Examples of Gods miraculous vengeance upon thoſe, who violated the Body of Chriſt in this Sacrament.* So hee. All theſe points are reducible unto three heads. One is, that Ill men might not be held *guilty of the Body of Chriſt*, except they did receive it, as being materially preſent in this Sacrament. Next is the *Guilt* of prophaning this Sacrament, which being more hainous than the abuſe of any other Sacrament, therfore the injury is to be judged more perſonall. The laſt, that the *Examples of Gods vindicative Iudgements*, for *Contempt* hereof, have beene more extraordinary: which may ſeeme to be a Confirmation of both the former. Before wee handle theſe points in order, take our next

(m) *Rhemiſts Annot. in 1. Cor. 11. verſ. 27.*

(n) *Chryſoſt. Hom 60. & 61. ad Pop. Antioch.*

(o) *Bellar. Objicit* Cyprian. Serm. de Lapſis, de iis qui poſt negatum Chriſtum, ſine pœnitentia, accedunt; plus eos jam manibus atque ore delinquere, quam cum Dominum negarent. Deinde Cyprianum recenſere miracula facta in vindictam eorum, qui corpus Chriſti tantum violant. *Bellar. lib. 2. de Euch. cap 9.* [*See this anſwered in the 7. Section following.*]

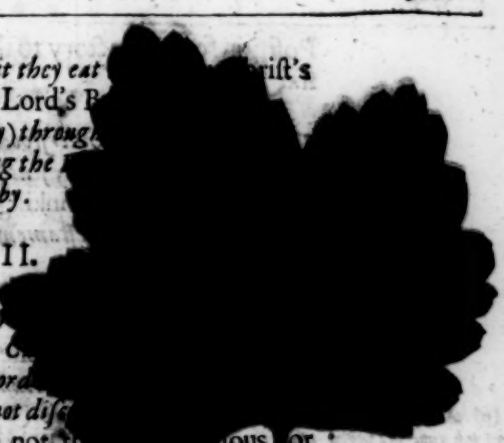
therefore hath your *Sympresbyter* Master (h) *Brerely* endevoured to assume some Protestants to be on your side; whom hee hath alleged with like faithfulnesse, as hee hath cited *Master Calvin:* than whom hee could not have, in this case, a greater Adversary. For although *Calvin* grant, with all *Protestants*, that the wicked and faithlesse receive truly, by way of Sacrament, the Body of Christ; yet doth hee deny that they have in their Bodies any Corporall Conjunction or Vnion with Christ, because the *Vnion*, which wee have (i faith hee) is *Onely Spirituall; onely with the soule; onely with the heart; onely by faith*; and although it be offered to the wicked, to be really received, yet do they *not receive it*, because they *are Carnall*. Their onely *Receiving* therfore is but *Sacramentall*. So Master *Calvin*.

It had beene good that your Priest had suspected his owne Iudgement, and (as well in this case, as others) by doubting his owne eye-sight, had borrowed your (k) Cardinall his Spectacles: then would hee have clearly perceived that (togethey with other Protestants) *Calvin* held that *The wicked, although they receive the Symbols and outward Signes of Christ's Body; yet the Body it selfe they doe not receive*. So your Cardinall of the Doctrine of Protestants. For although, indeed, *Calvin* sayd that *The wicked eat the Body of Christ*; yet, explayning himselfe, hee added these two words [*In Sacramento*, that is, *Sacramentally*;] which in *Calvin's* style is taken for *Symbolically* onely. As for the Consent of *Protestants* herein, wee put it to your great Cardinall and Champion, their greatest Adversary, to expresse. (l) Hee joyneth *Lutherans* to the *Calvinists* in one Consent, for denying the *Orall and Corporall Eating* thereof; and for believing the *Eating* of it *Onely by Faith*. Yet lest any may say, that, in receiving the same Sacrament, hee doth not receive the thing signifyed thereby; you may have a Similitude to illustrate your Judgements, as thus: The same outward word, concerning Justification by Christ, cometh to the eares of both Vnbelievers and Believers. But the Believers onely are capable of Justification.

(h) *Mr. Brerely Tract.* 2. §. 5. *Sub* 2.

(i) *Calvin Epist.* 372. *yet in the same Epistle hee saith of Papists*, Damnantur qui dicunt non minùs corporis Christi participem fuisse Iudam, quam Petrum. *In hu Institut. lib.* 4. *cap.* 17. Non alia quam fidei manducatio. *Sect.* 8. Cordis sinum tantùm protendant, quo præsentem amplexentur. §. 12 Vinculum conjunctionis est spiritus Christi. §. 13. Non Carnalis §. 16. Non contactu. §. 33. Impij & scelerati non edunt Christi corpus, qui sunt ab eo alieni, quia ipsa caro Christi in mysterio cœnæ non minus spiritualis res est, quàm salus æterna. Vnde colligimus, quod quicunque vacui sunt spiritu Christi, carnem Christi non posse edere magis quam vinum bibere, cui non conjunctus est Sapor — Aliud tamen est offerri aliud recipi — Spiritualem cibum omnibus porrigit Christus, etiam indignis; at non absquè fide recipitur. §. 34. Sæpius, fateor, occurrit apud Augustinum ista loquendi forma, Comedi Corpus Christi ab infidelibus, sed seipsum explicat, &c. *Hæc Calvinus.* (k) Sextum eorum pronunciatum est, Improbos non suscipere Corpus Christi, licet Symbola suscipiant. Calvin. Instit. lib. 4. cap. 17. §. 33. & Bez. *Teste Bellar. lib.* 1. *de Euch. cap.* 1. §. Porro. (l) Ex Vbiquitistarum opinione sequitur corpus Christi non posse vere manducari ore corporali, sed solum ore spirituali per fidem; est ipsissima sententia Sacramentariorum. *Bellar. lib.* 3. *de Euch. cap.* 17. §. Secundo ex.

That the wicked *Communicants, albeit they eat* [illegible]*rist's* Body, *yet are they* Guilty of the Lord's B[illegible] *ceiving* Spiritually, (*namely*) *through* [illegible] tempt, *in not receiving the* [illegible] *offered thereby.*



SECT. II.

THe Apoſtle, 1. Cor. 11. 27. *W*[illegible] *this Bread, and Drinketh this C*[illegible] *guilty of the Body and Blood of the Lord*[illegible] *and drinketh Damnation to himſelfe, not diſ*[illegible]

Your Remiſh Profeſſours (men not th[illegible]nous for your Romiſh Cauſe) objecting this againſt the P[illegible]teſtants, all upon you, ſaying firſt ([m]) *Hereupon marke well, that ill men receive the Body and Blood of Chriſt, be they Infidels, or ill livers, for elſe they could not be guilty of that which they receive not.* Secondly, *That it could not be ſo hainous an offence for any to receive a piece of Bread, or a Cup of Wine, though they were a true Sacrament; for it is a deadly ſinne for any to receive any Sacrament, with will and intention to continue in ſinne, or without repentance of former ſinnes; but yet by the unworthy receiving of no other Sacrament is man made guilty of Chriſts Body and Blood, but here, where the unworthy Receiver (as Saint* [n] *Chryſoſtome ſaith) do villany to Chriſts owne Perſon, as the Iewes and Gentiles did, that crucified him. Which invincibly proveth againſt the Heretikes, that Chriſt is herein really preſent. And guilty is hee, for not diſcerning the Lords Body, that is, becauſe hee putteth no difference betweene this high meat and others.* So your Rhemiſts.

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Your Cardinall alſo, as though hee had found herein ſomething for his purpoſe ([o]) faſteneth upon the ſentence of *Cyprian, who accounted them, that after their denyall of Chriſt preſented themſelves to this Communion, without repentance, to offer more injurie to Chriſt, by their pollated hands and mouthes, than they did in denying Chriſt: and beſides hee recordeth Examples of Gods miraculous vengeance upon thoſe, who violated the Body of Chriſt in this Sacrament.* So hee. All theſe points are reducible unto three heads. One is, that Ill men might not be held *guilty of the Body of Chriſt*, except they did receive it, as being materially preſent in this Sacrament. Next is the *Guilt* of prophaning this Sacrament, which being more hainous than the abuſe of any other Sacrament, therfore the injury is to be judged more perſonall. The laſt, that the *Examples of Gods vindicative Iudgements*, for *Contempt* hereof, have beene more extraordinary: which may ſeeme to be a Confirmation of both the former. Before wee handle theſe points in order, take our next

(o) *Bellar. Objicit* Cyprian. Serm. de Lapſis, de ijs qui poſt negatum Chriſtum, ſine pœnitentia, accedunt; plus eos jam manibus atque ore delinquere, quam cum Dominum negârant. Deinde Cyprianum recenſere miracula facta in vindictam eorum, qui corpus Chriſti tantum violant. *Bellar. lib. 2. de Euch. cap 9.* [*See this anſwered in the 7. Section following.*]

Position for a Directory to that, which ſhall be anſwered in the ſixt Section.

That ſome Fathers underſtood the Apoſtles words, 1. Corinth. 10. Spiritually, (*namely*) *as ſignifying the* Eating of Chriſts Fleſh, and drinking his Blood; *both in the Old Teſtament and in the New.*

Sect. III.

VPon thoſe words of the Apoſtle, 1 *Cor.* 10. *verſe* 4. [*They ate of the ſame Spirituall meate, &c.*] *The Iewes received the ſame Spirituall meate* (p) ſaith *Saint Auguſtine*; namely they who were faithfull. *Yea* (ſaith your Cardinall) *the Iewes received the ſame among themſelves, but not the ſame with us Chriſtians.* So hee. Albeit the words of *Auguſtine* are plainly thus; *The ſame which wee eate*: ſo plainely, that divers of your owne ſide doe ſo directly and truly acknowledge it, that your Jeſuit (q) *Maldonate*, not able to gain-ſay this Truth, pleaſeth himſelfe notwithſtanding in fancying that *If Auguſtine were alive in this Age, hee would thinke otherwiſe, eſpecially perceiving Heretic all Calviniſts*, (and *Calvin himſelfe*) *to be of his opinion.* So hee. Was it not great pity that *Auguſtine* was not brought up in the Schoole of the Jeſuites! ſurely they would have taught him the *Article of Tranſubſtantiation*, of the *Corporall preſence* of Chriſt in the Sacrament, and *Corporall Vnion*; againſt all which there could not be a greater Adverſary than was *Auguſtine*; whom *Maldonate* here noteth to have beene the *Greateſt enemy to all Heretikes*: whom (r) *Bertram* followed in the ſame Expoſition: and by your leave, ſo did your (u) *Aquinas* alſo; *The ſame* (ſaith hee) *which wee eate.* Yea and *Anſelme* imbraceth the ſame expoſition, in the very words of *Saint Auguſtine*, *The ſame which wee eat.* Thus much by the way. Wee goe on to our Anſwers.

(p) *Aug. Tract. 26. in Ioh. ſup. illa verba Apoſtoli, 1. Cor. 10. de fidelibus Iudæis.* [Omnes eandem ſpiritualem eſcam (in Manna) edebant; & bibebant eundem potum ſpiritualem, &c.] Corporalem eſcam diverſam, illi Manna, nos aliud, ſpiritualem ſed eandem: aliud illi, aliud nos bibimus, ſed aliud ſpecie viſibili, idem autem ſignificante virtute. *Item.* Eandem quam nos eſcam; ſed Patres noſtri, (*nempè fideles*) non Patres illorum. *Aug. Ibid.*

(q) At eandem inter ſe, non nobiſcum eandem *Bellar. lib. 1. de Euch. c. 14. §. Quia.*

(r) Iudæos eandem eſcam ſpiritualem ediſſe nobiſcum; expoſuit hunc locum de Manna Auguſtinus, & qui eum ſecuti ſunt multi; ut Beda, Strabo, & Author Gloſſæ ordinariæ——reprobatum hoc eſſe a poſterioribus. Ego perſuaſum habeo, Auguſtinum, ſi noſtra ætate fuiſſet, longè aliter ſenſurum fuiſſe, omni genti Hereticorum inimiciſſimum, cum videret Calviniſtas ad eundem fere modum hunc locum interpretari. *Maldon. Teſt. in Ioh. 6. verſ. 50. col. 706.* (s) *Calvin. Inſtit. lib. 4. Cap. 14. Sect. 23.* Eandem nobiſcum——contra Scholaſticorum dogma, quo docent, veteri lege tantum adumbrari gratiam, & novâ præſentem conferri. (t) *Bertram. de Corp. Dom. pag. 10.* Quæres, fortaſſe, quam eandem? nimirum ipſam, quam hodie populus credentium in Eccleſia manducat. Non enim licet——diverſa intelligi, quoniam unus idemq; Chriſtus, qui populum in mare baptizatum carne ſuâ pavit, eundemque potum, in Petrâ, Chriſtum ſui ſanguinis eidem populo præbuiſſe.——Vide nondum paſſum Chriſtum eſſe, etiam tamen ſui corporis & ſanguinis myſterium operatum fuiſſe: non enim putamus ullam fidelium dubitare, panem illum Chriſti corpus fuiſſe effectum, quod diſcipulis Dominus dixit [Hoc eſt Corpus meum.] (u) Eandem eſcam ſpiritualem; id eſt, Corpus Chriſti in ſigno ſpiritualiter intellecto: idem, quod nos; ſed aliam eſcam corporalem, quam nos. *Aquinas in 1. Cor. 10.*

That

That the wicked Receivers *are called* Guilty of Christs Body, *not by properly Eating of his Body unworthily, but for unworthily Eating the Sacrament thereof* Symbolically.

Sect. IV.

THE Distinction used by *Saint Augustine* (who is still a resolute Patron of our Cause) hath beene alwayes as generally acknowledged, as knowne, wherein hee will have us to discerne, in the Eucharist, the *Sacrament* from the thing represented, and exhibited thereby. Of the Sacrament hee saith that (z) *It is received of some to Life, and of some to destruction: but the thing it selfe* (saith hee) *is received of None, but to Salvation.* So hee. No Protestant could speake more directly, or Conclusively for proofe. First, That, in the Sacrament of the Eucharist, the Body of Christ is as well tendred to the *Wicked*, as to the *Godly*. Secondly, That the *Wicked* for want of a *living faith*, have no *Hand* to receive it. Thirdly, That their not preparing themselves to a due receiving of it, is a *Contempt* of Christ his *Body* and *Blood*. Fourthly, and Consequently that it worketh the judgement of *Guiltinesse* upon them.

(z) *Aug. in Ioh. Tract.* 26. Sacramentum sumitur a quibusdam ad vitam, a quibusdam ad exitium: Res vero ipsa, cujus est Sacramentum, omni homini ad vitam, nulli ad mortem, quicunque ejus particeps fuerit.

If it shall be proved that the like judgement followeth upon the *Wicked*, for absenting himselfe from receiving of this Sacrament, in Contempt thereof; as well as it doth upon the unworthy Receiver, it Determinateth the Point in question, to prove the inconsequence of your reason, whereof you conclude, that the *Guiltinesse* of Judgement ariseth from unworthy *Corporall participation* of Christs Body. Now *Saint Augustines* words are, that (1) *Hee that contemneth to eate this, hath no life in him, and shall be deprived of life everlasting.* Which is by his *Contempt*, not in the Receiving, but in the *Not-Receiving* thereof.

(1) *Aug. de Necessitate paenitendi. Tom.* 10. *Hom.* 50. Verset ante oculos Imago facti Iudicij, ut cum alij præcedunt ad altare Dei, quò ipse non accedit, contingit quàm sit contremiscenda illa pœna, qua percipientibus alijs vitam æternam, alijs in mortem præcipitentur æternam. *Irenæus Tom.* 6. *contra Pelagium Manichæum lib.* 13. *c.* 16. Qui autem manducare contemnit, non habet in se vitam, & ideo non pervenit ad vitam æternam.

All which both the Evidence of Scripture, and Consent of Antiquity do notably confirme. For the Text objected doth clearely confute your Romish Consequence, because *Saint Pauls* words are not; Hee that eateth the Body of Christ, and drinketh his Blood unworthily, is guilty of his Body and Blood: but, *Hee that eateth the Bread, and drinketh the Cup of the Lord unworthily, &c.* Which wee have proved throughout the second Booke to signifie *Bread and Wine*, the *Signes and Sacraments* of his *Body and Blood, after Consecration.* And (to come to Antiquity) All the Fathers hereafter cited, who deny that the *wicked Communicants* are partakers of the *Body and Blood of Christ* (albeit knowing, as well as you, that all such unworthy Receivers are *guilty of the Body and Blood of Christ*)

Christ) will thereby ſufficiently confute your Conſequence, which is, that becauſe the *Wicked* are *guiltie* of Chriſts Body; *Ergo* his Body is *Corporally preſent* in them. But wee purſue you yet further.

That a Guiltineſſe of Contempt of Chriſts Body and Blood is to be acknowledged in all Prophane Neglect, even in not communicating thereof, by whatſoever perſon capable of the Bleſſed Sacrament.

SECT. V.

Guilty of the Lords Body:] that is, Guilty of the Contempt thereof, as you well know. Now becauſe *Contempt* of a good thing is as well ſeene in a wilfull refuſing to receive, as in a Contemptuous maner of Receiving; the *Guiltineſſe* by the ſame Contempt muſt needs be againſt the thing offered, whether it be *Corporall* or *Spirituall*; and Conſequently againſt the Giver himſelfe. In which reſpect Chriſt compareth the Refuſers of the promiſes of the Goſpell of Salvation unto beaſtly *Hogs*, which trample under their feete *Pearles* of higheſt price, even becauſe they would not beleeve them: *Beleeving* being our Spirituall Receiving. From the ſame Guilt of *Contempt* followeth the Obnoxiouſneſſe to puniſhment, denounced by our Saviour; (*) *To ſhake off the duſt of their feete for a teſtimony againſt them, in not receiving the Goſpell of Peace.* Therefore is that ſaying of *Hierome* common to every Sacrament, *Contempt of a Sacrament* (ſaith hee) *is the Contempt of him whoſe Sacrament it is*. As alſo that other of *Rupertus*, ſaying; (y) *The not receiving the Euchariſt* (if it be in Contempt) *doth ſeparate the Contemner from the ſociety of the members of Chriſt.* Hence it was, that whereas (a) *Chryſoſtome* called mans *Indevotion* in receiving the Euchariſt *Dangerous*; hee named the Contempt of *Not participating thereof*, *Peſtilence, and death it ſelfe.*

But not to preſſe you further with other ſuch like ſpeeches of the Fathers, wee ſhall referre you to your *Divines of Collen*, who in their *Councel* cenſured thoſe, who Contemptuouſly refuſed to Communicate of this Sacrament, to be but (b) *only in name Chriſtians, worſe* (ſay they) *than the Capernaits, offering Contumely* (marke wee pray you, againſt your *Rhemiſts*) *to the Body and Blood of Chriſt; and are made thereby Obnoxious to the terrible judgement of God.* A Concluſion, whereby is ſatisfied, from your owne Doctors, your owne maine Objection, even in *Terminis terminantibus*, as the Schoole ſpeaketh: profeſſing both mans Guiltineſſe of Chriſts Body in not receiving this Sacrament, and Obnoxiouſneſſe thereupon unto Gods judgement;

(*) *Luc. 9. 5.*
(*) *Below Sect. 6.*
(y) *Rupertus in Iob. 6.* Si quis exiſtimat illo Sacramẽto ſe non egere, in eo ipſo, quod manducare & bibere contemnit, quantumvis Catholicæ profeſſionis homo ſit, a Societate membrorum Chriſti, quæ eſt Eccleſia, ſe præcidit &c.
(a) Quemadmodum enim accedere frigidè [κατ' ὀλιγωρίαν] — ſic non communicare de iſtis [λίαν ἐσχάτοις] *Chryſoſt. in 1. Cor. 10. Hom. 24*
(b) *Conc. Provinciale Colonienſe fol. 24. Col. 14.* Qui non iuxta hunc panem vitæ, qui de cœlo deſcendit, accipere deſiderant, homines ſolo nomine Chriſtiani ſunt, Capernaitis deteriores, etiam voluntariè in ſibiam Dei peccantes, et Cœpori Dominico & ſanguini contumeliam inferentes terribilis quædam expectatio iudicij manet.

judgement; as alſo hath beene evinced by the Judgement of *S. Auguſtine*, in the former Section.

As for the objected ſpeech of *Saint* * *Cyprian* it is of eaſie diſgeſtion, becauſe Compariſons of *Magis*, and *Minus*, (as learning teacheth) are altered upon all different reſpects. Some in perſecution denyed Chriſt, in the extremity of their feare; and ſome in their wilfullneſſe prophaned the Sacrament of the Euchariſt, inſtituted by Chriſt. This latter is the greater ſinner before God, who judgeth ſinne not onely *Secundum actum, aut effectum*, according to the wicked deed done; but *Secundum Affectum*, that is, but much more according to the Depraved *Affection* and *Diſpoſition* of the mind of the Doer. In which reſpect wee may well thinke that *Judas* his *traiterous*, and ſcornefull *Kiſſe* was more hainous than *Peters perjurie*. Have you not read what the Apoſtle hath written againſt ſuch as Apoſtate from their Faith and vow of Baptiſme, ſaying, * *They Crucifie unto themſelves the Sonne of God?* which is much more than *Cyprian* ſpake of the *Guilty Receiver* of the Euchariſt; yet dare not you conclude that therefore there is a *Corporall preſence* of Chriſt in the *Water of Baptiſme*. And as in the Guilt of ſinne; ſo is it in the Guilt of punishment alſo, which followeth ſinne, as a ſhadow doth a Body. In which conſideration *Auguſtine* doth parallell *Baptiſme*, and the *Euchariſt* together, ſaying, (c) *As hee that drinketh the Blood of the Lord unworthily drinketh his owne judgement: So doth hee who receiveth Baptiſme unworthily.*

By theſe Premiſes you will furthermore eaſily diſcerne, that your other Romiſh Doctors have beene no leſſe ignorant than they were arrogant, in concluding it to be an *Infallible Conſequence, that becauſe Chriſt receiveth an injury in his Body and Blood, by the abuſe of the Sacrament of the Euchariſt; therefore his Body and Blood is Corporally preſent therein.* As if they would teach, by the like Inference, that becauſe the Empreſſe (d) *Eudocia was* (as is confeſſed) *reproached by the Citizens of Antioch, in their deſpight wrought upon her Image*; therefore was ſhee perſonally preſent in the ſame Image. Yea and your ſelves, when you plead for the Reverend uſe of *Images*, can be content to take your reaſon from the (e) Example of *Kings* or *Princes*; as being injured by the abuſe of their pictures.

You ſeeme to be zealouſly bent againſt all unworthy uſage of this holy Sacrament; it is well; yet were it better that you ſaw your owne Guiltineſſe to repentance: Foraſmuch as every one is an *Unworthy Receiver* (in the judgement of *Saint* (f) *Ambroſe*) *who doth celebrate it otherwiſe than was appointed by Chriſt himſelfe.* Your Ten Tranſgreſſions of Chriſt his Inſtitution in this Sacrament (diſcovered in the Firſt Booke) convinceth you of a Ten-fold *Guiltineſſe* of the *Unworthy Receiving* of this Myſterie

(*) *Objected by Bellarmine above* §. 2.

(*) *Hebr.* 6. 6.

(c) *Aug. lib. contra Fulgent. c. Decret.* Sicut qui manducat, & bibit ſanguinem Domini indigne, judicium ſibi manducat & bibit. Sic qui indigne accipit Baptiſma, judicium ſibi accipit, non ſalutem.

(d) Contumelia illata imagini, ad perſonam repræſentatam pertinere cenſetur. Nota eſt hiſtoria Theodoſij, de vindicta quam in Antiochenos exercuit, propter dejectam Imperatricis imaginem Niceph. lib. 13. Hiſt. c. 43. *Teſte Suarez Iuſ. Tom. 1. in 3. Thom. Diſp.* 54 §. 3.

(e) Non enim levem injuriam ſeculi Principes ſibi putabant illatam in quolibet numiſmate a Subjectis deſpici noverint & calcari. *Speculum antiquæ devotionis circa Miſſam, a Joh. Cocleo, ex Walfrido. Cap.* 8.

(f) *Ambroſ. in* 1. *Cor.* 11. Indignus eſt Domino, qui aliter myſterium celebrat, quam ab eo traditum eſt.

Mysterie. Your last Objection of Guiltinesse hath beene taken from the Executions of Gods punishments. Wee therefore rejoyne.

That the Examples of Gods Vindicative Justice *have appeared against the* Contemners *of many holy things, without respect to the* Corporall presence *of Christ therein.*

Sect. VI.

COme wee to the open judgements and punishments of God, upon the Contemners of this Sacrament. The visible Testimonies of his Justice, and Arguments of the preciousnesse and holinesse of this Mysterie. These wee beleeve to be true, And the Apostle hath made it manifest, where (speaking of the great plague, which fell upon the *Corinthians*, who had prophaned this Sacrament of the *Body and Blood* of Christ) hee pointeth this out as their sinne, saying, * [*Ob hanc causam*] *For this cause are many sicke among you, and many sleepe; &c.* Yet was not this for *not Discerning the Body of Christ* to be Corporally in the Eucharist (as your Disputers pretend) but (to use *Saint Hieromes* words) *They were guilty of the Body and Blood of Christ, because they despised the Sacrament of so great a Mysterie*; (namely) by their prophane behaviour at their receiving thereof, as if they had beene at the Heathenish *Bacchanalls*: or, as *Primasius* yeeldeth the Cause, (h) *For that they tooke it as homely, as their common bread.*

✦ And why should you conceive that to be singular in this one Sacrament, which *Saint Hierome* teacheth to be common in all other? (i) *When the Sacraments* (saith hee) *are violated, hee, whose Sacraments they be, is violated and vilified.* ✦

All can point at the dolefull Example of Gods vengeance upon *Iudas*, the first *unworthy Receiver*; and therefore the subject of the first Document of Gods judgement, notwithstanding that hee received but the Sacrament onely, and not the very Body of Christ, as *Saint Augustine* observed, saying; * *Hee received not the Bread, the Lord, but the Bread of the Lord.* And how justly may wee thinke, did God punish certaine (k) *Donatists, who casting* the holy *Sacrament to Dogs*, were themselves *devoured of Dogs?* Neither have these kindes of Gods judgements beene proper to the *Abuse of this Sacrament* onely, as you have instructed men to believe; for looke into the sacred story, and you shall find the men of * *Ashdod*, for medling with the *Arke of God, afflicted with Emrods*: the men of * *Bethshemesh smitten with a great slaughter*, for but *peeping*

into

(*) 1. Cor. 11. 30.

(g) *Hier. in 1. Cor. 11.* Reum erit Corporis & sanguinis Christi, qui tanti mysterij Sacramentum pro vili despexerit.

(h) *Primas. in eund. locum.* Quia acciperent quasi cibum communem.

(i) *Hier. Com. in Malach. c. 1.* Dum Sacramenta violantur, ipse cujus sunt violatur.

(*) *See after in Sect. 10.*

(k) *Optatus lib. 2.*

(*) 1. Sam. 5.

(*) 1. Sam. 6.

into Gods Arke. Alſo * *Vzzah*, no Prieſt, doth but *touch the ſame Arke*, (albeit with a good intent, to ſupport it) and hee is *ſuddainly ſtrucke dead.* * *Nadab* and *Abihu* prophaned the *Altar* of the Lord with *offering ſtrange fire thereon*, and both of them were immediately *burnt with fire from Heaven*, and periſhed. * *Belſhazzar* will needs carouze in the ſacred *boles of Gods Temple*, in the Contempt of God, and of his Law, and beholds a *Writing upon the wall*, ſignifying that his Dayes were at an end, as it came to paſſe. And yet was there not any peculiar exiſtence of God in theſe Things. * *Boyes* are *mocking Gods Prophet in Bethel*, by noting him for a *Bald pate*, and are *devoured by Beares.* The * *People loathing Manna*, are *choaked with Quailes.*

(*) 2 *Sam.* 6.

(*) *Levit.* 10.

(*) *Dan.* 5.

(*) 2 *King.* 2.

(*) *Numb.* 11.

If ſacred ſtories will not prevaile, peradventure your owne Legends will reliſh better with you: ſo then your (l) *Bozius* will tell you of them, *who were ſuddainly ſtrucke with the plague, called Saint Anthonies plague, onely for ſeeking to pull downe and demoliſh Saint Anthonies Image.* Have you faith to believe this? and can you not conceive a like right Judgement againſt the Prophaners of the Sacramentall Image of Chriſt himſelfe?

(l) Quidam, qui ſancti Anthonij Imaginem abolere cupiebant, non tulerunt illud ſcelus impune, ſed è veſtigio peſte illa, quæ dicitur Antonij, correpti interierunt. *Bozius de ſignis Eccleſ. lib.* 15. *c.* 12. *ex Lindano.*

Be it therefore furthermore knowne unto you, that the Sacrament, which is celebrated by Proteſtants, although it conteine no *Corporall Vnion* of the Body of Chriſt, yet is it not ſo *Bare Bread*, as your Doctors have calumniouſly ſuggeſted unto you, but that God hath manifeſted his Curſes upon prophane Communicants and Contemners of this holy Myſtery, which hath in it a Sacramentall Vnion of the Body and Blood of Chriſt. One example, whereof wee reade, is of one that being afflicted in Conſcience for his abuſe of the Sacrament, in receiving it but in one kind, (m) *Did caſt himſelfe head-long out of a window, and ſo dyed.* The other is that which hee (who now writeth theſe things) ſaw and can teſtifie, *viz.* (n) A Bachelour of Arts, being Popiſhly affected, at the time of the Communion, tooke the *Conſecrated Bread*, and forbearing to eat it, conveyed and kept it cloſely for a time; and afterwards threw it over the *walls of the College*: but a ſhort time after, not enduring the torment of his guilty Conſcience, hee threw himſelfe head-long over the *Battlements of the Chappell*, and ſome few houres after ended his Life.

(m) *Manlius locorum Communium Collect.* Miniſter cujusdam Sartoris Lipſiæ, Anno 1553. ob temeratam inſtitutionem divinam quâ præcipitur & ſpecies utraq; adminiſtretur, unicam tantum recipiens, conſcientiæ crimine oppreſſus, exclamavit, ô (unquit) Ego ſum &c.

(n) *Sir Booth of S. Iohn's Coll. in Cambridge.*

That

That onely the Godly Christians *are partakers of the Body and Blood of Christ, and thereby* Vnited *unto him, is not Contrary to the Iudgement of Ancient Fathers, as is Objected.*

Sect. VII.

YOur Doctor hath performed great diligence in collecting Sentences of Ancient Fathers, sounding to the Contrary, out of (3) *Chrysostome, Speaking* (saith hee) *of the traytor Iudas his Receiving Christs Body; and what satisfaction* (saith *Chrysostome*) *shall wee give, if after wee have beene nourished with this Lambe, wee shall be turned into Wolves?* And againe, (4) *I will suffer rather than deliver Christs Body to the unworthy Receiver.* Thirdly, (5) *Thou art bold with uncleane hands and lips to touch the Body of Christ, thou wouldest not kisse the King with a stinking breath.* Fourthly, out of *Basil* (6) *The ungodly handleth the Body of Christ.* Fiftly, out of *Theodoret* (7) *That Christ gave to Iudas his precious Body.* And Lastly out of *Saint Augustine* (8) *That hee that drinketh the Blood of the Lord unworthily, drinketh Iudgement unto himselfe.* So your Doctor. Wee shall helpe him with another Testimonie of (9) *Augustine*, that *Iudas sinned in wickedly receiving the Body of Christ.* But (not to usurpe in this place the Answer of your owne Doctors unto the Ordinary speeches of *Chrysostome* in his Homilies noting his *Rhetoricall Hyperboles*) wee answer directly from *Saint Augustine* himselfe, who hath already told you, that the calling *Bread* the *Body of Christ*, is not spoken in the strictnesse of the *truth of the thing*, but in a *Mysticall Signification*, that is (said your owne Romish * Glosse) *unproperly.*

The same Answer may serve for the Objected place of (10) *Cyprian*, wherein furthermore wee find a cleare Distinction, betweene the *Being* of Christs Body *Sacramentally* in the Eucharist, (together with the Receiving thereof) and it's *Being Spirituall*; Concerning the *Sacramentall virtue* (namely the thing signified) which is ministerially offered to every Communicant, in every Divine Sacrament; but that this should be effectuall to any Communicant, it is necessary that his Receiving be *Spirituall.* For Grace is the *virtue* of Baptisme to every Person baptized; yet (according to the termes of Schooles) Hee, who either by his Infidelity, or Impenitency shall *Obicem ponere*, that is, *set a*

(3) *Dr Hesk ins in his Parlia. of Christ. Book 3. cap. 48. fol. 367. out of Chrysostome. Hom. 30. de proditione Iude.*

(4) *B. 2. c. 55. out of his Hom 51. upon Marc. 14. B. 3. c 46. out of the Hom. in Matth. 26.*

(5) *Booke 3. c. 54. out of Hom. 3. in Ephes.*

(6) *Book 3. c. 47. out of Basil.*

(7) *Book 3. c. 52. out of Theodoret.*

(8) *In 1 Cor. 11. Aug. lib. contra Fulgent. Donatist. Dr. Hesk ins in his parliament of Christ. Chap. 48 fol 369.*

(9) *Aug. lib. 5. de Baptismo, Chap. 8.* Iudas peccavit, corpus Domini non malum accipiendo, sed malè. *& pag 369 Tract. 6. in 1. b.* Apostolus ait, [Qui edit indigne, Reus est corporis Domini.] de ijs dictum, qui corpus Domini velut quemlibet cibum sumebant; &c.

(*) *See above p. 2. Chap. 2. Sect 5.*

(10) *Cyprian de Cœna Dom* Sacramenta quidem quantum in se sunt, sine propria virtute esse non possunt, nec ullo modo divina majestas absentat se mysterijs, sed quamvis ab indignis se sumi & contingi Sacramenta permittant, non possunt tamen spiritus esse participes quorum infidelitas tantæ sanctitudini contradicit. *And a little after,* Sicut corporea natura substantiâ potus & esu: ita vita spiritus hoc proprio alimento nutritur *A little before;* Hæc munera alijs odor vitæ in vitam, alijs mortis in mortem, quia omnino justum ut tanto priventur beneficio gratiæ contemptores *Objected by Dr. Hesk ins in his Parliament of Christ. B. 3. c. 49.*

Batte

Barre, and reſiſt that Grace, hee doth not receive it. A man that receiveth with his hand a politike Inſtrument, and Seale offered unto him, yet if hee yeeld not his Conſent to accept of the Guift it ſelfe, therby conveyed, and in the maner that hee ought; it may well be ſayd, that the thing thus bequeathed is really tendered, yet in reſpect of the Parties Contemning it, although it be touched and taken after the publike and Civill touch, yet notwithſtanding is hee not partaker thereof: For which Cauſe it is added in *Cyprian*, that *Theſe are therefore the Savour of Life unto Life, to ſome; and the Savour of Death unto the Contemners of them*; which, as the Scripture teacheth, *is common to the preaching of the Word of God likewiſe.* Beſides, do you not marke that *Cyprian* ſpeaketh of [*Sacramenta, Sacraments,*] in generall: But you have * told us, that the two parts of the Euchariſt, make but *One Sacrament*, and then may you, by the ſame *Alchymie*, as well extract a Corporall Preſence of Chriſt out of Baptiſme, as out of the Euchariſt.

(*) *See above B. 1. c. 3. § 6. at* (l)

That the Vngodly *do not Communicate of Chriſts Body in Receiving the Euchariſt, is the Determinate Iudgement of Antiquity, and Conſequently argueth a* No-Corporall preſence *of Chriſt, as an* Vnion *with him in the Euchariſt.*

Sect. VIII.

AFter that you have heard the *Symbolicall* Phraſes of the Fathers, ſo Diſſonantly objected for proofe of a Bodily Preſence of Chriſt in the Euchariſt; Hearken, I pray you, to their accurate and Determinate Reſolutions, to the Contrary. The Fathers (in the Margin) deliver their Judgements ſometime in an Affirmative locution, concerning each true Communicant and partaker of Chriſts Sacred Body and Blood, ſaying of every ſuch a one, that (11) *Hee is a member of Chriſt.* So *Irenæus.* And (12) *Hee that eateth this Bread of life is joyned with Chriſt, and Chriſt dwelleth in him.* So *Cyrill.* And (13) *Whoſoever eateth of this meate ſhall live for ever.* So *Origen.* And (14) *It is living Bread, which whoſo eateth, liveth everlaſtingly.* So *Ambroſe.* (15) *The Vnion is that whereby the Eaters are ſayd to be the members of Chriſt.* So *Chryſoſtome.* Sometime more Emphatically, in a Negative ſtyle, (16) *Origen, No wicked one can eate this meat.* As alſo *Hierome*, (17) *All that are not holy, do not eate Chriſts*

(11) *Irenæum adverſus Hæreſ. lib. 5. confeſſeth*, Caro ſanguine Chriſti nutrita membrum ejus eſt.

(12) *Cyrill. Alex. in Ioh lib. 11. c. 26.* Vnio hæc, per quam nos inter nos, & omnes cum Deo conjungimur. *Et l. 4. c. 10.* Qui edunt panem vitæ immortalitatem conſequuntur. *Et lib. 10. c. 13.* Chriſtum in nobis habitatutum.

(13) *Origen. in Matth. 15* Verbum caro factum eſt, quem cibum qui comedit vivet in æternum, quem nullus malus poteſt comedere, alioqui ſcriptum non eſſet, qui edit, vivet in æternum.

(14) *Ambroſius de iis qui myſter. initiantur, c. 8.* Eſt panis iſte vivus —quem qui comedit vivet in æternum.

(15) *Chryſoſt. Hom. 61. ad Pop. Antioch.* Tradit unionem ratione cujus dicuntur membra Chriſti. (16) *Origen. vide paulo ſup.* (17) *Hieronym. in Malac.* Sordidi mundum ſanguinem bibunt. [namely Sacramentally, *for the ſigne of his Body, who himſelfe, in lib. 1. contra Iovianum ait ibi*, Typus ſanguinis; *And againe in Iſaiam 66. ſpeaking concluſively, ſaith*, Omnes qui non ſunt ſancti ſpiritu & corpore, non comedunt carnem nec bibunt ſanguinem ejus.

Flesh or drinke his Blood. Wee reserve *Saint Augustine* for a peculiar Section, and our reason is, because your Disputers do so earnestly struggle to draw him to your part; but yet most vainely and unconscionably, as will appeare in the Section following.

Now whether side, yours, or ours, can more satisfactorily reconcile the seeming Contradictions of the Fathers, in saying and gain-saying the *Eating* of Christs Flesh by the *Wicked*, it will stand with equity and good Conscience, that they may carry the Cause. Your All-answer, and the Answer of you All, is by Distinction, saying, that *The wicked eate the Body of Christ Corporally in this Sacrament, by a Bodily Touch; but they eate it not Spiritually: for they eate it not worthily, and in that respect are said not to eate it.* So you. As if the Fathers, in denying the *Wicked* to be partakers of Christs Flesh, must have meant that they *Eate it not worthily*. But this Distinction cannot possibly accord with your owne Romish Faith, which teacheth a *Bodily Eating*, with a *Bodily Touch* by a *Bodily Vnion* of the *Eater with the Body of Christ*, common as well to *Iudas*, as to *Peter*; to the Prophanest miscreant, as to the Godliest Saint: yea to the very Beasts, as really as to Men.

If this had beene the ancient *Catholike Faith*, then could not these Fathers so peremptorily and precisely have denyed, that any *Wicked is joyned and united with Christs Body*, and especially when they mention in expresse termes a *Naturall and Corporall Conjunction of Christs Body with the Bodies of the Communicants*, by this Sacrament; which you your selves interpret to be spoken of your *Corporall Vnion by a Bodily Touch*; nor would *Origen* give this his absolute [*Non posse,*] *The Wicked cannot* (saith he) *be partakers of the flesh of Christ*, which is implyed in the Sayings of the rest of the Fathers, when they speake so universally of the *True Eater* of Christs Body, * *That every such are joyned with him to Immortality.* Whereof somewhat more hereafter.

(*) *See above in this Sect. n. 11. &c.*

But our Protestant Distinction, for reconciliation-sake, is, that the Fathers, in affirming *The Wicked to eat the Body of Christ*, spake onely *Symbolically*, to wit, as they called the *Sacrament* of Christs Body, the *Body of Christ*, *Sacramentally* and *Figuratively* (as hath beene * copiously and convincingly proved;) So do they affirme the Body of Christ to be *Eaten of the Wicked*, that is to say, *Symbolically*, by eating onely the Sacrament of his Body: But in affirming that the *Godly onely eat Christs flesh*, they spake of the *Spiritually-Real Eating* by Faith, which was the maner and meanes Spirituall of being *truly Vnited* to Christs flesh, and so to his person, God and man; and so, as his lively members, made Capable

(*) *See Booke 2. throughout.*

ble of *Immortality* it ſelfe, as well in Body, as in Soule. This our Diſtinction, wee have received from *Saint Auguſtine*, for whom both you and wee ſtrive, as for the *Homer* of his age, and Patron of our Faith in this Point, which is to be tryed in the Section following.

In the Interim, you (who ſo earneſtly plead againſt this privilege of the *Godly* to be partakers of Chriſts Body, by making the *Wicked* to be as Capable thereof, as any Sanctifyed member of Chriſt can be) thinke but with your ſelves, how that *Satan* is ſayd to have *entred* into the heart of *Iudas*, after his receiving of this Sacrament; and then tell us, if the *Wicked* be really partakers of Chriſts Body, and not to Contradict that Scripture, which denyeth that there can be any *Communion with Chriſt and Beliall*; yet will you inferre (in *Iudas*,) a Communion betweene *Chriſt* and *Satan*.

That Saint Auguſtine *(to whom both ſides appeale) is a Direct Patron of our Proteſtant Cauſe, for proofe, that the* Wicked eat not the Body of Chriſt: *And Conſequently an Adverſary to the Romiſh Faith of a* Corporall Preſence *in this Sacrament; noting alſo an egregious Depravation of a Teſtimony of* Saint Auguſtine, *by a Romiſh Doctor.*

Sect. IX.

YOu allege, and wee as willingly acknowledge, that *Saint Auguſtine* ſaid, that the *Wicked*, (and among others, even *Iudas*,) *doe eat the Body of Chriſt*; which hee meant (ſay wee) *Metonymically* and *Figuratively*, in as full a ſenſe as if hee had flatly ſayd, The Wicked eat onely the *Sacramentall Signe* of his Body, becauſe hee ſpake ſo, onely [*Sacramento tenus*] that is *Sacramentally*. Which Diſtinction, as oft as it is ſeriouſly uſed by us, is as ſcornfully rejected by you: and therefore it will be requiſite, that wee produce ſome Author hereof, who may be beyond all exception: And none, thinke wee, rather than *Saint Auguſtine* himſelfe, eſpecially ſeeing that your Diſputers do collect Teſtimonies out of him, in prejudice of this our defence; which is, that *Saint Auguſtine* denyed, that the *Wicked* receive the Body of Chriſt properly, but onely the Sacrament thereof.

There were Prophane Spirits in the dayes of *Saint Auguſtine*, who pampering themſelves in their vices, notwithſtanding preſumed of Salvation, becauſe of their profeſſing of the *Catholike Faith*, and of their being the *Members* of

Christs mysticall Body, which is his Church, and Concluded thereupon, *That they, in communicating of this Sacrament, eat not onely the Sacrament, but indeed the Body of Christ.* These *Saint* (8) *Augustine* confuteth at large, instancing in the Eating of Christs Body, saith First, that *They cannot be sayd to eat the Body of Christ, who are not to be reputed the members of Christ:* But are then the Wicked to be esteemed, by *Saint Augustine*, the *Members of Christs mysticall Body? Saint Augustine* himselfe saith no, and proveth as much from the Apostles words, [*You cannot be the members of Christ, and the members of an Harlot.*] How then are they sayd, in the beginning of that Chapter of *Saint Augustine*, *To eat*, and now in the end thereof, *Not to eat Christs Body?* This [HOVV] is the very Birds eye, let therefore our ayme and levell be at this.

Those foresayd Prophane livers tooke to themselves this presumption for their Pillow to leane and sleepe upon, in indulging themselves in their wickednesse. *Wee* (say they) *do eat, not onely the Sacrament, but indeed wee eat Christs Body it selfe, because wee are members of his mysticall Body. S. Augustine* answereth directly, that Christ by saying [*Hee that eateth my flesh abideth in mee,*] sheweth what it is to *Eat* Christs Body [*non Sacramento tenus*] that is, *Not onely as concerning the Sacrament*, but [*Indeed,*] So hee. Where wee have a flat opposition, betweene that which is called [*Revera*] a *Reall eating*, against *Eating onely Sacramentally*. So that the Antithesis falling betweene these Termes, of Eating Christs Body [*Revera, Indeed*] by the Godly; and of Eating it onely [*Sacramento tenus*] as much as to say, *Not indeed*, by the *Wicked*: It must necessarily follow, that the Wicked do *not eat, Indeed, the Body of Christ*; and Consequently, that there is [*not Indeed*] in this Sacrament, the Corporall Presence of Christ, which your Profession teacheth to be *Eaten* as well of a *Wicked man*, or of vile *Mice*, as it can be of the most Faithfull member of Christ. Against *Saint Augustine* once told us, *That the Sacrament is called the Body of Christ, not in the Truth of the thing, but in a Significant mystery*, which your owne Romish Glosse expounds to meane, that *It is called Christs Body Improperly*.

The Second Assertion of *Saint Augustine* will accord to our former Conclusion, (a) *Hee that abideth not in Christ* (saith hee) *although hee presse with his Teeth, the Sacrament of Christs flesh; yet doth hee not Eat the Spirituall flesh of Christ.* The Observable is, that hee saith not, *They eat not Spiritually the flesh of Christ*; But [*They eat not the Spirituall*

(8) *Aug. lib. 21. de Civitate Dei. cap. 25.* Respondemus ijs, qui salutem promittunt ijs, qui Baptismate abluti & corporis & sanguinis Christi participes facti, quomodolibet vixerint, in quacunque hæresi & impietate fuerint. Respondendum est etiam ijs, qui hanc liberationem pollicentur, solis Catholicis, quamvis malè viventibus; qui non solo inquiunt Sacramento, sed reipsa manducaverunt corpus Christi, in ipso scilicet eius corpore constituti, de quo dicunt Apostoli, unus panis, unum corpus, multi sumus. [*At the end of the Chapter hee concludeth against these from the nature of* Truly Eating *this Sacrament*] Nec ergo dicendi sunt manducare corpus Christi, quoniam nec in membris computandi sunt, quia non possunt esse membra Christi, & membra meretricis: Christus dicit, Qui manducat meam carnem, & bibit meum sanguinẽ, in me manet, & ego in eo, Ostendit, quid sit, non Sacramento tenus, sed revera manducare Corpus Christi, manducare, hoc est, in Christo manere——non autem in eo manet, qui non est membrum Christi.

(9) *Aug. Tract. 26. in Ioh.* [Qui manducat carnem meam, in me manet.] Qui non manet in Christo, proculdubio non manducat Spiritualiter carnem Christi, nec bibit ejus sanguinem, licet carnaliter & visibiliter premat dentibus Sacramentum corporis——Tanta tri Sacramentum ad judicium sibi manducat.

flesh

flesh of Christ:] therefore called *Spirituall*, because it is Hypostatically united unto his Deity. So then, that which they properly *Eat*, is not *Christs Body*, but onely the Sacrament thereof: allowing no *Corporall Touch* with the *Teeth*, but onely of the Sacrament it selfe. Compare wee now this Doctrine of *Saint Augustine* of *Profiting onely the Sacrament of Christs Body*, and not Christs Body it selfe; with your *Pope Nicholas* his Profession of *Tearing of Christs Body with mens Teeth*, (*) (above mentioned) and then will it be easie for any man of but ordinary Capacity to collect, that *Pope Nicholas*, by his Affirmation, meant as directly to proclame your Romish Article of the *Corporall Presence* of Christs Body in the Sacrament; as *S. Augustine*, by his Denyall, meant utterly to disclaime and abandon it.

(*) *See below Ch. 5. Sect. 1.*

In the third place, *Saint Augustine*, for your better instruction, and apprehension of his meaning, exemplifyeth it by two notable Instances and Comparisons; the First, between two different kinds of Communicants, at our Lords owne Table, namely Christs faithfull *Apostles*, and the Reprobate *Judas*, saying, (10) *They received the Bread, the Lord*; (meaning the Body of Christ) *But Judas, What? Hee received but the Bread of the Lord* (which was but the Sacramentall Bread.) The onely Answer which your (1) Cardinall vouchsafeth is, that *Saint Augustine* spake so, because *Judas* ate the Body of Christ *Unprofitably*: as if the Difference of *Eating*, and, *Not Eating*, Christs Body had beene betweene the Different effects, *Eating Profitably*, and *Not Profitably*, which you call *Spiritually*, and not *Spiritually*, which is the Evasion of others: whereas indeed the Comparison is expressly betweene the divers Subject matters of Eating; The one being *Bread, the Lord*, which is Christs Body; the other being the *Bread of the Lord*, which is the Sacramentall Bread; as any, albeit but an Halfe-eyed man, may easily discerne. Another Comparison remayneth, whereabout wee are to have a Conflict with your Doctor *Heskins*.

(10) Aug. Tract 59. in Ioh. Illi manducarunt panem, Dominum; Iudas autem panem Domini.

(1) Resp. Bellarm. lib. v. de Eucharist. cap. 13. Iudas inutiliter edebat, sicut qui comedit et rejicit rursus, dicitur non comedere.

A Vindication of a Speciall Testimony of Saint Augustine, *in the same point, against the notorious Falsification of his words, by* Doctor Heskins.

Sect. X.

Doctor *Heskins*, before that he deliver the Sentence it selfe, as a man but about to put on his Harnesse, and yet sounding a Triumph before the victory, prefaceth saying; *This place of Saint Augustine presseth our Adversaries so hard, that they have no refuge.* So hee. The words of *Saint Austin*

Austine (speaking of *Moses* and other Faithfull, in the Old Testament, who in eating *Manna*, *ate* Christ *Spiritually*, and therefore although they died in Body, yet died not *Spiritually* in their soules) are these (12) [*Multi manducaverunt Manna & mortui non sunt, Quare? quia visibilem cibum Spiritualiter acceperunt ——nam & hodiè visibilem cibum accipimus; sed aliud est Sacramentum, Aliud virtus Sacramenti. Quàm multi de Altari accipiunt & moriuntur?*] That is, *Many of them* (the Jewes) *ate Manna and died not*; (namely in Soule) *But why? Because they understood it Spiritually*; *For wee also, at this day, do receive the visible meat: But the Sacrament is one thing, and the Virtue of the Sacrament another thing. How many do receive from the Altar and do die, and eate damnation to themselves.* So hee. Namely (say wee) Because they ate onely the *Sacrament*, as the *visible meat*, and not the *Virtue*, that is the *Bodie of Christ* signified thereby: And by this our Paraphrasis *Saint Augustine* is fully Protestant, professing with us, that the Wicked Communicants do not eate the Body of Christ.

Your Doctor, to make *Saint Augustine* as flatly a Papist as himselfe, hath framed (12) See the Margin) a false Allegation, by depraving the latter part of the Sentence of *Saint Augustine*, alleging them thus: *Nam & multi hodie de Altari accipimus cibum visibilem*: [*Sed aliud est Sacramentum, aliud Virtus Sacramenti? quam multi accipiunt & moriuntur.*] that is, *Many now receive from the Altar the visible meate*; [*But the Sacrament is one thing, and the Virtue of the Sacrament another thing, which many eating die.*] And thereupon taking a full Carriere in a large Discourse (See the margin) argueth thus. *By the word* [*Virtue*] (saith hee) *is meant the Body of Christ: And by* [*Dying*] *is meant the death of the Soule*; *But Saint Augustine affirmeth that the Wicked do eate of this* [*Virtue*] *or Body of Christ.* So hee; Point-blanke Contrary to our Interpretation as can be, not but that wee confesse, that *Saint Augustine* by this word, *Virtue*, meant the *Body of Christ*; and that by *Dying*, is understood the *Death of mens Soules*; but that his Assertion affirming *Saint Augustine* to teach herein *That the Wicked Receivers that Dye in their Soules, do eate*

(11) *Aug. To. 9. Tract. 26. in Ioh.* Illi manducaverunt Manna, & mortui non sunt: Quare? quia visibilem cibum spiritualiter intellexerunt, nam & hodie visibilem cibum accipimus; Sed aliud est Sacramentum, Aliud virtus Sacramenti. Quàm multi de Altari accipiunt & moriuntur? unde dicit Apostolus judicium sibi manducant.

(12) *Dr Heskins in his Parliament of Christ. Booke* 3. *c.* 48. *fol.* 368. *&* 369. The place of Saint Augustine presseth our Adversaries so strictly, that they have no refuge, Saying, Manducaverunt multi qui Domino placuerunt, & mortui non sunt; Quare? quia visibilem cibum spiritualiter intellexerunt. —— Nam & hodie nos accipimus visibilem cibum; [Sed aliud est Sacramentum, aliud virtus Sacramenti, quam multi de Altari accipiunt & moriuntur. Note here (*saith he*) the Distinction that Saint Augustine maketh betwixt the Sacrament, and the virtue of the Sacrament, Saying: that the Sacrament is one thing, and the virtue of the Sacrament another. Then of the virtue of the Sacrament, he saith, that many doe receive it at the Altar and do die. Meaning according to the Saying of the Apostle, that receiving it unworthily they Die in the Soule, eating and drinking their owne Damnation. Now would it be learned of the Adversary, how hee will understand Saint Augustine in this word [Virtue.] First certaine it is, that it is not taken for the Sacrament all Bread: For that is the other member of the Distinction. Then must it either be taken for the virtue of the Passion of Christ, or for the Body of Christ it selfe. For in the Sacrament be no more but these three to be received, The Sacrament, The Body of Christ, and the virtue of his Passion. It cannot be taken for the virtue of Christ's Passion, for that is not, nor cannot be Death and Damnation to the Receiver in the receiving, but Life and Salvation. This virtue that Saint Augustine speaketh of is such, that many do die in the receiving of it. It remaineth then, that by this virtue of the Sacrament, is understood the Body of Christ, which many by unworthy receiving do wickedly abuse, and so receiving kill their soules, and Die the Death that Iudas did.

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the Virtue which is the Body of Christ; is a plaine Impoſture by a Groſſely falſe Conſtruction and Compoſition of *Saint Auguſtines* words thus: [*Aliud eſt virtus Sacramenti. Quàm multi &c.*] wherein you ſee a full point, as a deepe Ditch, to ſever *virtus* from the immediatly following word, *Quàm*, which your Doctor joyneth together, whereby the word, *Virtus*, is Vitiouſly abuſed. Then is he injurious to *Quàm*, which being an Adverbe, and carrying the Adverbiall Accent above-head, as a Badge of Diſtinction, hee notwithſtanding turneth into a Pronoune-adjective, *Quam*; And thirdly, He wrongeth the Conſtruction of them both, in matching, as it were in marriage, a little (*u*) in *Virtus*, with a great *Q* in *Quàm*, whereas every Grammarian, by all the rules of *Syntaxis*, would forbid the Banes.

Wee know you (Romiſh Prieſts) to be reaſonable men, and will therefore demand; whether hee had not reaſon, by ſome other Edition of *Saint Auguſtine*, to juſtifie his Allegation, and thereby his owne Concluſion, as if *Saint Auguſtine* had meant, *That the wicked do Dye in their Soule, by unworthy Eating of the Reall Body of Chriſt?* Wee anſwer, no: It is Impoſſible hee ſhould evade by any ſuch excuſe, and leſt wee may ſeeme to ſpeake partially, wee ſhall offer unto you a witneſſe hereof, without all exception, and that ſhall be the Author *Saint Auguſtine* himſelfe, the Expoſitor of his owne meaning in the very ſame Tractate, and in his words a little after expreſly concluding the Contrary, ſaying: that (13) [*Hee that eateth of this, ſo farre as concerneth the virtue of the Sacrament, cannot Dye; albeit otherwiſe in reſpect of Eating onely the viſible Sacrament, he do dye.*] Where you ſee, that none that eate the *Virtue*, which is (as hath beene confeſſed) the *Body of the Lord, dye the Death of the Soule.* And for better explanation, hee diſtinguiſheth, affirming that the *Maner of Eating of the virtue of this Sacrament*, is, *Eating it*, [*Intus corde, Inwardly in the heart:*] and the Eating of the other *Sacrament it ſelfe*, is *Eating outwardly, and with the Teeth.*

Now then, that your Doctors Error is found to be ſo palpable, and our Cauſe ſo Juſtifiable, even by the Judgement of *Saint Auguſtine*, will you, (as you are reaſonable) be alſo ſo Conſcionable to permit us, upon ſo great advantage, to retort that *Epiphonema*, wherewith your Doctor concludeth againſt us, after his Diſcourſe of this and other Teſtimonies of *Saint Auguſtine*, already Anſwered, viz. *Thus have you received the minde of Saint Auguſtine, as the Catholike Church teacheth, and not as the malignant feigneth.* ✠

(13) *Aug. Tom. 9. in Ioh. Tract. 26.* Hic eſt panis qui de cœlo deſcendit, ut ſi quis manducaverit ex ipſo, non moriatur. Sed quod pertinet ad virtutem Sacramenti; non quod pertinet ad viſibile Sacramentum; Qui manducat intus, non foris, qui manducat in corde, non qui premit dente.

THE

Chap. III.

Of the Capernaiticall Hereſie, *concerning the* Bodily Vnion *with Chriſt by* Eating, *What it was.*

I. *That the Errour of the* Capernaites, *Iohn 6. was an Opinion of the* Corporall Eating *of the Fleſh of Chriſt.*

Sect I.

(a) *Mr. Brerely. Liturg. Tract. 2. §. 3.*

MAſter *Brerely*, the Author of the Booke of the *Liturgie of the Maſſe* (lately publiſhed, and largely applauded by all of your profeſſion) doth beſtow a whole (a) Section in explicating the Errour of the *Capernaites*, ſo that it muſt wholly reflect (forſooth!) upon the Proteſtants. It is not needfull wee ſhould deny, that in this Chapter of *Saint Iohn*, Chriſt doth ſpeake of the Euchariſt, which if wee did, wee might be aſſiſted by your owne Biſhop (b) *Ianſenius* together with divers * others, whom your Jeſuite (c) *Maldonate* confeſſeth to have beene *Learned*, *Godly*, *and Catholike*; yet fretteth not a little at them, for ſo reſolutely affirming that *In this Chapter of Saint Iohn, there was no ſpeech of the Euchariſt*, becauſe by this their oppoſition *hee was hindred* (as the c Jeſuite himſelfe ſaith) *That hee could not ſo ſharpely and vehemently inveigh againſt Proteſtants.* Let it then be ſuppoſed as ſpoken with a relation to a *Sacramentall Eating* with the mouth, as ſome of the Fathers thought; but yet onely Sacramentally, and not Properly, as by them will be found true.

(b) *Ianſen. Concord. in Ioh. 6. per totum.*

(*) *There are reckoned by ſome theſe Authors*, Biel, Cuſanus, Cajetan, Tapper, Heſſelius, *to whom may be added* Peter Lombard. l. 4. Diſt. 8. lit. D.

(c) *Maldonat. in Ioh. 6. ver. 53.* Scio Doctos, ſcio Catholicos, ſcio religioſos & probos viros: ſed impediunt nos quo minus in Hæreticos acriter invehamur, qui hoc capite de Euchariſtia non agi contendunt.

Wee returne to the Diſcourſe of your Romiſh Prieſt, * *Chriſt having ſpoken* (ſaith hee) *of Eating his Fleſh, and the Capernaites anſwering* [*How can hee give us his Fleſh to eate?*] *They underſtood eating with the mouth, yet were* (*a ſpeciall obſervation*) *never reproved of Chriſt for miſtaking the meaning of his words, a ſtrong reaſon that they underſtood them rightly; but for not beleeving them: and Chriſt often repeating the eating of his Fleſh, and drinking of his Blood, and requiring them to beleeve, and when hee ſaith* [*The fleſh profiteth nothing, it is the Spirit that quickeneth*] *it is not ſpoken to exclude the Reall Preſence, or to qualifie his former ſayings, but to admoniſh them not to judge things by carnall reaſon, and yet more evidently in the words following* [*There are ſome of you that beleeve not*] *Hee ſayd not* (*ſaith Saint Auguſtine*) *there be ſome among you that underſtand not: ſo plainly did hee hereby inſtruct them not how to underſtand, but how to beleeve*

(*) *Above at* (a)

beleeve; for had hee, for their better underſtanding, intended hereby to have qualified, or corrected his former ſayings, as to be meant Eating Spiritually by Faith, hee would have explained himſelfe in plaine termes, and ſo have ſatisfied the Iewes. Vpon which premiſes I do conclude, that becauſe our Saviour did reprove his Scrupulous hearers not for want of underſtanding, but for want of beleefe, it doth from thence; and from other premiſes abundantly follow that his fore-ſayd promiſe was not obſcure, and Figurative, but plaine and literall for our receiving of him without our bodily mouthes.

Thus farre your celebrious Prieſt, namely ſo; as in almoſt all other his Collections, not underſtanding the Truth of the matter. His Inferences ſtand thus. Firſt, Chriſt reprehended the *Capernaites*, for not *Beleeving* his words concerning *Eating his Fleſh*: but not for *not underſtanding them*. Therefore it followeth that they underſtood his words, of *Eating his Fleſh, right well*. Secondly, They underſtood his Speech: Therefore Chriſt, in ſaying, *The Fleſh profiteth nothing, it is the Spirit that quickeneth*, did not thereby *qualifie* his former ſpeech, to inſtruct their underſtanding: Thirdly, They needed no inſtruction of their underſtanding; Therfore Chriſts words of *Eating his Fleſh, were not Figurative*. Fourthly, theſe his words were *not Figurative*: Therefore his words of *Eating his Fleſh*, teach a *Corporall Preſence* thereof in the Sacrament.

Each of theſe Conſequences are delivered as ignorantly, as confidently. For common learning teacheth, that there is a double conſideration of *Truth*, in every True ſpeech; the one is *that it is True*; the ſecond is *what is the Truth*, or true ſenſe thereof: To the apprehending of the firſt is required Beliefe, whereupon *Ariſtotle* gave that Rule to every Schollar, that intendeth to learne the principles of any Art (to wit) *Oportet diſcentem credere: A Schollar is bound to beleeve*. The other point, touching the Truth, or true ſenſe, *what it is*, is the Object of mans underſtanding; ſo that there is a great difference betweene both theſe in the caſe of a Reprehenſion. As for example; the Maſter teaching the definition of *Logick*, ſaying; *It is an Art of Diſputing rightly*, may juſtly reprove his Schollar for his *not beleeving* it, becauſe his *not beleeving* is wilfull: ſo can hee not for his *not underſtanding* it, for that hee therefore learneth, becauſe hee doth not underſtand; except it be, that being taught hee either through careleſſe negligence, or elſe affected ignorance will not underſtand.

This agreeth with the Current of Scripture. *Iohn 6. verſe 38.* Chriſt being the Oracle of *Truth*, *which deſcended from Heaven to reveale the will of his Father*, might juſtly exact *Beliefe*, that whatſoever hee ſpake to the ſonnes of men was moſt true: as it is written, *The will of God is, that whoſoever beleeveth in*

mee, &c. verse 40. viz. *That they must Eate his Flesh.* But his hearers could not understand τί, *What* was the true sense of these words, which caused them to say, *This is an hard saying.* Therefore (like Schollars of preposterous wits) would they not beleeve ὅτι, namely *That* they were *True:* hence it was that Christ reproved them for *not beleeving* onely verse 64. and not for *not understanding.* Because it was as lawfull for Christs Disciples to be ignorant of his darke sayings and Parables (which were therefore so spoken, that his Schollars might more earnestly labour to know them) as it was after lawfull for them to seeke of their Master, (whose precept is to * *Seeke*, and promise to *Find*) how to understand them. As it is written; * *His Disciples sayd unto him, Declare unto us the Parable of the Seed: and Christ answered them, Hee that soweth, &c.*

That admirable Doctor of Gods Church *Saint Augustine* will shew himselfe herein an understanding Schollar of Christ (see his Testimony) requiring of all the Disciples of Christ, in the first place, *Beliefe of Christs words*, that they are *True*, before they did understand what was the *Truth* thereof: confirming his Rule by that Scripture; *Except you believe you shall not understand.* O, but the *Capernaites* (saith Master *Brerely*) *did understand Christs words right well.* And *Saint* (d) *Augustine* contrary to Master *Brerely*, expressely answereth, *They did not understand the Truth of Christ his Speech, but apprehended it foolishly and literally*; nor was there ever any Father, or Author, no not in your owne Romish Church (wee thinke) before one Master *Brerely*, that thought otherwise. Wee are willing your Bishop *Iansenius* may moderate this Difference. (See the (1) Margin.)

His second Assertion, touching that speech of Christ, [*The flesh profiteth nothing, it is the spirit that quickneth,*] That it was not spoken by Christ to *Qualifie* his former termes of *Eating his flesh*, is very like also to be his owne, being flatly contrary to the same Father, whom hee avouched; for *Saint Augustine* saith that Christ, by these words, taught the *Capernaites* to understand his other words of *Eating Spiritually*; a Truth which Master *Brerely's* owne great Master, Cardinall (f) *Bellarmine*, hath published, alleging for proofe thereof the Testimonies of other Fathers, saying; *Chrysostome, Theophylact, Euthemius, and also Origen so expoundeth it.* So hee. ✤ Who notwithstanding should not have balked *Tertullian*, where speaking of these Carnall Hearers, hee saith, that (2) *They*

(*) *Matth.* 7.7.
(*) *Matth.* 13.36
(d) *Aug. in Iob.* 7. *Tract.* 27. [Sunt quidam in vobis, qui non credunt.] Non dixit, sunt quidam in vobis qui non intelligunt sed causam dixit quare non intelligunt, nempè quia non credunt —— ut Prophera, nisi crediderit is, non intelligetis. *Aliquanto superius.* Illi putarunt illum erogaturum corpus suum —— Ille autem dixit, se ascensurum in cœlum —— Certe tunc intelligetis, quia eo modo, quo putatis, non erogat corpus— [Caro non prodest quicquam.] Sicut illi intellexerunt carnem, spiritualiter intellectum vivificat. *And Master Brerely out of Augustine in Psal.* 98. [Nisi quis manducaverit.] Dixerunt, durus hic sermo; acceperunt illud stultè carnaliter illud cogitaverunt.
(1) *Iansenius Concord. cap* 59. *upon the very words of Saint Augustine.* [Non dixit, sunt quidam in vobis qui non intelligunt, sed causam dicit quare non intelligunt.] Advertenda differentia inter credentes & non credentes: non credentes ob verba non intellecta offendebantur, credentes verò verba non intellecta humiliter susceperunt, & admirabantur.
(f) Sed verus & literalis sensus eorum verborum est, carnalis intelligentia nihil prodest, ut exponunt Chrysost. Theophyl. Euthem. nec non Origines. *Bellarm. lib.* 1. *de Euch. cap.* 14. (2) *Tert. de Resurr.* Quia durum & intolerabilem sermonem ejus existimarunt, quasi verè carnem suam illis edendam determinasset, subjunxit: [Caro nihil prodest] sed ad vivificandum exequitur quod velit intelligi, spiritum [verba quæ locutus sum, sunt spiritus & vita.]

thought

thought that ſpeech of Chriſt to be hard and intollerable, as if Chriſt had determined to deliver his fleſh to be (Marke) *truly Eaten: therefore Chriſt added, ſaying, The fleſh profiteth nothing,*] *But for giving of Life, is required the Spirit,* [*The words which I ſpeake are Spirit, and Life.*] What can be more plaine to prove that the *Truly* proper Eating muſt needs ſignify an Eating Carnall, and Capernaiticall. ✠

Maſter *Brerely* his third Inference is; *Therefore the words, ſpeaking of Eating his fleſh, are not Figurative*; which indeed is the maine Controverſie, for never any but an Infidell denyed the ſpeech of Chriſt to be true; nor yet did ever any, but an Orthodoxe, underſtand the Truth of the ſpeech, what it was, that's to ſay, whether the *Truth* be according to a *Literall ſenſe*, (as Maſter *Brerely* would have it), or elſe in a *Figurative*; which hath beene our defence and proofe throughout the Second Booke, from all kind of Evidences of Truth.

Here therefore wee are onely to deale with Maſter *Brerely*, and with his pretended witneſſe *Saint Auguſtine*, to whom hee would ſeeme to adhere. Notwithſtanding (that wee may beleeve Maſter *Brerely* himſelfe) (h) *If wee ſhould attend to the propriety of Speech, Chriſts Blood is not properly drunke.* So hee; albeit Chriſt his ſpeech was as expreſſly for *drinking his Blood*, as for *Eating his Body*. And hee (wee ſuppoſe) will confeſſe, that every ſpeech, which is *Improper*, is *Figurative*. As for *Saint Auguſtine*, hee ſtandeth as a ſworne witneſſe againſt the proper and literall ſenſe of *Eating Chriſts Fleſh*, calling it * *Flagitious*. Beſides, rather than wee ſhould want witneſſes, to averre this Truth, Divers Jeſuites will be ready (in the * following Chapter) to tell Maſter *Brerely* flatly, that if hee ſay the words, *Eating Chriſts Fleſh*, are *properly* ſpoken, he ſpeaketh *Falſe*.

(h) *Mr. Brerely Liturg. Booke 4. § 8. at Fourtie.*

(*) *See afterwards, Chap. 6. § 3. in the Challenge.*

* *See afterward 6. 5. Sect. 2.*

II. *Proving the Objected* Saint Auguſtine *to Contradict the Romiſh Doctrine of* Corporall Preſence, *as Proteſtantly as can be.*

Sect. II.

MAſter *Brerely* his Concluſion, taken from Chriſts ſpeech of *Eating*, is to inferre a *Corporall preſence* of Chriſt in the Sacrament. ✠ But *Saint Auguſtine* upon theſe words of Chriſt, *Iohn 6.* (3) [*When you ſhall ſee the Sonne of man aſcending into Heaven where hee was firſt*] ſaith that Chriſt by thoſe words, *Aſſoyleth the doubt, which troubled and ſcanda-*

(3) *Aug Tract. 27. in Ioh.* [Si ergo videritis filium hominis aſcendentem ubi erat prius] quid eſt hoc? hunc ſitne vit quod illos moverit? hinc aperuit unde fuerant Scandalizati? Hinc planè, ſi intelligerent Illi eum putabant eum erogaturum corpus ſuum, Ille autem dixit ſe aſcenſurum in cœlum, utique integrum. Cum videritis filium hominis aſcendentem ubi erat prius, certè vel tunc videbitis, qui non eo modo, quo putatis, erogat corpus ſuum: certè vel tunc intelligetis, quia gratia ejus non conſumitur morſibus

lized the Capernaites, who thought that Christ should give them his Flesh to eate; by saying, that he was to ascend into heaven, doubtlesse with his perfect Body; and that therefore they were not to thinke that his Body was to be given unto them, in the maner which they conceived, by eating it by Bits and Morsels. ♦ Wherein you may plainly discerne the Argument of *Saint Augustine* to be, that Christ by his *Bodily Ascension* would shew to the world, that hee being *Bodily absent* from the Earth, his Flesh could not be here Eaten by Bodily *Tearing* asunder. Thus hee against the *Capernaites*, which must as necessarily Confute the Romanists *Corporall Eating* his Flesh, whether it be by *Chewing*, or *Swallowing*; whether *Visibly*, or *Invisibly* it mattereth not; because it being the same *Body* that *ascended*, were it *Visibly*, or *Invisibly*, it is equally *absent* from Earth.

♦ As for the Remainders of that which is eaten of in the Sacrament, the* Fathers (as wee have heard) have called them *Fragments*, and *Bits*. And that which *Judas* received from the hand of Christ, *Saint Augustine* himselfe calleth (4) *Buccella*, a *Morsell*. If then by the judgement of *Saint Augustine*, Christ his *Bodily Ascension into Heaven*, proved that hee was not to be *Eaten* by *Morsels* here on Earth; then must it thereupon necessarily follow, that the Sacrament of the Eucharist, given to *Judas*, which *Saint Augustine* calleth a *Morsell*, was not the *Body* and *Flesh of Christ*. ♦ Wee have no list, after so plaine a discovery of Master *Brerely* his manifold ignorances, to play upon his Person, but rather do pray that at the sight of his Errors hee may be reduced unto the Truth, now, after his (fondly miscalled) *Strong Reasoning* to the Contrary.

(*) *See above Booke 3. c. 3. § 11.*

(4) *Aug. Tract. 26. in Iob. 6.* Nonne Buccella Dominica veneuum fuit Iudæ? & tamen accepit; sed non quia malè, sed quia male malus.

CHAP. IV.

That the now Romish maner of Vnion, *and Bodily receiving of the* Body of Christ, *is sufficiently* Capernaiticall *in Five kinds.*

SECT. I.

TEll us not that no Doctrine of your Church can be called *Hereticall*, before that it be so judged by some Generall Councell: no, for *Rectum est Index sui & Obliqui*, and therefore an evident Truth, written in the word of God, doth sufficiently condemne the Contrary of *Heresie*, as well as *Light* doth discover and dispell *Darkenesse*. And this is manifest by the

the example, which wee have now in hand, of the *Capernaites*, old *Heretikes*, (as all know) even because they are set downe in Scripture to have perverted the sense of Christ his words of *Eating* his *Flesh*; and thereupon to have departed from Christ, *Iohn 6.*

Your Romish particular maner of *Corporall Receiving* of the Body of Christ in this Sacrament, is Five-fould. to wit in the
1. Hand, by *Touch*, for *Eating*.
2. Mouth, by *Eating*.
3. Throat, by *Swallowing*.
4. Belly, by *Commixture*.
5. By *Vnion* in the Inferiour parts, unworthy to be named.

♦ *That the First maner of Romish* Corporall Vnion *of* Christs Bodie *with the Bodies of the Communicants, by* Bodily Touch, *is* Capernaiticall, *and the Testimonies of the Fathers are unconscionably urged to the Contrary.*

Sect. II.

VNion of Christ his Body, by a *Bodily Touch*, in generall, is the Adequate and Proper Subject of this whole Question, concerning Christ his *Conjunction* with the Bodies of the Receivers, in this our present Discourse; whether it be *Touch* by *Hand*, or *Mouth*, or *Throat*, &c. and therefore wee begin with the First degree of *Touch*, as is were by *Hand*; which, in the generalitie thereof, may imply all the other *Touches*. Your Objected Testimonies are, either out of *Cyrill*, talking of bringing our Earthly Bodies, by participation of this Sacrament to a (x) *Kin-like Touch of Christs Bodie*; or from *Saint Chrysostome*, where speaking of this Sacrament, (y) *Many* (saith hee) *desire to see the Visage of Christ, and here Christ yeeldeth himselfe* (in this Sacrament) *not onely to be seene, but also to be felt and Touched.* And this will your Doctors needs inforce upon us, for proofe of a *Corporall Touch*, and Consequently a *Corporall presence* of Christs Body in the Eucharist.

But do you not see, in this Testimony, the word [*See*,] as well as the word [*Touch*?] and are you now to learne that which you all teach, that *Christs Body, as it is in this Sacrament, is altogether Invisible beyond mans Imagination, and not to be seene of men; no, nor yet to be discernd by the very Devills.* Besides, that All mens eyes, by Contemplation, can avouch it to be nothing lesse than *Seene*. So that the word [*Seene*] being so Vnproperly and Figuratively spoken, might have given you reason to discerne, that hee used the same Impro-

(x) *Cyrill. de Recta fide ad Reginas, in Ioh. cap. 6. ita loquitur de hoc corporali cibo: Vnde & hoc corporale terrestre cibo ubi cognato gustu, tactu, ad immortalitatem reducetur? Objected by Bell. lib. 5. de Euchar. c. 25. And*

(y) *Chrysost. Hom. 46. in Matth. Multi desiderant videre formam Christi, & ipsum videre, & ipsum tangere. Objected by Doctor Hastins in his Parliament of Christ. pag. 223. c. 54. out of Chrysostome Hom. 3 in Eph. 1. thus;* Imputis manibus ausus es ipsius Corpus attingere.

Improprietie of Phraſe in the other word [*Touch.*] Yea, and *Chryſoſtome* himſelfe will tell you, that hath *Rhetoricated* as fully in the word *Touch*; when in an Homily hee willed the People (3) *To hold Chriſt our Saviour by the feet.*

But what need many words, your owne Doctor and Dictator of Romiſh Profeſſion, *Aquinas* affirmeth alſo (4) *That the Body of Chriſt, as it is in this Sacrament, is not ſubject to any ſenſe at all.* And more particularly, for the ſenſe of Touching, your *Vaſquez* ſpeaking with Aſſurance, (5) *Chriſt*, (ſaith hee) *as hee is in this Sacrament, can neither touch, nor be touched of any thing.* And your* Schoole againe giveth reaſons hereof.

Therefore can it be no leſſe than a blind Boldneſſe, to urge the word [*Touch,*] as *Properly* ſpoken by theſe Ancient Fathers, which you have learned, by your Fathers, of the Romiſh Profeſſion, cannot properly agree with the Body of Chriſt. What evaſion have you now? Forſooth (6) *The Cauſe* (ſaith the ſame *Vaſquez*) *is, as it was with Chriſt when he ſayd [Who Toucheth me] when men touched him, but not immediatly, but by Touching his garment.* So he. But ſoft Sir, you your ſelfe have already affirmed, *That Chriſt cannot poſſibly either Touch or be Touched of any thing in this Sacrament*, according to the Doctrine of *Aquinas*, who giveth this reaſon, for * *That the ſenſe of Touch hath no habitude at all to Chriſts Body herein*, not ſo much as by the Accidents, or *formes of Bread and Wine*, *neither mediatly nor immediatly*; which ſheweth the Diſſimilitude of the Compariſon taken from *Touching Chriſts Veſtment*, (and thereby his ſacred Body, which was touched by the ſame Veſtment immediatly) and here *Touching* Chriſts Body by the *Accidents of Bread*, which you grant, do (*neither Touch Chriſts Body, nor are Touched by it*; becauſe Chriſts Body is therein Simply as a *Subſtance without Accidents.* From the *Manuall Touch*, by Handling, wee proceed to the *Orall*, by *Eating*. ✠

(3) *Chryſoſt. in Matt. 14* (*To people that were to be baptized.*) Tenete pedes Salvatoris

(4) *Aquinas part 3. queſt 76. Art. 7.* Corpus Chriſti, à nullo in hoc Sacramento videri poteſt, corporali oculo, quia ibi eſt per modum ſubſtantiæ —— neq; accidentia Corporis Chriſti habent immediatam habitudinem ad hoc Sacramentum, neque corpora quæ circumſtant eum ad modum ſubſtantiæ, quæ non ſubjacet alicui ſenſui, ſed nec etiam imaginationi, ſed ſoli intellectui —— Imo nec Dæmones poſſunt videre Chriſtum per intellectum, ut eſt in hoc Sacramento.

(5) *Vaſquez Iſ. in 3. Tho. quæſt. 76. Art. 7 Diſp. 192. c. 3.* Chriſtus, ut eſt in hoc Sacramento, neque alium tangere, neque ab allo tangi poteſt, non incerta ratione dicimus.

(6) *Idem Ibid. queſt. 75. Art. 2. Diſp. 180. cap. 3.* Tangi dicitur ſub panis ſpeciebus remote, ſicut Chriſtus Luc. 8. [Quis me tetigit] cum tamen nullus ipſum proxime, ſed tetigit veſtem ejus. (*) *See the Teſtimonie of Aquinas, here above cited, at* (4)

CHAP.

CHAP. V.

Of the Second Romiſh Bodily *maner of* Vnion *with Chriſts Body by* Eating.

That the Second Romiſh Bodily maner of Vnion with the Body of Chriſt, which is by Orall Eating, once profeſſed in the Church of Rome, was both Capernaitically-Hereticall, and is alſo ſtill no leſſe, in the Profeſſion of divers in the ſame Church.

SECT. I.

THe firſt member wil appeare by the Faith of the *Church of Rome*, in the Dayes of *Pope Nicholas*, whoſe Faith (about the yeare 1509.) may be beſt known by the *Oath*, which was preſcribed by him unto *Berengarius*, concerning the *Eating of the Body of Chriſt in this Sacrament*. Which Oath (as your [a] Cardinall *Baronius* doth certifie you from the Stories of thoſe times) *Pope Nicholas and a Generall Councel held at Rome reviſed, approved, and preſcribed to Berengarius to take, for the abjuration of his Errour, concerning the maner of Eating the Body of Chriſt; and the ſame Oath was after publiſhed by the Popes authority throughout all the Cities of Italy, France, and Germany; and whereſoever the Report of Berengarius ſhould come.* So hee. You cannot now but expect ſuch a *forme of an Oath*, which muſt be as truly *Romiſh*, as either *Romane Pope*, or *Romane Councel* could deviſe.

Marke then the enjoyned tenour of the *Oath*: *I Berengarius Archdeacon, &c. do firmely profeſſe, that I hold that Faith, which the Reverend P. Nicholas and this holy Synod hath commanded mee to hold*, (to wit) *That the Body of Chriſt is in this Sacrament, not onely as a Sacrament, but even in truth is ſenſibly handled with the hands of the Prieſt, and broken and torne with the Teeth of the faithfull.* So the Oath. The ſame forme of *Abjuration* is regiſtred in the publike Papall ([b]) *Decrees*: and the Body of theſe Decrees hath beene lately ratifyed by the *Bull of Pope Gregory* the thirteenth. The ſame Faith was imbraced afterwarwards of ſome ([c]) *Schoolemen*, who, *without*

(a) *Baron. An. 1059. num. 11.* Eodem Anno Concilium celebratum eſt ſub Nicolao ſecundo Generale Romæ in Laterano, ad quod reus dicturus cauſam Berengarius Archidiaconus Andegavenſ. præſente Nicolao, & coram centum tredecim Epiſcopis Confeſſionem jurejurando firmavit. —— Quibus verbis conceptum fuit ejuſmodi Berengarij jusjurandum, cum in pleno Cœcilio deteſtatus eſt errorem, fidemque Catholicam profeſſus —— Ego Berengarius —— ore & corde profiteor me eam fidem tenere, quam venerabilis Papa Nicolaus, & hæc ſancta Synodus tenendam tradidit. Panem & vinum poſt

conſecrationem non ſolùm Sacramentum, ſed etiam verum corpus & ſanguinem Domini noſtri Jeſu Chriſti eſſe, & ſenſualiter non ſolùm Sacramento, ſed in veritate manibus Sacerdotum tractari, frangi, & fidelium dentibus atteri —— Hoc jusjurandum, ab Humbreto Epiſcopo Card. ſcriptum, ab ipſo Papa, univerſoque Concilio recognitum atque approbatum antea fuerat. Hæc ex Lanfranco —— Nicolaus Papa ſcriptum Iusjurandum miſit per omnes urbes Italiæ, Galliæ, Germaniæ, & ad quæcunque loca, quo fama Berengarij pervenire potuit. *Hactenus Baronius.* (b) Ad perpetuam rei memoriam, &c. Bulla P. ante Gratian. *Extat in Decret. de Conſecrat. Diſt. 2. C.* Ego Berengarius. (c) Waldenſis, Ruardus, Scotus ſine ulla diſtinctione has locutiones protulerunt, nempe, ita contrectari, manibus frangi, dentibus teri, propriè dici de Corpore Chriſti, dicere viſi ſunt. *Suarez. Ieſ. Tom. 3. Diſp. 47. Sect. 4. §. Prima quæ.*

any

any Diſtinction, uſed the ſame Phraſe of *Tearing with Teeth*.

Secondly, of aftertimes, your (d) *Canus* aſſeverantly inferreth of the Body of Chriſt, that *If it be eaten, then certainly it is broken and torne with the teeth*. But moſt Emphatically your Cardinall (e) *Alan. It is ſayd* (ſaith he) *to be torne with the teeth of the faithfull, no leſſe properly, than if it ſhould be ſayd ſo of the Bread, if it were eaten.* ✠ Flat Contradictory to the Determination of your owne *Pope Innocent* the third, teaching that (i) *Not the Body of Chriſt, but the formes of Bread are ſayd to be broken, becauſe this notifyeth a Corruption* (meaning) of that which ſeemeth to be *Broken and Torne*. ✠ Yea and your Cardinall (g) *Bellarmine*, for proofe of Tranſubſtantiation, hath recourſe unto the ſame *Romane Councel*, which hee ſtyleth *Generall*, and noteth the *thing defined* to have beene the *Iudgement of the Church*; and that the ſame Iudgement was Delivered under the Cenſure of an *Anathema* and *Curſe* againſt the Gain-ſayers: and therfore Hee, with his Diſciple Maſter (h) *Fiſher* (who alſo allegeth the ſame) are Challengeable to hold it according to the literall ſenſe thereof; becauſe it will not admit any qualification, by any *Trope* or *Figure* that can be deviſed. Firſt, becauſe the words are purpoſely ſet downe, as a *Forme of Recantation and Abjuration of Hereſie*: but (as (k) you confeſſe) *There are no formes of ſpeech more exact and proper in phraſe, concerning the matter of faith, than ſuch as are uſed by them that abjure Hereſie*. And Secondly, for that this Forme of words, of *Tearing with the teeth the fleſh of Chriſt*, was alſo made purpoſely for *Abjuration*, and abandoning all *Figurative* ſenſe, for the Defence of the *literall Expoſition* of the words of Chriſt [*This is my Body, &c.*] therefore was it taken literally: But what (thinke you) will *Calvin* ſay to this your (then) Romiſh forme of *Profeſſion*, in the literall ſenſe? (k) *A man ſhould rather wiſh to die an hundred times* (ſaith hee) *than once to intangle himſelfe in a Doctrine, ſo monſtrouſly ſacrilegious*. Which Cenſure of his wee now endeavour to make good.

(d) Quod ſi corpus Chriſti in Euchariſtia editur, certe frangitur, dentibuſq; fidelium teritur; utrumque enim cibo, quem edimus, & conjunctum & proprium. *Can. loc. Theol. lib. 5. ea. ult. ſub finem.*

(e) Tam miro modo corpus Chriſti connectitur ſpeciebus, ut unum ex ambobus fiat Sacramentum——Ex hoc ſequitur, ſicut antea per eadem panis, ita nunc corpus Chriſti à nobis contrectari, manducari, carni noſtræ immiſceri, dentibuſque teri; & hoc vel illo loco & vaſe collocari. Quæ omnia ſive per ſe, ſive per Accidens corpori Chriſti in Sacramento competãt, nihil refert, modo certa fide credamus hæc tam vere & propriè fieri ac dici circa corpus Chriſti, quam ſi in propria ſpecie eſſet, & non minus quam ſi in ipſo pane fierent, non minus quã Crucifixio, &c. attribuuntur Domino Deo in Scriptura, propter conjunctam humanitatem in eadẽ Hypoſtaſi. *Alan. Cardin. lib. 1. de Euch. cap. 37. pag. 435.*

(i) *Innocent. lib. 3. de offic. Miſſæ. cap. 22.* Dicamus ergò quod forma panis frangitur & atteritur, ſed corpus Chriſti ſumitur & comeditur. Ea quæ notant corruptionem, referentes ad formam panis: ea vero quæ notant acceptionem, ad Corpus Chriſti. (g) Hoc Concilium Generale fuit.——Et hæc Abjuratio apertiſſime ſignificat rem à Concilio definitam ſub Anathemate: nec anathematizantur niſi Hæreſes damnatæ ab Eccleſia. *Bellarmin. lib. 3. de Euch. cap. 21. §. Primum.* (h) *In his Rejoynd. pag. 270.* (i) Nullæ ſunt exactiores formulæ loquendi, in materia fidei, quam ex quibus utuntur ij, qui Hæreſin abjurant. *Bellar. lib. 2. de Imag. Sanct. cap. 21. §. Secundo nulla.* (k) *Calvin. lib. 2. Defenſ. Sacram.* Nonne centum potius mortes præoptandæ ſunt, quam ut quis tanti Sacrificij monſtro ſe implicet? *pag. 25.*

That

That the foreſayd Romane Faith, of Properly Eating *the Body of Chriſt, is* Capernaitically-Hereticall; *as is proved by ſome of your owne Doctors of the now Romiſh Church.*

Sect. II.

YOu have heard of *Berengarius* his *Abrenuntiation* of *Hereſie*, according to the faith of the (then) Romane Church, in *Breaking the Body of Chriſt, and tearing it ſenſibly with their teeth.* Hearken now a little, and you ſhall heare, in a maner, an *Abrenuntiation* of that (then) Romane faith, by denying it to be either properly *Broken* or yet really *Torne*, even by the Jeſuites themſelves. (l) *Reall Eating* (ſaith your *Salmeron*) *requireth a reall touch and tearing of the thing which is eaten: but the Body of Chriſt is not torne with the teeth, or touched by them that eat him, becauſe hee is herein impartible.* So hee. Your Jeſuite and Cardinall *Bellarmine* is as it were in a maze, ſaying and gain-ſaying, as you may perceive: yet notwithſtanding, whether hee will or no, muſt perforce confeſſe no leſſe, when hee ſaith that (m) *The Body of Chriſt is not abſolutely eaten, but eaten under the formes of Bread: and that is to ſay* (ſaith hee) *the formes of Bread are ſenſibly and viſibly eaten.* So hee. If this imported a literall maner of *Eating*, then might your Cardinall have ſayd as literally of himſelfe; My Clothes are torne, therefore my Body is rent in pieces. Not to trouble you with the Cardinall's Philoſophy, that talketh of *Eating* and *Tearing* of *Colours*. But to the point.

If onely the *Accidents of Bread* be (as hee ſaith) *ſenſibly eaten*, then was *Pope Nicholas* his Preſcription of *Eating Chriſts Body ſenſibly*, in your Cardinalls opinion, not True. And upon the ſame Ground it is, that your Ieſuit (n) *Suarez*, out of *Thomas*, and other *Schoolemen*, affirmeth the word [*Broken*] to be a *Metaphoricall phraſe*, not properly belonging to the Body of Chriſt; becauſe it requireth that there ſhould be a *Separation of the parts of that which is properly broken.* So hee, as alſo your * *Canus* hath concluded. And your (o) Ieſuite *Maldonate* is ſo bold as to tell you, that theſe Propoſitions, *The Body of Chriſt is Eaten, is Broken, Torne with the Teeth, or Devoured of us (properly taken) are falſe.* Thus your Ieſuites, as if they had expreſſely ſayd, that to thinke the *Body of Chriſt to*

(l) Caro Chriſti, dum in hoc Sacramento manducatur, non dentibus atteritur, quia tangi nequit, eſtq; immortalis & impartibilis. Manducatio autem realis requirit contactum rei edendæ, ut poſſit dividi & transmutari. Quod hic de Corpore Chriſti fieri nequit. *Salmeron. Ieſ. Tom. 9. Tract. 20. pag.* 136

(m) Si de ratione manducationis eſſet attritio dentibus facta, Dico, Chriſti corpus vere & proprie manducari, etiam corpore in Euchariſtia, non quod attritio eſt neceſſaria ad manducationem, ſatis eſt enim tranſmiſſio in ſtomachum deglutiendo. Sin verò attritio dentibus facta ſit de ratione manducationis: Dico Chriſti Corpus proprie manducari, non tropice: non enim dicimus corpus Chriſti abſolute manducari, ſed manducatur ſub ſpecie panis: quæ ſententia ſignificat ſpecies manducari viſibiliter & ſenſibiliter, ac proinde dentibus atteri. *Bellarm. lib. 1. de Euch. ca.* 11. §. Reſpon. Corpus.

(n) Frangi, metaphorica, & non in rigore ſignificat diviſionem & diſcontinuationem partium: quæ conſtat non fieri in partibus corporis Chriſti. *Suarez in Thom. qu.* 75. *Diſp.* 47. *Art.* 1. §. 4. (*) *Canus, ſee in the former Section.* (o) Si propriè loqui velimus falſæ ſunt hæ propoſitiones, Corpus Chriſti manducatur a nobis, Corpus Chriſti devoratur, Corpus Chriſti frangitur, quia ipſi modi, qui his verbis ſignificantur, non conveniunt Corpori Chriſti, quod eſt in hoc Sacramento: ſed hæ ſunt veræ, Recipitur à nobis, ſumitur à nobis. *Maldon. Ieſ. Tom.* 1. *de Sacram. Tract. de Euch. pag.* 144. Verè ſumitur, ſed non atteritur. *Ibid. pag.* 143.

be eaten, torne, or devoured (properly taken) is a Carnall, Capernaiticall, and (as your owne [P] *Gloſſe in Gratian* concludeth) an *Hereticall opinion.*

Will you have any more? It is but the laſt day, in reſpect, when (q) one of your grave Criticks ſo much abhorred the conceit of proper *Tearing Chriſts Body*, that hee called the Objecting hereof againſt your Church, in his blind zeale, *Blaſphemie:* and anſwereth, that you do no more *Teare Chriſts Fleſh, than Caiphas tore his, when he rent his Clothes.* The caſe then is plaine enough, for Confutation of your more ancient Romiſh Faith.

(p) Niſi ſanè intelligas verba Berengarij, in majorem Hæreſin incides quâ Ipſe fuerit. Igitur omnia referas ad ſpecies ipſas, &c. *Gloſſ. apud Gratian. de Conſecrat. Diſt. 2. c.* Ego Berengarius.

(q) *Ob. Scoto-Britannus:* Apud Pontificios — corpus Chriſti Cyclopum dentibus teri. *Reſp. Danſqueius Theolog. Canon. in Scuto B. Mariæ Aſſricollis.* An verò mortales artus Corporis Chriſti dentibus teri ore blaſphemo, mente nequiſſimâ potes comprobare? non magis id facias quàm Caiphas, cùm tunicam à pectore laceravit.

That the former Romiſh and Popiſh Faith, for the Maner of receiving of the Body of Chriſt, *is at this day but ſomewhat altered; yet miſerably inconſtant and Faithleſſe.*

Sect. III.

PRoteſtants may have in this place juſt matter of inſultation againſt your Romiſh Profeſſors, to prove their Infidelity in that which they ſeeme to profeſſe. As firſt, that the Ground of your Doctrine of *Corporall preſence* is the litterall and proper interpretation of the words of Chriſt, when hee ſayd [*Take, eate, this is my Body:*] yet now are you compelled to ſay, that *Properly eaten,* is no proper, but a falſe ſenſe.

Your Second Doctrine is, that the Judgement of a *Romane Pope,* in a *Romane Councell,* in a *matter of Faith,* is *Infallible.* Notwithſtanding *Pope Nicholas,* with his *Romane Councel,* is found to have groſſely erred in a tenor of *Abjuration,* which of all others (as hath beene confeſſed) is moſt *Literall,* and was therefore purpoſely deviſed againſt a *Figurative Senſe* of the words of Chriſt; and forth-with publiſhed throughout *Italy, France, Germany, &c.* to direct men in the Faith of ſenſuall *Eating, breaking, and tearing the Fleſh of Chriſt with their teeth:* yet notwithſtanding, your common Judgement being now to reject ſuch phraſes, taken in their proper Signification, and in a maner to abrenounce *Berengarius his Abrenunciation,* what is, if this be not an Argument that either you ſay, you care not, or elſe you beleeve you know not what? Let us goe on, in purſuit of your Doctrine of the *Corporall* maner of *Eating,* which you ſtill maintaine, and it will be found to be *Capernaitical* enough. And leſt that you may evade, by pretence of Not-*Chewing,* wee adde as followeth.

That

That the Orall Eating *of the Sacrament, was anciently by* Chewing.

Sect. IV.

CHewing the Sacrament with the Teeth was the forme of *Eating*, at the time of Christ his Institution, as is proved by your owne * Confession, in granting that the *unleavened Bread, which Christ used, was* [*Glutinosus*,] that is, *gluish, clammie*, and such as was to be cut with a knife. But that the same maner of Eating, by *Chewing*, was altered in the Apostolicall or Primitive times, is not read of by any Canon; yea or yet Admonition of any one Father in the Church, whether Greek, or Latine: among whom, *Saint Augustine* called the maner of eating, a * *Pressing the Sacrament with the Teeth.* That also *Chewing* continued in the Romish Church till a Thousand and fifty yeares after Christ, is not obscurely implyed in the former tenor of the *Recantation of Berengarius*, prescribed by the same Church; which was to eat (as you have heard) *By tearing it with teeth.* And lastly, that this hath since continued the ordinary Custome of the same Church, is as evident by your Cardinall *Alan*, and *Canus*, * who have defended the maner of *Eating*, by *Tearing*. Nor was *Swallowing* prescribed by any untill that the queazie stomaches of your (r) Jesuites, not enduring *Chewing*, perswaded the Contrary. Which kinds of Eating, whether by *Chewing* or *Swallowing* of Christs Flesh, being both *Orall*, none can deny to have beene the opinion of the (t) *Capernaites*. First of *Chewing*; and then afterwards of *Swallowing* in the sixt Chapter following, in it's due place.

(*) *Suarez. See above, Booke 1. Cap. 1. Sect. 4.*

(*) *See above, cap. 2. Sect. 9. [illegible] n. 9.*

(*) *See above in the former Section.*

(r) Hostiam salivâ reverenter liquefactam in corpus dimittat: non est enim dentibus terenda, vel palato admovenda, sed ante ablutionis sumptionem deglutienda. *Coster. Iesuit. Institut. lib 1 cap. 5.*

(t) Nimis carnaliter intelligebant (*Discipuli Capernaitæ*) credentes ejus carnem comedi oportere, sicut edebantur animalium carnes, quæ dentibus conteruntur. *Madridius. Iesuit. de frequenti usu Eucharistiæ, cap. 4.*

That the Corporall *and* Orall Eating *of* Christs Flesh *is a* Capernaiticall *Heresie, is proved by the Doctrine of Ancient Fathers.*

Sect. V.

SOmetime do Ancient Fathers point out the Error of the *Capernaites*, set downe *John 6.* concerning their false interpreting the words of Christ, when hee speaketh of *Eating his Flesh*, which they understood literally. But this literall sense (a) *Origen* calleth a *Killing letter*, that is, a pernicious interpre-

(a) *Origen. Hom. 7 in Levit. pag. 141.* [Nisi manducaveritis carnem meam] Si secundum literam sequaris hoc ipsum quod dictum est, occidit hæc litera: vis ubi aliam proferam ex Evangelio literam quæ occidit, [Qui non habet, inquit, gladium, vendat tunicam, & emat gladium] Si vero spiritualiter, non occidit, sed est in eo spiritus vivificans.

tation, even as of that other Scripture [*Hee that hath not a Sword, let him buy one: &c.*] but this latter is altogether Figurative, as you know, and hath a *Spirituall* underſtanding, therefore the former is Figurative alſo.

Athanaſius (b) confuting the *Capernaiticall* conceipt of *Corporall Eating of Chriſts Fleſh*, will have us to obſerve, that Chriſt after hee ſpake of his *Fleſh*, did forth-with make mention of his *Aſcenſion into Heaven*, but why? *That Chriſt might thereby draw their thoughts from the bodily ſenſe*, namely, of Eating it Corporally upon Earth, which is your Romiſh ſenſe. ✦ His Reaſon, Reduced into Logicall forme, muſt have beene this, againſt the *Capernaites* (who imagined a *Carnall Eating of Chriſts Fleſh.*) That which was to *aſcend into Heaven*, could not be *eaten Corporally on Earth*: But Chriſt ſayd that his *Body ſhould aſcend into Heaven*. And therefore ſignified thereby that hee could not be *eaten upon Earth*; which ought to have beene a Satisfactory reaſon and Anſwere to the *Capernaites* themſelves. ✦

Tertullian likewiſe giveth the reaſon of Chriſts ſaying, [*It is the Spirit which quickeneth*] becauſe the *Capernaites* ſo underſtood the words of Chriſts ſpeech of *Eating his Fleſh*, *As if* (ſaith (c) *Tertullian*) *Chriſt had truly determined to give his Fleſh to be eaten.* Therefore it was their Errour to dreame of a *truly Corporall Eating.* (d) *Auguſtine*, out of the ſixt of *John*, bringeth in Chriſt expounding his owne meaning of *Eating his Fleſh*, and ſaying, *You are not to eate this fleſh which you ſee, I have commended unto you a Sacrament, which being Spiritually underſtood ſhall revive you.* Plainely denying it to be Chriſts *Body* which is *Eaten Orally*; and then affirming it to be the *Sacrament of his Body*: and as plainely calling the maner of *Corporall Eating*, *A preſſing of Bread with the teeth.* Wee ſay *Bread*, not the *Body of Chriſt.* For, when hee cometh to our *Eating of Chriſts fleſh*, hee exempteth the Corporall Inſtruments, and requireth only the Spirituall, ſaying, (e) *Why prepareſt thou thy Tooth?* It is then no Corporall Eating: and hee addeth; *Believe, and thou haſt eaten. Saint Auguſtine* goeth on, and knowing that Corporall Eating of any thing doth inferre a Chewing, by dividing the thing eaten into parts (as your owne Ieſuit hath * confeſſed) leſt wee ſhould underſtand this properly, hee teacheth us to ſay (f) *Chriſt is not divided into parts.* Contrarily, when wee ſpeake *Sacramentally*, that is, *Figuratively*, and improperly, hee will have us to grant that *Chriſt his Body is divided in this Sacrament, but remayneth whole in Heaven.*

(b) *Athanaſ. Traſt. in illa verba.* [Quicunque dixerit verbum in filium hominis, &c] Quod hominibus corpus ſufficiſſet ad cibum, ut univerſis mundi alimonia fieret. Sed propterea aſcenſionis ſuæ meminit, ut eos a corporali intellectu abſtraheret, —— Quæ locutus ſum (*inquit*) ſpiritus ſunt & vita, id eſt, corpus in cibum dabitur, ut ſpiritualiter unicuique tribuatur, & fiat ſingulis præſervatio ad Reſurrectionem.

(c) *Tertul. de Capernaitis.* Quia durum & intolerabile exiſtimarunt ſermonem, quaſi vere carnem ſuam illis edendam determinaſſet, præmiſit, [Spiritus eſt qui vivificat] *lib. de Reſurrect. carnis.*

(d) *Aug. in Ioh 6.* [Non moritur] Non qui panem premit dente, ſed qui manducat in Corde. *Tract. 26.* —*Idem in Pſal. 98.* Spiritualiter intelligite, non Hoc corpus, quod videtis, manducaturi eſtis, & bibituri ſanguinem illum, quem fuſuri ſunt, qui me crucifigent: Sacramentum commendavi vobis, ſpiritualiter intellectum vivificabit vos.

(e) *Aug. apud Gratian. de Conſecrat. Diſt. 2.* Ve quid. Quid paras dentem & ventrem? crede & manducaſti. *Ex Aug. de verbis Apoſtol. Serm. 5.* ut quid.

(*) *See above, Booke 5. cap. 4. §. 2.*

(f) *Idem rurſus apud Gratian. ibid.* Chriſtus manducatus vivit; quia reſurrexit occiſus: nec, quando manducatur, partes de illo fiunt, & in eum Sacramento id fit: norunt fideles quemadmodum manducent carnem Chriſti, per partes manducatur in Sacramentis, manet integer cœlo & in corde. *Ex Aug. Serm. de verbis Evangiliſt.*

Say now; will you ſay that *Chriſts Body is Divided* by your Eating the Euchariſt, in a literall ſenſe? your owne Ieſuits have abhorred to thinke ſo. And dare you not ſay that in *Eating* this Sacrament you do *Divide Chriſts Body*, in a literall ſenſe? then are you to abhorre your Romiſh *Literall Expoſition* of Chriſts ſpeech, which cannot but neceſſarily inferre a proper *Dividing of the fleſh of Chriſt.*

♦ Wee may not conceale the Evaſion, which your Diſputers have deviſed, for blunting the Dint of this notable Sentence. *You ſee not the ſame Body* (ſaith *Saint Auguſtin*) [1] *That is* (ſay they) *not after the ſame maner* (namely) *not in a viſible and mortall ſhape.* So they. Than which Expoſition what can be more extravagant, by skipping from the Predicament of *Subſtance*, to the Predicament of *Quality*? *You ſhall not eat the ſame Body* (ſaith *Saint Auguſtine*) What then ſhall they eat? Hee addeth, *I have commended to you a Sacrament to be eaten.* Therefore the Oppoſition uſed by *Saint Auguſtine*, is to Diſtinguiſh betweene *Chriſts Body*, and the *Sacrament of Bread*; as betweene *Subſtance*, and *Subſtance*; for hee ſayd not to eat his Body *As you ſee it*, to ſignify the maner of Eating inviſibly: but *you are not to eat That which you ſee*; as denying *Chriſts Body* to be the matter of their *Sight*; even as *Saint Auguſtine* doth often expreſſe himſelfe, as well in that place where hee called his Body, *The Bread, the Lord*: and the Sacrament, *The Bread of the Lord*: like as your owne (2) Schoolemen diſcerned his meaning in the other words, of *Eating*: *as yet not making parts of his Body, but of the Sacrament of his Body.* ♦

Laſtly, do but call to mind *Saint Auguſtines* Obſervation (juſt the ſame with the now-Cited Teſtimony of *Athanaſius*) to wit, *Chriſts mention of his Aſcenſion* in his Body from Earth, leſt that they might conceive of a *Carnall Eating of his fleſh*; and theſe Premiſes will fully manifeſt, that *Saint Auguſtines Faith* was farre differing from the now Romiſh, as *Heaven* is diſtant from *Earth*. Wee ſtill ſtand unto Chriſts Qualification of his owne ſpeech, when hee condemned all *Carnall ſenſe of Eating his fleſh*, ſaying thereof, *The fleſh profiteth nothing, &c.*

For Concluſion of this Point, you may take unto you the Commentary of *Saint* (3) *Chryſoſtome*, as followeth; *Did not Chriſt therefore ſpeake of his fleſh? farre be it from us* (ſaith hee) *ſo to thinke: for how ſhall that fleſh not profit, without which none can have life? but in ſaying* [*The fleſh profiteth nothing*] *is meant*

(1) *Bellarm. lib. 3. de Euchariſt. cap. 24.* iuxtà Lanfrancum. Reſp. non Idem corpus, id eſt, non eodem modo, non in ſpecie viſibili aut mortali; Idem quoad ſubſtantiam, non Idem quoad modum.

(2) *Gabriel Biel; Lect. 80. lit. n.* Non, cum manducamus, partes de illo facimus, & quidem in Sacramento id fit: intelligit nos non partē corporis Chriſti ſumere, ſed Sacramenti.

[2] *See above Chap. 3. §. 1.*

(3) *Chryſoſt. in Ioh. hom. 4. (Græci) Hom. 47. (Latine) Hom. 46.* [Verba quæ ego loquutus ſum, Spiritus & Vita ſunt. Spiritus, hoc eſt, ſpiritualia, hoc enim nihil carnale, nullam conſequentiam carnalem habentia: [Οὐδὲν σωματικὸν ἐνταῦθα, οὐδὲ ἀκολουθίαν φερόντων.] Caro non prodeſt quicquam.] Quid hoc? nunc de ipſa carne dixit? abſit, ſed pro carnaliter [actis de iis, quæ carnaliter accipiunt quæ dicuntur] Quomodo non prodeſt quicquam caro, ſine qua nemo poſſit vivere? vide quod non de carne, ſed de carnali auditione dictum eſt.

the

the carnall underſtanding of the words of Chriſt. And that you may know how abſolutely hee abandoneth all carnall underſtanding of Chriſts words, of *Eating his fleſh*, hee ſayth, *They have no fleſhly, or naturall Conſequence at all.* So hee. *Ergo*, ſay wee (to the Confutation of your Romiſh Beliefe) no *Corporall touch of Chriſt in your mouths*, no *Corporall Eating with your teeth*, no *Corporall Swallowing downe your throat*; how much leſſe any *Corporall mixture* in your Bellies or Guts, as your Romane Church profeſſeth.

(*) *See Chapt. 6. Sect. 1. following.*

CHALLENGE.

WHether therefore the *Capernaites* thought to eate *Chriſts Fleſh* raw, or roaſted; torne, or whole; dead, or alive; ſeeing that every *Corporall Eating* thereof, properly taken, is by the Fathers held as *Carnall and Capernaiticall*, it cannot be that the *Romiſh maner of Eating* ſhould accord, in the Judgement of Antiquity, with the Doctrine of Chriſt. Notwithſtanding you cite us to appeare before the Tribunall of Antiquity, by objecting Counter-Teſtimonies of Ancient Fathers; and wee are as willing to give you Anſwering.

The Extreme Vnconſcionableneſſe of Romiſh Diſputers, in wreſting the Figurative Phraſes of Ancient Fathers to their Orall *maner of* Receiving the Bodie of Chriſt, *proved by juſt evidences out of the Fathers themſelves.*

Sect. VI.

IT is a miſerable thing to ſee how your Authors delude their Readers, by obtruding upon them the Sentences of Fathers in a literall ſenſe, againſt the evident Expreſſions of the ſame Fathers to the Contrary. I. (k) *Origen* (ſay you) will have the Communicant to thinke himſelfe *unworthy, that the Lord ſhould enter under the roofe of his mouth.* Right, hee ſaith ſo, but in the ſame ſenſe wherein hee equivalently ſayd, that *Hee who entertaineth a Biſhop and Spirituall Paſtor, muſt know that now Chriſt entreth under his roofe*, namely, *Chriſt*, Figuratively. II. *Chryſoſtome* (who ſpeaketh in the higheſt ſtraine) ſaith that (l) *Wee ſee, touch, eate, and teare with our teeth the*

(k) *Origen. Hom. 5. in diverſ. Script. Loc.* Sub tectum tuum ingreditur, imitare Centurionem, & dic non ſum dignus, Domine, &c. *Objic. Bell. lib. 2. de Euch. cap. 8.* Non vidi Adverſariorum Reſponſum ad hoc. [*Yea Reſp. Orig. ibid.*] Intrat nunc Dominus ſub tectum credentium duplici figurâ ſeu more, quando enim ſancti Eccleſiarum Antiſtites ſub tectum tuum intrant, tunc ibidem Dominus per eos ingreditur, & tu ſic exiſtimes, tanquam Dominum ſuſcipiendum. [*Then followeth the other figure.*] Cum hic ſanctus cibus, & incorruptibile epulum, &c. (l) *Chryſoſt. Hom. 60. ad Pop. Antioch.* Multi dicunt ſe velle videre ejus formam, ipſe concedit, non tantum videre, ſed & tangere, & manducare, & dentibus tenere. *So Chryſoſt. ibid.* Lingua rubeſcit ſanguine Chriſti. *Et lib. 3. de Sacerdotio, & Hom. 47. in Ioh.* ὑϛὲρ σαρκικὴν ὄψιν.] Spiritualia ſunt.

fleſh

Fleſh of Chriſt. True, but, to note that hee ſpake it in a *Rhetoricall* & *Figurative* ſenſe, he equivalently ſaith alſo in the ſame place; *Our tongues are made red with his Blood*. And elſewhere, to put all out of queſtion; * *Theſe* (ſaith he) *are Spirituall, and containe no Carnall thing*. Yet what need you our Comment? Your Jeſuit *Maldonate* would haue gladly prevented us, (3) *The words of Chryſoſtome* (ſaith hee) *of tearing the Fleſh of Chriſt, cannot be otherwiſe underſtood, than Sacramentally*. Euen he, which concluded but now, that to ſay **We eat Chriſts Fleſh*, properly, is a falſe propoſition. ♣ And touching the other Phraſe, *S. Auguſtine* as Emphatically of Baptiſme, (4) *It is red with the Blood of Chriſt*. ♣

III. *Gaudentius* (ſay you) ſaith; (o) *We receive the Body which Chriſt reacheth, making of Bread his Body*. We grant he ſayd ſo, but hee interpreteth himſelfe, ſaying; *Chriſt would haue our ſoules ſanctified with the Image of his Paſſion*. Againe, ſcan but his former words, *Chriſt made his Body* [*de Pane, of Bread*] in the literall Senſe, and it will infer a Body of Chriſt not made of the fleſh of the Virgin. IV. But (p) *Auguſtine* teacheth that *We receive the Body of Chriſt both with heart and mouth*. Which your (q) Objector noteth, as being very *notable* for the *Orall Receiving*, Corporally; albeit the ſame *S. Auguſtine* immediatly expreſſeth, that this, & all other ſuch ſpeeches are to be underſtood *figuratively*, and unproperly. V. But *Pope Leo* is brought in, ſaying [r *Guſtamus*] *Wee taſt with our Fleſh the Fleſh of Chriſt*. Nay, but you haue corrupted his Saying, for his word is [*Geſtamus*] *We beare or carrie it*, (namely) by being *Baptized* (as there is expreſſed) whereof the Apoſtle ſayd; *You haue put on Chriſt*. VI. But *Pope Gregorie* (ſay you) ſaith; (s) *The Blood of Chriſt is ſprinkled upon both Poſts, when we receive it both with heart and mouth*. Which (we ſay) he ſpake with the ſame Impropriety of ſpeech, wherein he addeth equivalently, that *The Blood of Chriſt is ſprinkled upon the upper poſtes, when wee carry in our fore-heads* (by Baptiſme) *the Signe of the Croſſe*. VII. But (t) *None receiveth* (ſaith *Heſychius*) *ſave hee that perceiveth the truth of his Blood*. But how? even as hee himſelfe there addeth, *By receiving the memory of his Paſſion*.

(*) *See his teſtimonie in the former Section at* (i)

(3) Dentibus teri, quemadmodum Chryſoſt. locutus eſt, hæc non poſſunt niſi Sacramento tenus intelligi, non propriè. *Maldon. Teſ. in Matt. 26. 26.*

(*) *See above, Ch. 4. Sect. 2.*

(4) *Aug. in Ioh. Tract. 11.* Vnde rubet Baptiſmus, niſi Chriſti ſanguine conſecratus?

(o) *Gaudent.* Promiſit corpus ſuum; porrigit tibi corpus ſuum, corpus accipis, De pane fecit corpus proprium, &c. *Obj. Bellar. lib. 2. de Euch. cap. 21.* [*Albeit a little after upon theſe words.* Nihil manducaveritis:] Voluit Chriſtus animas noſtras precioſo ſuo ſanguine ſanctificari, per imaginem precioſæ paſſionis, quæ omnes fideles populi exempla paſſionis ante oculos habentes quotidie gerentes in manibus, & ore ſumentes ac pectore, redemptionis noſtræ opus indelebili memoriâ teneamus. *Gaudent. Tract. 2. de Ratione Sacramentorum.*

(p) *Aug. lib. 2 con. adver. Legis et Proph. cap. 24.* § In Sexto.

(q) Notandum, non corde tantùm, ſed etiam ore dici—*Bellar. Ibid.* [*yet it followeth immediatly in S. Auguſtine, giving this generall Rule for ſuch Sayings:*] Agi in omnibus Scripturis ſecundùm ſanæ fidei regulam, figurative dictum vel factum ſi quid exponitur de quibuſlibet rebus & verbis, quæ in ſacris paginis continentur, expoſitio illa ducatur, &c. [*Teaching in all other Scriptures (as in this) a figurative ſenſe, wherein any matter of Horror, or Turpitude may ſeeme to be contained*] (r) *Leo Serm. 14. de paſſione Chriſti.* Ipſum per omnia & ſpiritu & carne guſtemus. *Ob. Bellar. quo ſupra, cap. 28.* [Guſtemus, *pro* Geſtamus; *for hee ſpeaker of Baptiſme lawfully adminiſtred, whereby we are ſaid* to put on Chriſt, *Gal. 3. By which, ſaith hee,* Corpus regenerati fiat caro Crucifixi. *Other places objected out of Leo wee grant, as Serm. 6. de Ieiun. 7.* Hoc ore ſumitur, quod corde creditur: *And ſo ſay we;* Ore, *Sacramentally.*] (s) *Greg. papa Hom. 22. in Evang.* Qui ſanguis ſuper utrumque poſtem ponitur, quando non ſolum ore corporis, ſed etiam ore cordis hauritur. *Ob. Bellar. lib. 2 de Euch. cap. 23.* [*But Gregorie a little after of Baptiſme,*] Et in ſuperliminare domus agni ſanguinem ponimus, quia crucem illius paſſionis in fronte portamus. (t) *Iſych. l. 6. in Levit. c. 22.* Per ignorantiam percipit, qui neſcit quia corpus hoc & ſanguis eſt ſecundùm veritatem, &c. *Ob. Bellar. quo ſupra* [*Yet the ſame Iſych. lib. 1. in Levit. cap. 2.* Carnem aptam cibo fecit poſt paſſionem: ſi enim non fuiſſet crucifixus, ſacrificium ejus corporis minime concederemus, comedimus autem nunc cibum ſumentes memoriam paſſionis.

In

✠ In all the former Sentences of *Saint Augustine, Pope Leo,* and *Pope Gregorie,* all that wee reade of is, that the *Body of Christ is Received in the Sacrament, not onely with the heart, or by Faith; but also with the mouth.* And so will any Protestant affirme, not only in the same words of the Fathers, but also in their owne genuine Sense: if *Saint Augustine,* who is objected in the first place, may interpret his other Contests, who (in a Section before) sayes, as you have heard, that *Bread is called Christs Body, not in the Truth of the thing,* namely, of propriety of speech, according to the letter, *but in a Significant mysterie,* or *Mysticall Signification.* To signifie unto us, that *Christs Body* is in our heart *Really,* and in our mouths *Sacramentally.* ✠

VIII. But *Optatus* tels us (u) that *The members of Christ are upon the Altar*: And that *The Altar is the Seat of his Body and Blood*: and *that it is an hainous thing to breake the Chalices of the Blood of Christ, &c.* Wee grant these to be the Phrases of *Optatus,* indeed, which you have objected: but, alas! my Masters, will you never learne the Dialect of Ancient Fathers, after so many examples, as it were lights, to illuminate your judgements? Wherein (as other Fathers have done) *Optatus* will instruct you in his owne language, who presently after inveighing against the same *Donatists,* saith; *Christ is now beaten by you on the Altar.* So hee; by the *Hyperbole* making Christ to be *beaten,* wherewith hee sayd *Christ was seated on the Altar.* Yea and that the *Members of Christ are carried also on the same Altars*: meaning thereby the *Faithfull Communicants,* as is confessed by your owne *Bishop (in the margin.) Namely in the same *Rhetoricall* sense, wherwith (x) *Augustine* sayd of all the Faithfull Christian Communicants: *You are on the Table; you are in the Cup.*

IX. *Augustine* doubted not to say of this Visible word, the Sacrament of Christ, (y) *The Lords Blood is powred out into the mouthes of the faithfull.* And *Hierome* is as bold to say of the audible word of God, that when it is preached (z) *The Blood of Christ* (by it) *is powred into the eares of the Hearers.*

Master (a) *Brerely* would thinke much not to be suffered to put in his Vie, in the name of *Cyprian*; *Wee are joyned with his Blood, not onely outwardly, but also inwardly our soules are fortified with the Sprinkling thereof.* So *Cyprian.* What meaneth this? not onely outwardly, meaning in *Body* (saith Master *Brerely,* and addeth) *which convinceth our Bodily Receiving ther-*

(u) *Optat. Milevit. lib. 6. contr. Parmen.* In Altaribus Christi membra sunt portata —— Altare sedes est corporis & sanguinis Christi — Immane facinus quando fregistis calices sanguinis Christi. *Objicit Bellarm. quo supra. Albeit the same Optatus paulò post*; Iudæos estis imitati, illi injecerunt manus Christo, à vobis passus est in Altari. *Idem. Ibidem.* Altaria, in quibus membra Christi portata sunt. —*paulò post*; Dum impiè persequimini manus nostras illic, ubi corpus Christi habitabat, fecistis & vestras. Hoc modo Iudæos imitati estis, illi injecerunt manus Christo in cruce, à vobis passus est in Altari.

(*) *Gabriel. Albispin. Episc. Aurelien. Not. in illud Caput* [Membra Christi.] Præter corpus Christi, quod in Altari offertur, fideles etiam qui cum eo corpore uniti & adunati sunt, offeruntur. [Membra nostras.] Id est, Sacrificia nostra. [Fecistis & vestras.] Id est Sacrificia vestra.

(x) *Aug.* Vos estis in Calice, vos estis in mensa. *Tesse Beda in 1. Cor. 10.* (y) *De Consecrat. Dist. 2. Can.* Cùm frangitur. —— Dum sanguis de calice in ora fidelium funditur. *Aug.* (z) *Hier. in Psal. 147.* Quando audimus sermonem Dei, cato Christi & sanguis ejus in auribus fidelium funditur. (a) *Master Brerely.* Cyprian. de Cœna Dom. Christus pincerna porrexit hoc poculum, & docuit, ut non solùm exterius hoc sanguine frueremur, sed & interius aspersione omnipotenti animâ muniremur. *Liturg. Tract. 2. §. 2. Subd. 4.*

of

of. So hee. From the ſame *Cyprian*, who, in the ſame place, ſaith in the ſame ſtyle, (b) *Wee cleave to his Croſſe, ſucke his Blood, and fixe our tongues within the wounds of our Redeemer*, which are all *Sacramentall, Allegoricall*, and *Tropologicall* Phraſes; as *Cyprian* will clearely expreſſe himſelfe, in reſpect of our outward man, and ſpiritually of the inward. Wee ſhall deſire *Cyprian* to be Moderator betweene us in this queſtion, before wee come to an end of this Booke.

(b) *Cyprian, paulò poſt.* Cruci hæremus, ſanguinem fugimus, & intra ipſa Redemptoris vulnera figimus linguam, &c.

CHALLENGE.

BY this time it may appeare that all your ſo ſerious and exquiſite Collections out of the Fathers, for proofe of a *Corporall preſence of Chriſt* in this Sacrament, and *Vnion* with the *Partakers* thereof, are found by this Encounter of juſt *Parallels*, to be indeed the idle imagination of your Teachers, and the erroneous Intoxications of all their Diſciples, who yeeld aſſent unto them. For to interpret the *Figurative ſpeeches* of the Fathers *literally*, is all one, as to ſticke Gooſe-feathers in their Caps, and plainely to befoole them; by making them of all others the moſt egregiouſly abſurd (as you have already heard,) and no leſſe fond in the outward letter, than are theſe others that follow; (to wit) of *Gaudentius*; (c) *Wee are commanded to eate the head of Chriſt's Deity, with the feete of his Incarnation.* Or the ſaying of *Saint Hierome*; (d) *When Chriſt ſayd, Hee that drinketh my Blood, although it may be underſtood in a Myſtery, yet the truer blood* (ſaith hee) *is the word of Scripture.* Or as before him, *Origen*; (e) *Wee drinke the Blood of Chriſt* (ſaith hee) *not onely by the rite of a Sacrament, but alſo in receiving his word, whereof it is ſayd, My words are Spirit and Life.* So they.

(c) *Gaudent. Tract.* 2. Jubemur Caput Divinitatis ejus cum pedibus Incarnationis manducare.

(d) *Hier. in Pſal.* 147. Ego corpus Ieſu Evangelium puto — Et cum dicit [Qui bibit ſanguinem meum] licet in myſterio poſſit intelligi, tamen verius ſanguis ejus, ſermo ſcripturarum eſt.

(e) *Origen. in Numb.* 23. *Hom.* 16. Bibere dicimur ſanguinem Chriſti, non ſolum Sacramentorum ritu, ſed cum Doctrinæ ejus verba recipimus, in quibus vita conſiſtit: ſicut ipſe dicit, Ioh. 6. Verba mea Spiritus ſunt & vita.

And ſo juſt Cauſe have wee to complaine of the Vnconſcionableneſſe of your Objectors, by their ſo often abuſing the Teſtimonies of theſe holy Fathers; inſomuch that you had need of the often Admonition of your owne *Senenſis*: (f) *I have often given warning* (ſaith hee) *that the Sayings of Fathers be not urged in the rigidneſſe of their words, becauſe they uſe to ſpeake many times* HYPERBOLICALLY, *and in exceſſe, being either tranſported by the vehemency of their Affections, or carried with the Current of their Speech.* So hee. ✠ Thus have wee ſatisfied the objected Teſtimonies of the Fathers, by the Fathers owne Equivalent Phraſes and Expreſſions; All which challenge your Objectours of Vnconſcionableneſſe, for alleging them contrary to their owne Senſe. Our next Section of Vnconſcionableneſſe will pierce deeper, by proving that you have alleged the fore-ſayd Teſtimonies of the Fathers againſt your owne more direct, and free Confeſſions.

(f) Sæpe monuimus non eſſe Concionatorum verba ſemper in rigore accipienda: multa enim Declamatores per Hyperbolen enunciãt & inculcant vel occaſione perſonarum inducti, vel affectuum impetu, vel orationis curſu rapti. Hoc interdum Chryſoſtomo contigit *Sixtus Senenſis. Biblioth. lib.* 6. *Annot.* 152.

The Vnconſcionableneſſe of the Romiſh Diſputers, in Objecting the former Teſtimonies of Ancient Fathers: from the Confeſſions of the Romiſh Doctors themſelves.

Sect. VII.

THis Section is to be divided into two *Claſſes* of Authors: One is of the Sayings of the *Fathers*, which you have earneſtly objected: And the other muſt be of the Confeſſions of your owne Doctors, as well *Ieſuites* as others, by whom the literall ſenſe of the ſame Sayings and Phraſes of the Fathers, are as liberally and expreſly rejected. The Termes of the Fathers, which have beene alleged in the two former Sections, were of theſe kinds; to wit, *Chriſts Body, received in this Sacrament, is Taſted, Divided, Broken, Torne with the Teeth; And his Blood Sprinkled, and Powred into our mouths, and Drunken.* If any Proteſtant ſhould ſay that theſe ſpeeches of the Fathers, are all Improper & Figurative, and therfore prove not your Concluſion (which is, that they meant Really a *Corporall preſence of Chriſt in this Sacrament*) you would ſay that he interpreted the ſayings of the ſame Orthodox Fathers falſly & *Heretically*, according to your manes of phraſing and entityling Proteſtants, to make their Anſwers ſeeme Odious. Wherefore wee now crave leave of you, that wee may beleeve your owne Doctors themſelves, from their owne Confeſſions, (See the Margin:) wee meane ſuch, who, without exception, are privileged in your Church. By name, *Lumbard*, *Aquinas*, *Alphonſus de Caſtro*, together with your Jeſuites *Bellarmine*, *Suarez*, *Maldonate*, *Salmeron*, *Sa*, *Vaſquez*, *Coſterus*, and others, all which tell us * Reſpectively. I. Of [*Taſte.*] *Wee cannot ſay that one doth Taſte of Chriſts Body properly, but by a Figure.* II. Of [*Dividing.*] *Chriſt, in this Sacrament, is whole in every part thereof, and cannot be Divided; becauſe hee is impartible.* III. Of [*Broken.*] *Chriſts Body is not ſayd to be Broken in it ſelfe, but onely in the Sacrament of Bread; and to ſay that Chriſts Body is properly Broken, were a falſe ſpeech, and not agreeable to Chriſts Body.* IV. Of [*Tearing.*] *Chriſts Bodie*

* *See theſe in the margin following.* *Lumbard. lib 4. Diſt. Diſt 12 lit.* (e) Vera fractio non fit in corpore Chriſti, ſed in ſpecie & forma panis. *Maldonat. de Euch. To. 1. Sect.* Secundum genus Argumentor. *Rat. 2 p. 243.* Corpus Chriſti non vere atteritur, nec vere frangitur. *Maldon. de Euch. lib. 1. cap. 11.* Si attritio actu ſit de eſſentia manducantis, dici Chriſti Corpus non proprie manducari, ſed Improprie & Tropice. *Salmeron. Ieſ. Tom. 9. Tract. 26.* Dici Chriſtum non dentibus atteri, eſt enim impartibilis, manducatio autem realis requirit; ut poſſet Divich. *Suarez Ieſ. in 3. Tho. qu. 75. Diſp. 47. Art. 1. §. 4* Frangi, metaphorica, non propria locutio eſt, ut colligitur ex Tho. qu. 77. Art. 7. quia fractio proprie ſignificat diviſionem et diſcontinuationem partium, quam conſtat non fieri in corpore Chriſti. *Maldon. Ieſ.* Si proprie loqui velimus, falſæ ſunt iſtæ propoſitiones, Corpus Chriſti manducatur a nobis, teritur, frangitur, quia non convenire corpori Chriſti, ſed Sacramento teri ——— intelligi, quia non proprie Chriſtus frangitur, ſed Sacramentum. *So he. Lib de Sacramento in genere To. 1. §. Qui propter. Vaſquez Ieſ. in 3. Tho qu. 76. Art. 7. Diſp 193. Cap. 2.* Hæ voces ratione Specierum Chriſto per figuram tribuuntur, quæ referuntur ad aliquem ſenſum, vel etiam ad manducationem, quæ etiam in ſenſu guſtus conſiſtit ——— Rurſus, Ratione ſpecierum manducari dicitur, neque enim manducare ſolum denotat actionem ſecundum motum quoad locum, ſed etiam peculiarem actionem ſenſus guſtus ——— manducatio eſt quædam actio prævia quæ idem videtur, atq; cibum dentibus premere. *See lib. 6. cap. 2. § 4.* Bellar. Cuſter. Ieſ. Alphonſus. Mr. Brereley. *See above Booke 2. Cap. 2. § 4.* Danſqueius. *See above, Booke 5. Cap. 4. Sect. 2.* Dicere immortales actus Corporis Chriſti dentibus teri, oris Blaſphemi eſt, & mentis nequiſſimæ. *Danſqueius. pag. 210.*

(ſay

(ſay they) *cannot be ſayd to be Torne, but onely Tropically, becauſe it is not Diviſible: and to ſay that your Church of Rome holds that Chriſts Body is Torne with the teeth of the Communicants, is Blaſphemous.* V. Of [*Eating.*] *The Body of Chriſt is not abſolutely Eaten, becauſe if abſolutely Eaten, then ſhould it be torne with the Teeth, and if ſo, then alſo divided into parts: It is therefore ſayd to be torne, by a Figure, becauſe the formes of Bread are torne with the Teeth.* Of the VI, and VII. [*Sprinkling, and Powring out of Blood.*] *Thoſe are not to be attributed to Chriſts Blood in the Sacrament; becauſe theſe betoken a Shedding thereof, which is a Separation of it from his Body, which was never but once on the Croſſe; nor is it properly Drunken.* So they. That is to ſay; So have they Objected the Sentences of the Fathers: and So have they anſwered: and conſequently So have alſo confuted themſelves. ✦

Chap. VI.

The Third Romiſh Corporall Vnion *of the Bodie of Chriſt, with the Bodies of the Communicants, is with* Swallowing *it downe.*

Sect I.

YOur Generall *Tenet* is, That the *Body of Chriſt* is preſent in the Bodies of the Receivers, *So long as the formes of Bread and Wine do continue.* Nex that (a) *It is ſwallowed downe, and tranſmitted into the Stomach*: Yet further, that your Prieſt in your Romane Maſſe is injoyned to pray, ſaying; (b) *O Lord, let thy Body which I have taken, and Blood which I have drunke, cleave unto my Guts, or Entrails.* And a leſſe (c) *Miſſall* (but yet of equall Authority) teacheth all you *Engliſh Prieſts* to pray, ſaying; *O God who refreſheſt both our Subſtances with this food, grant that the ſupply and helpe hereof may not be awanting either to our Bodies, or Soules.* ✦ Inſomuch that your *Aquinas* concludeth, (1) *That the Body of Chriſt ceaſeth not to be in this Sacrament, ſo long as the forme of Bread continueth in the Eater thereof.* So hee. Not excepting any *Eater*, whether it be *Man*, or *Beaſt*; thereby embracing this

(a) Satis eſt ut tranſmiſſio fiat in ſtomachum, deglutiendo. *Bellarm. lib. 2. de Euc. cap. 11.*

(b) *Miſſale Romanum, authoritate Concilij Tridentini, & Papæ Pij Quarti.* Ordinarium Miſſæ. Corpus tuum Domine, quod ſumpſi, & ſanguis quem potavi adhæreat viſceribus meis.

(c) *Miſſale parvum pro Sacerdotibus in Anglia juſſu Pauli Quinti Papæ editum.* Deus, qui humanæ generis utramq; ſubſtantiam præſentium munerum alimento vegetas, & renovas Sacramento, tribue quæſumus ut eorum & corporibus noſtris ſubſidium non deſit, & mentibus. (1) *Aquinas 3. qu. 76. Art. 6. ad 3.* Subſtantia Corporis Chriſti non deſinit eſſe ſub ſpeciebus panis, quamdiu ſpecies illa manet.

Opinion; namely, (z) *That a Beast eating this Sacrament, thereby doth Devoure the true Body of Christ:* which you call *The Common Opinion of your Church, taught and defined by Pope Gregory the Eleventh.*

(z) *Ioſephus Angles Quæſt. de Suſception. Euch. Art. 2. Diſt. Contraria.* Opinio eſt Communis. Concluſio. Brutum comedens Sacramentum, verum Corpus Chriſti devorat, fuit expreſſè definita per Gregorium undecimum, Teſte noſtro Riveto Pictavio, in Academ. Battavix Profeſſore in lib. Orthodox. Cathol. Tract. 3. qu. 18.



That this former Doctrine is fully and filthily Capernaiticall

Sect. II.

IN this Romiſh Profeſſion every one may ſee, in your *Corporall preſence*, two moſt vile and ugly Aſſumptions; One is, of your *Devouring of Chriſt, and feeding bodily on him.* The other is a Poſſibility of (ſaving your preſence) paſſing him downeward *Into the Draught and Seege*; that being as ill, this peradventure worſe, than any *Capernaiticall* Infatuation; for which cauſe it was that your Jeſuite *Maldonate*, although granting that you do Corporally receive it into your ſtomachs, yet denyed, for ſhame, that you are *Devourers* thereof.

(a) *See above, ebd. 4. §. 2.*

But, I beſeech you, what then meaneth that, which your Romiſh *Inſtructions, Decrees*, and *Miſſals* (as wee have * heard) do teach you to do with the Hoaſt, in caſe that any either through *Infirmity*, or by *Surfet* and *Drunkenneſſe*, ſhall caſt up the ſame Hoaſt out of his ſtomach? Wee demand, may your Communicants be [*Vomitores,*] to caſt it up againe, and can you deny but that they muſt firſt have beene [*Voratores,*] to have devoured that which they do ſo Diſgorge? Will you beleeve your Jeſuite (b) *Oſorius? To Devoure a thing* (ſaith he) *is to ſwallow it downe by Chewing.* Say now, do you *Swallow* the Sacrament *by Chewing it?* then are you *Capernaiticall Tearers of Chriſts Body.* But do you *Swallow* it *without Chewing?* then are you *Capernaiticall Devourers* thereof. Say not, that becauſe the *Bodie of Chriſt ſuffereth no hurt*, therefore he cannot be ſaid by *Corporall Swallowing* to be *Devoured*: for his Body was not corrupted in the *Grave*, and yet was it truly *Buried*; and his Type thereof, even *Ionas*, without *Maſtication* was *Swallowed* up into the Belly of the *Whale*, and yet had no *hurt*. Notwithſtanding, he was firſt caught and *devoured*, who was afterward *caſt up* and vomited.

(*) *Ibid. §. 1.*

(b) *Oſor. Ief. Tom. 2. Cont. 2. in Ioh. 6. Caro mea vere eſt cibus &c.] vorare, eſt ſine maſticatione gluttire.*

That

That the ſame Romiſh maner *of* Receiving it *downe into the* Belly, *is proved to be* Capernaiticall, *by the Iudgement of Antiquity.*

SECT. III.

THeophylact (g) noted the *Capernaites* Opinion to have bin, that the Receivers of the Body of Chriſt are σαρκοφαγοι, *Devourers of fleſh, where as the words of Chriſt* (ſaith he) *are to be underſtood Spiritually, and ſo will it be knowne that wee Chriſtians* (what?) *are not Devourers of Chriſt.* So he. But, that *Swallowing* (properly taken) is a *Devouring*, hath beene proved: and, if *Devoured*, then why not alſo (that which is the Baſeſt of all Baſeneſſe) paſſed downe, by Egeſtion, into the Seege? whereof the Antient Fathers have thus Determined. *Origen*, that (h) *The materiall part of this meate, Sanctified by prayer, paſſeth into the Draught: which* (ſaith hee) *I ſpeake of the Symbolicall Bodie, &c.*

Here will be no place for your (i) Cardinalls Crotchets, who confeſſing *Origen* to have ſpoken all this of the Euchariſt, would have us by *Materials* to underſtand *Accidents in reſpect* (ſaith hee) *of Sanctification*, which they had, *and of Magnitude, which belongeth rather to the matter of a thing, than to the forme*: and by *Symbolicall Body*, to conceive, that this was meant of the *Body of Chriſt* it ſelfe, as it is preſent in this Sacrament, a *Signe*, or *Symboll of it ſelfe, as it was on the Croſſe.* So he; as if he meant to Croſſe *Origens* intention throughout every part of his Teſtimony.

For firſt, That which he called *Bread*, hee calleth alſo *meat Sanctified.* Secondly, That *Meat* he termeth *Materiall.* Thirdly, This *Materiall*, he ſaith, *paſſeth into the Draught.* Laſtly, concluding his ſpeech, concerning the Sacramentall Body, and ſaying; *Hither have I ſpoken of the Symbolicall Body*; immediatly he maketh his Tranſition to ſpeake of the Incarnate Body of Chriſt, as it is the *True Soules meate.* But firſt, meerely *Accidents* were never called, by Ancient Fathers, *Meats.* Secondly, never *Materials.* Thirdly, never *Magnitude* in it ſelfe, without a *Subject*, was judged otherwiſe than *Immateriall.* Fourthly, never any *Immateriall* thing to have *Gravity*, or weight in preſſing the guts, to make an egeſtion into the *Draught.* If every one of theſe be not, yet all may make up a *foure-fold Cord*, to draw any Conſcionable man to grant, that *Origen* was of our *Proteſtants Faith.*

And although Obſtinacie it ſelfe ſhould ſtruggle with us, touching the former ſentence of *Origen*, yet his words immediatly following, ſhould (we think) challenge a Conſent: Becauſe

(g) *Theoph. in Ioh. 6. p.* 304. Capernaitæ putabant, quod Chriſtus cogeret eos σαρκοφαγους, voratores carnis ſuæ eſſe: nos hic ſpiritualiter intelligimus, neq; carnium voratores ſumus.

(h) *Origen in Matth. ca.* 15. [Quod ſi quicquid in os ingreditur, in ventrem abit, & in ſeceſſum ejicitur.] Et ille cibus ſanctificatus verbo Dei, juxta id quod habet materiale, in ventrem abit, & in ſeceſſum ejicitur. Cæterum juxta precationem pro proportione fidei factus ſit utilis, efficiens ut perſpicax ſit animus. Nec materia panis, ſed ſuper eo dictus ſermo prodeſt non indigne comedenti. Et hæc quidem de Symbolico corpore: multa porro & de verbo dici poſſunt, quod factum eſt caro, veruſq; cibus, quem qui comederit vivet in æternum.

(i) *Bellar.* Iſta omnia recte intelligi poſſunt de Euchariſtia——at materiale, quod in ſeceſſum abit, ſunt accidentia, non reſpectu formæ naturalis, ſed ſanctificationis & magnitudinis: nam magnitudo ad materiam potius pertinet quam ad formam—— Et per hoc quod Symbolicum corpus vocat, intelligit corpus Chriſti, ut eſt hic Symbolum & ſignum ſuipſius, ut erat in cruce. *lib. 2. de Euch. cap. 8.*

cauſe, after he had ſpoken of *Sanctified meate, meate Materiall, meate which goeth into the Belly, Meate whoſe matter doth not profit the Eater, Meate paſſing into the Draught, Meate* named the *Symbolicall Body*; (which your Cardinall teacheth to betoken Chriſts owne *naturall Body*:) He immediatly after maketh a Tranſition from this *Meate*, to that which he calleth the *True meate*, and ſaith; (3) *Furthermore many things might be ſpoken of the word, which was made Fleſh, even the True Bread, which, whoſoever ſhall eat, ſhall live for ever: which no wicked man can eate, elſe ſhould hee live for ever.* Directly oppoſing this *Word made Fleſh*, to that which he had called the *Symbolicall Body*. *Ergo* ſay wee, *Origen* (your Cardinall muſt pardon us) *taught the Symbolicall Body*, and *Chriſts True and proper Fleſh* to be two different *Subjects*. And againe, for better manifeſtation, hee diſtinguiſheth in their effects; the one to be inſufficient to *give life*, the other to be *Salvificall* in it ſelfe, even to *Life everlaſting*. And Thirdly hee differenceth them in their *Eaters*, intimating, that *The wicked may be partakers of the former Symbolicall Bodie*; becauſe, of *this fleſh*, whereof the Scripture ſaith, [*The Word was made fleſh*,] called the *True meate*, he teſtifieth and profeſſeth, that *No wicked man can eate this.*

If, in imitation of *Origens* diſcourſe upon the Euchariſt, one ſhould ſay of the Baptiſme of a man of yeeres and growth, thus; Water in Baptiſme, is in it ſelfe a Liquor, although profitable to the Receiver, according to the proportion of Faith, yet doth it cleanſe onely the fleſh, and is afterward caſt out of the Font into the Channell: (adding immediatly) *Thus much be ſpoken of the Symbolicall Water*: and ſhould furthermore ſay *many things of the True Water, which is the virtue and grace of the Holy Ghoſt, which whoſoever ſhall partake, ſhall live for ever: but whereof, No wicked man can be partaker*: What man can be ſo ſeely, as not to apprehend a plaine diſtinction, made betweene the *Symbolicall Water*, and the *Truly Spirituall*, which is the *Grace of the Holy Ghoſt*, as differing in reſpect of their *Eſſences*, *Effects*, and in the *Perſons capable* thereof?

As for your Cardinalls Pageant of *Chriſts Body* in this Sacrament, as being a *Signe and Symboll of it ſelfe, as it was on the Croſſe*, it * hath once already, and will the * ſecond time come into play, where you will take ſmall pleaſure in this figment.

Againe concerning the *Body of Chriſt* it ſelfe, (l) *Cyrill* Chriſtianly denyeth it to goe either into the *Bellie*, or into the *Draught*; and (m) *Chryſoſtome* (as judging the very thought thereof Execrable) denyeth it with an [*Abſit!*] Finally, (n) *Ambroſe* is ſo farre from the proper *Swallowing* of Chriſt in this Sacrament,

(3) *Sequitur apud Orig. in Matth. c. 15.* Hæc quidem de Symbolico corpore, multa porro de ipſo verbo dici poſſunt, quod factum eſt caro, verumque cibus, quem qui comederit, omnino vivet in æternum, quem nullus malus poteſt edere; nam ſi malus ederet verbum carnem factum, cum ſit panis vivus, nequaquam ſcriptum fuiſſet; Quiſquis ederit hunc panem vivet in æternum.

(*) *See Booke 4. Chap. 2. Sect. 6.*

(*) *Booke 6. c. 5. Sect. 7.*

(l) *Cyrill. Hieroſol. Catech. Myſtag. 5.* Panis hic ἐπίσης οὐκ εἰς κοιλίαν, ἢ ἀφεδρῶνα, &c.

(m) *Chryſoſt. de Euch. in Encæn.* Non ſicut reliqui cibi in ſeceſſum vadunt: abſit! ne ſic cogites.

(n) *Ambroſ. l. 5. de Sacram. c. 4.* Non iſte panis eſt, qui vadit in corpus, ſed panis vitæ æternæ, qui animæ noſtræ ſubſtantiam fulcit. *Ideſt ſuperſubſtantialis.*

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crament, that Diſtinguiſhing betweene Corporall Bread, and the Body of Chriſt, (which he calleth *Superſubſtantiall Bread*, and Bread of everlaſting life, *for the eſtabliſhing of mans Soule*) hee denyeth flatly that this is that *Bread which goeth into the Body*. If any Mouſe (which, you ſay, may run away with the Hoaſt) be wholly fed thereon for a moneths ſpace, the Egeſtion of that Creature will be as Abſolute a Demonſtration as the world can have, that the matter fed upon, *after Conſecration, is Bread*. And why may you not as well grant a power of *Egeſtion*, as confeſſe (which you do) in that Creature a *Digeſtion* thereof?

Two falſe Interpretations fell upon the Catholike Profeſſion, concerning the Doctrine of the Euchariſt, in the dayes of *S. Auguſtine*; both which that holy Father did utterly explode. The firſt was by the *Manichees*, who teaching, that (*) *Chriſt was Hanged on every tree, and tyed unto all meates which they eate*, would needes have their Religion to be ſomewhat agreeable to the Catholike Profeſſion. An Imputation which *Saint Auguſtine* did abhorre, namely, that it ſhould be thought that there was the ſame reaſon (concerning Chriſts Body) of the opinion of *Myſticall Bread*, among the Orthodox, which the *Manichees* had of their Corporall Bread. As for example, that *Chriſt ſhould be faſtned or tyed to mens guts, by eating, and let looſe againe by their belching*. Which Hereticall Doctrine how ſhall it not accord with your Romiſh, which hath affirmed a paſſage and *Entrance of Chriſts Body* into, and *Cleaving* unto mens *Guts by eating?* and a Repaſſe againe by *Vomiting*, albeit the matter, ſo faſt and ſo looſe, be (in the judgement of *Saint Auguſtine*) *Bread* ſtill, after *Conſecration?*

The Second Calumniation, againſt the True Profeſſours, was by others, who teſtifyed that *Catholikes in the Euchariſt adored Ceres and Bacchus, after the maner of the Pagans*. What anſwer, do you thinke, would a Romiſh Profeſſour have made in this Caſe? doubtleſſe (according to your Doctrine of *Corporall Preſence*) by ſaying thus: Whereas ſome affirme that wee do adore *Bread* and *Wine* in this Sacrament, yet the truth is wee adore that, whereunto *Bread and Wine* are *Tranſubſtantiated*, (to wit) *the Body and Blood of Chriſt* the ſonne of God. But *Saint Auguſtine*, as one fancying nothing leſſe; *Wee* (ſaith hee) *are farre from the Gods of the Pagans, for wee embrace the Sacrament of Bread and Wine*. This is all, and all this hee ſpake *after Conſecration*.

(o) *Auguſt. tract. 84. in Ioan. lib. 20. cap 11.* Ex fabula veſtrâ de Sp. Sancto terra concipiens gignat patibilem Ieſum, qui eſt ſalus omnium hominum ſuſpenſus ex ligno, &c. *Cap. 12.* Cui non totum ſimul unus Chriſtus, ſi propter unam ſubſtantiam, & in arboribus Chriſtus, & in perſecutione Iudæorum Chriſtus, & in ſole, & in luna Chriſtus, &c. *Cap. 13.* In uva agnoſcunt Deum ſuum, in cupa nolunt, quaſi aliquid eos calcatus & incluſus offenderit: noſter autem panis & calix, non quilibet, quaſi propter Chriſtum in ipſis & ſarmentis ligarum, ſicut illi deſipiunt, ſed certâ conſecratione myſticus fit nobis, non naſcitur: proinde quin ita ſit, quamvis ſit panis & calix, alimentum refectionis eſt, non Sacramentum religionis, niſi quod benedicimus, gratiasq; agimus Domino in omni munere ejus, non ſolum ſpirituali, verum etiam corporali. Vobis autem per fabulam veſtram in eſcis omnibus Chriſtus ligatus opponitur, adhuc ligandus veſtris viſceribus, ſolvendusque ructatibus: nam & cum manducatis, Dei veſtri defectione vos reficitis, & cum digeritis, illius refectione deficitis——. Quomodo ergo comparas panem & calicem noſtrum, & parem religionem dicis, errorem longe a veritate diſcretum? pejus enim decipimus quàm nonnulli, qui nos propter panem & calicem Cererem & Liberum colere exiſtimant. ——Sicut enim a Cerere & Libero Paganorum Diis longe abſumus, quamvis panis & calicis Sacramentum, quod ita laudaſtis, ut in eo nobiſcum eſſe voluiſtis, ritu noſtro amplectamur, &c. [*Edit. Pariſ. Anno* 1555.]

(*) *See Chap. 7. Sect. 1.*

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Whereupon wee are occasioned to admonish our Christian Reader to take heed of the fraudulent practice of the Romish Sect, because of their abusing of the Writings of ancient Fathers, whereof take unto you this present (p) Example. The *Paris Edition An.* 1555. hath the Sentence of *Saint Augustine* thus: *Noster panis —— Mysticus sit nobis, non nascitur.* But the last *Paris Edition Ann.* 1614. hath foisted in and inserted [*Corpus Christi*;] albeit the sense be full without this Addition, to signifie that *Common Bread* is by *Consecration* made *Mysticall* or Sacramentall (according to *Saint Augustines* owne Exposition, saying that *wee embrace the Sacrament of Bread and Cup*;) and also the Phrase of [*Panis sit Corpus Christi*; *Bread is made Christs Body*] be repugnant to a common Principle of all Christianity, which never believed a *Body of Christ made of Bread.* So that the aforesayd Addition is not a Correcting, but a Corrupting of the Text.

(p) *Editio Paris. Anno* 1614. Noster panis —— mysticus sit nobis [Corpus Christi] non nascitur. [*Whereas the direct sense is that* Bread Consecrated, *is not naturally bread (as it were the spicæ, that is* Eares of Corne, *spoken of by the* Manichees) *but made* Mysticall, *and sacramentall by* Cõsecration.]

❧ *The miserable straights of Romish Disputers, in answering the Definitive Sentence of* Saint Augustine, *concerning Christs words, of* Eating his flesh; *and of the Romish Shift in saying, they do but* Swallow it.

Sect. IV.

SAint (q) *Augustines* Determination is set downe in that his one famous Sentence, for the expounding of those words of Christ [*Except you eat the flesh of the Sonne of man, &c.* Ioh. 6.] thus: *Whensoever wee find in Scripture any speech seeming to forbid any laudable good thing, or to command any haynous evill Act, the speech is Figurative; Vt cum audicitur* [*Nisi manducaveritis*] that is, *As when it is sayd* [*Except you eat my flesh:*] *which seemeth to command some hainous Sinne, therefore it is Figurative, commanding us to communicate with Christs passion, and sweetly and profitably record in our memory, that his flesh was crucifyed and slaine for us.* So *Saint Augustine*; which one Sentence hath beene alwayes held, of Protestants, to be convincent, for strangling of your Romish Cause. Which your Cardinall seeing as it were gasping, hasteneth to give it some short breath. (r) *Augu-*

(q) *Aug. de Doctr. Christ. lib.* 3. *cap.* 16. Si præceptiva locutio flagitium aut facinus videtur jubere figurata est, ut [Nisi manducaveritis carnem meam] facinus videtur jubere; Ergo figura est, præcipiens passioni Domini esse communicandum, & suaviter & utiliter recondendum in memoria, quia pro nobis caro ejus crucifixa, & vulnerata sit.

(r) *Bellar. lib.* 1. *de Euch. cap.* 7. Non vult Augustinus dicere, carnem Christi Tropice manducari, si essentiam manducationis spectemus, quæ solum requirit, ut verus cibus ab ore trajiciatur in stomachum, per instrumenta vitalia; sed vult dicere Tropice manducari quoad modum, nam Ordinarius & proprius modus manducandi est, ut caro visibiliter secetur in partes, & particulatim sumatur: & cocta, non cruda: Caro autem Christi sumitur integra, & invisibiliter, et sine ulla læsione sui, qua manducatione figurate significamus & repræsentamus passionem Christi. 1. probatur, quia non est scelus carnem Christi spirituali modo sine sui læsione sumere. 2. quia per scelus intelligit modum edendi Capernaiticum, nempe carnem laniando.

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ſtine (ſaith hee) *meant not to ſay that Chriſts fleſh is eaten Tropically, in reſpect of an Eſſentiall Eating, wherein is required onely, that True meat be let downe from the mouth into the ſtomacke, by vitall Inſtruments: but called it a Tropicall Eating, in reſpect of your ordinary and proper maner of Eating, by a viſible dividing of Chriſts fleſh into parts and morſells, and that it be ſod, and not raw. But Chriſts fleſh in the Euchariſt is received whole, inviſibly, and without any hurt, by which maner of Eating wee repreſent the Paſſion of Chriſt; which is thus proved: becauſe First, It is no hainous ſinne to eat Chriſts fleſh Spiritually, and without hurting it; and Secondly, becauſe* Saint Auguſtine *underſtandeth by an Hainous offence, the Capernaiticall maner of eating thereof, namely by Tearing it in pieces.* So hee. Wee muſt take this whole Anſwer in pieces, for Confutation of each particular point, leſt otherwiſe a Generall and Briefe Anſwer might breed Obſcurity.

Your Cardinall thinketh to evade, by multiplicity of Diſtinctions. Ob. 1. *Hee meant not Eating with Teeth, but a paſſing of it from the Mouth into the Stomacke.* Sol. This is Falſe, becauſe the Apoſtles in their receiving of it, did uſe *Chewing,* your owne Jeſuite *Suarez* confeſſing that the Sacramentall Bread in Chriſt's time was * *Glutinoſus:* And that this maner of *Tearing with Teeth* had beene continued many Ages in the Church of *Rome,* as alſo uſed among ſome of your Church at this day, as hath beene * proved. And laſtly that *Saint Auguſtine* himſelfe meant Eating by *Tearing with Teeth,* who (as the 4 Cardinall himſelfe confeſſeth) mentioneth the * *Preſſing of the Sacrament with Teeth.* Secondly, Ob. *But the maner of Tearing* (ſaith hee) *is not eſſentiall to eating, but onely the preſſing of it downe into the Stomacke.* So hee. Sol. Notwithſtanding *Pope Nicolas* in his Romane Councell expreſſly required the *Senſible Tearing of Chriſts fleſh* (as hath beene ſhewed *) whereof you have alſo heard your Ieſuite * *Salmeron* confeſſe, ſaying, that *Proper Eating requireth a Proper Tearing,* even as your Cardinall himſelfe, calling *Eating, by Dividing into Parts, a Proper maner of Eating.* Ob. 3. *Auguſtine ſpoke of a viſible Eating of Chriſt, and not as ours is, Inviſible.* Sol. As if a blinde man could not eat meat as perfectly as he that ſeeth. Ob. 4. *But Saint Auguſtine underſtood Chriſts fleſh Sod, and not Raw.* Sol. As though the Eating of mans fleſh *Raw,* or *Sod,* could diſtinguiſh a *Canniball.* Ob. 5. *But Saint Auguſtine ſpake of Eating Chriſts fleſh with hurting him, which appeareth by this, that hee called the maner of Eating, which hee ſpake of, an Hainous offence.* Sol. As though your * *Aquinas* had not as well judged it an *Hainous offence to put Chriſt in a Boxe, appearing in his viſible ſhape,* notwithſtanding Chriſts *No-*

(*) *See Booke 1. cap. 2. §. 2.*

(*) *See above Cap. 5. Sect. 4.*

(4) *Bellar lib. 1. de Euch. Cap. 7.* Qui manducat corde, non qui premit dente, &c. Vbi de Sacramento loquitur, non qui premit dente, nimirùm ſolo.

(*) *See above, Cap. 5. Sect. 5.*

(*) *See above, Cap. 5. Sect. 5.*

(*) *See above, Cap. 5. Sect. 2.*

(*) *See above, Booke 4. Cap. 10. Sect. 5.*

ſenſible-hurt thereby. Ob. 6. *But he ſpake againſt the Capernaiticall maner of Eating, which was Tearing it in pieces, and requireth a Spirituall order in eating; and ours is Spirituall.* Sol. Firſt as if your *Eating* were not *Capernaiticall* in any degree, which is Falſe. Becauſe as the *Capernaites* interpreted Chriſts words in a *literall ſenſe* of *Eating* it perfectly, ſo did they alſo conceive a *Reall Swallowing* of it after it had beene Eaten. And doth not your Cardinall plead here wholly for *Swallowing of Chriſts Body?* or hath not alſo your Ieſuite *Coſter* defined *Devouring to be a Swallowing of meat without Maſtication, or Tearing?* Or can you deny but the Primitive * Fathers Deteſted the very conceipt of *Devouring Chriſts fleſh?* And Secondly, where *Saint Auguſtine* oppoſeth *Carnal* maner of *Eating* to the *Spirituall*, could hee poſſibly meane your Romiſh kind, which you profeſſe to be a taking it into your *Mouths*, and by your *Corporall Swallowing and Tranſmitting through the Throat* into your *Stomack*, whether *Viſibly*, or *Inviſibly*, whether *Sod*, or *Raw?* No no, nothing leſſe, but the flat Contrary, a meere *Spirituall* maner of *Communicating of Chriſts paſſion* (ſaith hee) *and by * Sweetly recording in our memories his fleſh once crucifyed for us.* Eſtabliſhing this latter *Eating* with *Minde and Heart*, that hee might exclude the other of *Eating* with *Mouth* and *Teeth.*

(*) *See before, in this Chap. 6.*

(*) *See before, about at (9.)*

CHAP. VII.

The Fourth Corporall maner of Vnion of Chriſt his Body, *by a Bodily Mixture with the* Bodies of the Communicants (*profeſſed by ſome* Romaniſts *at this day*) *is* Capernaiticall.

SECT. I.

WEe heare your Ieſuit reporting that (a) *Many latter Divines* in your Church, have beene authorized *in theſe dayes to write*, labouring to bring the Romane Faith to ſo high a pitch, as to perſwade a (b) *Reall, Naturall, Corporall, and Subſtantiall Vnion of the Body of Chriſt with the Bodies of the Communicants: even almoſt all of late* (ſaith hee) *who have written againſt Heretikes.* So hee.

(a) Multi Catholici his temporibus, in odium Hæreſis, veram præſentiam corporis Chriſti in hoc Sacramento ——Sumptione ejus fieri unionem inter Corpus Chriſti & ſuſcipientem, quam realem, naturalem, & ſubſtantialem, atque etiam corporalem vocant Sic Algerus, Turrecremata, Roſſenſis, Hoſius, Turrianus, Bellarminus, Alanus. *Suarez. Ieſ. Tom. 3. qu. 79. Diſp. 64. Sect. 3.* (b) Denique Recentiores omnes, qui de hoc Sacramento contra Hæreticos ſcribunt, hoc fere modo loquuntur. *Suarez in 3. Tho. Diſp. 64. §. 3. pag. 822.*

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Among others wee find your Cardinall (c) *Alan*, who will have it *Really mingled with our fleſh, as other meats, Tranſubſtantiation onely excepted*; as did alſo Cardinall (d) *Mendoza*. And what elſe can that ſound, which wee have heard out of your Roman * *Miſſall*, praying that *the Body of Chriſt eaten may cleave unto your Guts?* juſt Manichean-wiſe, as you have heard even now out of *Saint Auguſtine*. ✠ And it may be you have Faith alſo to believe your owne *Legendæ*, telling you of the (i) *Hoaſt taken out of the Guts of a Malefactor, by the Virgin Mary, before his Execution.* ✠

(c) *Card. Alan.* Cùm comedimus Euchariſtiam, corpore Chriſti vere veſcimur, ex qua manducatione per naturæ inſtrumenta realiter recipitur intra nos, æque ſubſtantiæ noſtræ permiſcetur, ſicut cæteri cibi, niſi quod mutationem in carnem noſtram non patiatur. *De Euch. lib. 1 cap. 28.*

(d) Refertur Mendozam Cardinalem Burgenſem in lib. quem de unione ſcripſit, docuiſſe Chriſtum Sacramentaliter manducatum non ſolum fieri præſentem in loco, quem ſpecies poſſent Sacramentaliter occupare, ſed quod immodo diffundi per totum corpus hominis, ut toti illi in omnibus ejus partibus uniatur; ſeq; illis immiſceat: ſed hæc cogitatio non ſolum improbabilis, ſed etiam abſurda, & pluſquam temeraria eſt. *Suarez quo ſupr. pag. 822.* (*) *See above, Chap. 6. §. 7.* (i) *In libro qui inſcribitur.* Speculum exemplar: —— Vdonem Archiepiſcopum Magdoburgenſem Capite multatum fuiſſe, ex cujus viſceribus & ore, antequam plecteretur capite, Virgo Maria hoſtias deſumpſiſſe dicitur, & in calicem miſiſſe. *Referente Chriſtiano Franken, quondam Jeſuitâ, Tract. de Beſtialiſſima Adoratione panis & vini in Euchariſtia.*

The Confutation and Expulſion of this Foggie Miſt of Error, by your owne more Common Confeſſions.

Sect. II.

THis firſt opinion of mingling the *Body of Chriſt*, Corporally with *mans Bodily parts*, what thinke you of it? Your Ieſuite calleth it (f) *Improbable*, and as *repugnant to the dignitie and majeſtie of this Sacrament*: (*) *Raſh, and Abſurd.* Iuſtly, becauſe if this Doctrine were true, you muſt likewiſe grant that the ſame Body of Chriſt, which you ſay is eaten of Mice and Rats, is mingled within their guts, and entrailes; and ſo ſuch vile Creatures ſhould be as really Capable of the Communion of Chriſts Body, as the moſt ſanctifyed among Chriſtians can be: for which the Beaſts themſelves, if they could ſpeake, would (as the *Aſſe unto Balaam*) *condemne the fooliſhneſſe of your Prophets*, namely thoſe, of whom you have * heard your Ieſuit confeſſing, that this is the Doctrine of *Almoſt all late Divines*; which is to adde one *Capernaiticall Abſurdity* to another.

(f) *Suarez in 3. Tho. qu. 79. Diſp. 64. Sect. 3.* Nihilominus hæc ſententia improbabilis, & aliena dignitate & majeſtate hujus Sacramenti, quod non propter corporalem conjunctionem, ſed propter ſpiritualem inſtitutum eſt, dicente Chriſto [Mea verba ſpiritus ſunt & vita. *Ioh. 6.*] *P. 822.*

(*) *See above in the firſt §. at the letter* (D)

(*) *See above at* (B)

(*) *See above his Teſtimonie cited at the letter* (d)

It onely remaineth to know with what Spirit theſe your *New Divines* have thus written; your * *Suarez* telleth us, ſaying, *That they ſpake ſo in hatred of Heretikes* (meaning Proteſtants) *againſt whom they write.* Who would not now magnifie the Profeſſion of *Proteſtants*, to obſerve their Adverſaries to be ſo farre tranſported with the Spirit of malignity and giddineſſe againſt them, that by the juſt judgement of God they are be-

comeſo ſtarke blind in themſelves, as that they fall into opinions not onely (as is confeſſed) *Raſh and Abſurd*: but alſo *Capernaitically-Hereticall?* And indeed they who imagined a *Corporall Eating*, how ſhould they not as well have conceived a *Corporall fleſhly Commixtion?*

Chap. VIII.

Of the Romiſh Objections out of the Fathers, for proofe of an Vnion of Chriſts Body *by a* Bodily Commixture *with the Bodies of the* Communicants.

Some of their Sentences of Similitudes, call Reports. Objections are taken from the Fathers, Some from their and Some from their Hiſtori. Wee beginne with their Sentences.

That the Objected Sentences of Fathers make not for the Romiſh Corporall Vnion; *but are proved by their owne Dialect to be unconſcionably alleged.*

Sect. I.

THe expreſſe Teſtimonies of the Objected Fathers you may reade in the Margin, as they are marſhalled by your owne Ieſuit (a) *Suarez*, to wit, *Irenæus, Chryſoſtome, Cyril Alexand. Greg. Nyſſen, Pope Leo*, and *Hilarie*. The ſumme is, *The mixture of Chriſts Body with ours, by a Corporall and Naturall Vnion indeed, and not onely in faith or affection.*

Two kind of Semblances are to be Obſerved, one in their like *Hyperbolicall* Phraſing, concerning *Baptiſme*; and the other touching our *Conjunction* with Chriſt.

(a) *Suarez 3. Tho. Diſp. 64. §. 3. recenſet.* I. viz. Irenæum. Quandò mixtus calix, & fractus panis percipit verbum Dei, fit Eucharistia, ex quibus augetur & conſiſtit carnis noſtræ ſubſtantia. *Lib. 5 contra Hæreſ. cap.* 2. II. *Chryſoſtom.* Nos ſecum in unam maſſam reduxit, nequè id fide ſolum, ſed reipſa nos ſuum corpus effecit. *Hom. 82 in Matth.* Vt non ſolum per dilectionem, ſed reipſa in illam carnem convertamur. *Hom. 5 in Ioh.* III. *Cyril. Alex.* [Qui manducat meam carnem in me manet, & ego in illo.] Sicut ſi quis iquefactæ ceræ aliam ceram infuderit, alteram cum altera commiſceat, neceſſe eſt ——— ita qui carnem ecipit, cum ipſo conjungitur, ut Chriſtus in ipſo, & ipſe in Chriſto inveniatur. *Lib. 4. in Ioh. Cap. 17. Rurſus.* Chriſtum vitis, nos palmites, qui vitam inde nobis acquirimus. Audi Paulum, Omnes unam Chriſti corpus, qui de uno pane participamus ——— quæ cum ita ſint, nonne corporaliter facit, communicatione carnis ejus, Chriſtum in nobis habitare? *Lib. 10. cap.* 13. IV. *Greg. Nyſſen.* Sicut parum fermenti aſſimulat totam maſſam aſperſione, ita Corpus Chriſti, cum fuerit intra noſtrum, ad ſe tranſmutat & transfert. *Orat. Catech. Cap.* 37. V. *Leo Papa.* Vt accipientes virtutem cœleſtis cibi, in carnem ipſius, qui caro noſtra factus eſt, tranſeamus. *Epiſt.* 23. VI. *Hilarius.* Nos vere verbum carnem cibo Dominico ſumimus, quo modo non naturaliter manere in nobis exiſtimandus eſt, & naturam carnis ſuæ ad naturam æternitatis ſub Sacramento nobis communicandæ carnis admiſcuit. *Lib. 8. de Trinit.* [*Here might have added Iuſtin Martyr, and others.*] Docet Apoſtolus ex natura Sacramentorum eſſe hanc fidelium unitatem, ad Galatas ſcribens: Quotquot Baptizati eſtis in Chriſto, Chriſtum induiſtis ——— Quod unum ſunt in tantâ gentium, conditionum, Sexuum diverſitate nunquid ex aſſenſu voluntatis, an ex Sacramenti unitate? quia his & Baptiſma ſit unum, itaq; qui per eandem rem ſunt unum natura unum ſunt? *Hilar. de Trinit. lib. 8.* Suſtipiens Chriſtum non idem ſit poſt lavacrum, qui ante Baptiſmum fuit, ſed corpus regenerati fiat caro crucifixi. *Leo. Serm. 14. de Paſſione Domini.*

Of

Of Baptiſme, *Hilarie* the VI. objected, ſaith, *Chriſtians by Baptiſme, which is one, are made one, not onely in affection, but alſo in nature.* *Leo* the V. objected, ſaith alſo, that *By Baptiſme the Body of the Regenerate is made the fleſh of Chriſt crucifyed.* And furthermore marke what your Cardinall *Tolet* hath collected from *Auguſtine*, namely that (b) *Infants, by being Baptized, are made partakers of the Euchariſt, becauſe they are Members of the Myſticall Body, and are ſo made in a ſort partakers of this Sacrament*, (that is to ſay) *of the thing ſignifyed, Eating his fleſh, and Drinking his Blood.* So hee. By which your Objectour muſt be inforced to admit a like *Reall Conjunction*, and Conſequently of a *Reall preſence* of Chriſt *in Baptiſme*, as they have for the *Bodily Vnion and Preſence* of Chriſt in and by the *Euchariſt*.

Yea, and the Fathers with the like accent and Emphaſis of ſpeech ſay as much of other things: (c) *Iſidore Peluſiota* of the word of God, that *It feedeth mens ſoules, and is in a maner mingled therewith.* Of the Baptized, that by Baptiſme (d) *They are incorporate into Chriſt*, ſaith *Auguſtine*: And that thereby (e) *They are made bone of Chriſts bone, and fleſh of his fleſh*, ſaith *Chryſoſtome*. Of the Euchariſt, (f) *It is mingled with our ſoules.* So *Damaſcen*. Of the participation of the Bread of Idolaters, with the participation of the Sacramentall Bread of the Lords Supper, that (g) *As by the one Chriſtians are made partakers of Chriſts fleſh, ſo by that other are men made partakers with Devils.* So *Primaſius*.

Wherefore your Diſputers, by comparing theſe Sentences of the Fathers with the former, if they ſhall take them as ſpoken properly, and not Sacramentally and Figuratively, ſhall be compelled to allow proper Commixtures and nouriſhings of mans *ſoule, by the word.* Firſt, a proper *Mingling of Gods ſpirit* with *Man*. Secondly, a proper *Incorporating of man* into *Chriſt*; and a proper *Mixture* of *Man* with *Devils*. And againe upon due Compariſon of the Teſtimonies of Fathers, objected by you, with theſe now alleged by us, concerning the Euchariſt it ſelfe, it will neceſſarily follow, that by the ſame reaſon, wherewith you have ſought to prove one kind of *Proper preſence* of Chriſts Body, and *Tranſubſtantiation*, and *Vnion*; you muſt allow (h) Foure more: One of Chriſts Body into the Body of the Communicant; a Second of a

(b) *Tolet. Com. in Ioh. 6. Annot. 26.* Docet Auguſtinus lib. 1. de Pecc. merit. Parvulos per Baptiſmum participes fieri hujus Sacramenti (*Euchariſtiæ*) quod hac ratione fit, nam per Baptiſmum ſunt de corpore myſtico Eccleſiæ, ad unitatem Chriſti pertinent; hoc Sacramentum hujus unitatis corporis ſignum eſt, & ideo hoc Sacramento aliquo modo participant, nempe quantum rem ſignificatam, & dici poſſunt carnem Chriſti manducare & bibere ſanguinem.

(c) *Iſidor. Peluſ.* Verbum Dei [τῶν ἀσωμάτων, ψυχῶν τρέφον, καὶ εἰς τῶν ἐσται ἀυλῶς τροφὸν τίνα κεκινῶμενος] *l. 2. Epiſt. 281. Item Greg. Nyſſen. de ſancto Stephano 3.* Gratiâ ſpiritus ſancti permixtus eſt & contemperatus.

(d) *Auguſt. apud Gratian. de Conſecrat. Diſt. 4.* Ad hoc. Ad hoc Baptiſmus valet, ut Baptizati Chriſto incorporentur.

(e) *Chryſoſt. in Epheſ. Hom. 10 (de Baptiſmo.)* Facti ſumus os ex oſſibus, & caro ex carne ejus in lavacro.

(f) *Damaſc. Epiſt. ad Zachar. Epiſc. Dioſporum.* Quod accipitur, εἰς τῶν δεῖαν τῆς ψυχῆς κίνησιν χορῶν. *Teſte Caſaub. in Baron. Exercit. 16. cap. 39.* (g) *Primaſius in 1. Cor. 10.* Sicut ſalvator dixit [Qui manducat carnem meam, in me manet] ——Sic Idolorum panis Dæmonum participatio eſt. Et ut multi de uno pane participantes, unum corpus ſumus: Sic ſi de eodem pane manducamus, unius Idololatriæ, unum cum illis corpus efficimur. (h) *Auguſt. Confeſſ. lib. 7. cap. 10.* Manducabis me, Tu me in te mutabis, & Tu mutaberis in me. *Theophyl. in Ioh. 6.* Qui manducat me, vivet propter me, & quodammodo miſcetur mihi. *Cyril. in Ioh. 11. cap. 26.* Suo corpore Chriſtus credentes per Communionem myſticam benedicens nos ſecum & inter nos unum corpus facit. *Suarez in 3. Tho. queſt. 79. Art. 8. Diſp. 64. §. 3.* Vnionem hanc Patres dicunt non eſſe ſolum inter Chriſtum & nos, ſed etiam inter noſmetipſos, quatenus ſumus membra Chriſti, [*primaſius his Teſtimonie is at the letter* (g) *immediately before*].

Chri-

Chriſtian Communicant into Chriſts Body; a Third of a Naturall bodily Vnion of Chriſtians among themſelves. And Fourthly (which is *Damaſcen's*) of *Chriſts Body into mens ſoules.* All which kind of *Preſences, Vnions, Mixtures,* and *Tranſubſtantiations,* taken in a proper ſenſe, yau cannot but condemne as Atheologicall and ſenſeleſſe, in your owne Judgement; notwithſtanding all the former alleged Phraſes of ancient Fathers, for your *Corporall Conjunction.*

♦ *The Romiſh Objections out of the Sentences of Ancient Fathers, more vehemently (and as unconſcionably) inſiſted upon for a* Proper Corporall Mixture *out of the Teſtimonies of* Cyril. Alexand. *and* Hilarie Pictav.

Sect. II.

WEe have therefore ſingled apart the Teſtimonies of theſe two (1) Fathers, as being, in your Choice, *More ſpeciall,* becauſe that all your Diſputers, whenſoever they produce them, for proofe of your Romiſh Doctrine of *Corporal Vnion,* they eſteeme them *Inſoluble* above all others; Inſomuch that one of your Doctors, after hee had objected the Sentences of *Irenæus, Greg. Nyſſen, Damaſcen, Leo,* and *Saint Auguſtine,* no ſooner nameth the Sentence of *Hilarie,* but prefaceth of it, ſaying; *Thus is a more notable Place.* Another concludeth the Doctrine of *Cyril* to be ſo abſolutely Romiſh, that he accounteth Proteſtants no better than *Men ſold over to the Devill,* for not aſſenting to your Common Interpretation of him. But this Flaſh of your Doctor will appeare to be but an *Ignis fatuus,* or a Blind *Zeale without knowledge,* when wee come to this Particular.

In the *Interim,* that you may know wee meane to deale clearely, wee Firſt grant unto you the Scope of either of theſe two Fathers, in their Diſcourſes. *Hilarius* ſought to confute the *Arian* Heretikes by defending a *Naturall Vnion* of the Godhead of Chriſt, the ſonne of God, with God the Father. *Cyril* intended to convince the *Neſtorian* Heretikes, for proofe of an *Hypoſtaticall Vnion* of the two Natures, Godhead and Manhood, in one perſon of Chriſt. Secondly, wee grant that both the Fathers, together with that *Generall Councel at Epheſus,* call the Fleſh of Chriſt, which Chriſtians participate in this Sacrament, [*Vivificatricem,*] that is, *Vivificall, or giving life to the Receivers, even unto Immortality.* Thirdly wee grant, that they name our Conjunction of Chriſt by this Sacrament to be, not onely an *Vnion in Affection and Concord,* but alſo a *Naturall and Corporall*

(i) *Cyrillus li.* 10. *cap.* 13. *in Ioh.* Filius per benedictionem myſticam, ut homo unitur; ſpiritualiter autem ut Deus; ſui ſpiritus gratia nos ad novam vitam & divinæ naturæ participationem redintegrans. *Et lib.* 11. *cap.* 26. Fortaſſe etiam corporali unione cõjungimur; licet Diſparan ſumus. —— Nam ſi Petrus & Paulus unum unitate in Chriſto ſunt, Petrus tamen Paulus non eſt: age igitur, cum Trinitas unum natura ſit, conſideremus etiam quod nos inter nos corporaliter, & cum Deo ſpiritualiter unum ſimus. *Et lib.* 9. *cap.* 47. Chriſtus etiam nos in ſeipſo habet, quoniam naturam noſtram aſſumpſit, & corpus noſtrum corpus unum factum eſt, propterea divinæ naturæ participes facti ſumus, & filij etiam naturales —— Ita ego in Patre ſum, quia ex ipſo natus, & ſic vos participes facti divinæ naturæ, cum ſpiritum meum in

porall Conjunction of the Body of Chriſt with the Bodie of the Communicants. And Laſtly wee grant, that one of them addeth a Similitude of the *Vnion of Waxe melted with Waxe*. And yet notwithſtanding all theſe our Acknowledgements and Grants, wee preſume to affirme, that all theſe Teſtimonies teach, indeed, a *Myſticall*, not your Romiſh *Miſſaticall Vnion*, by a properly *Corporall Touch* of Chriſts owne naturall Body, with the Bodies of the Receivers. Our ground is the ſame, which wee have often layd in our former Confutations (to wit) by paralleling this *Vnion* of the Euchariſt (as it is to be ſeene in the Margin) with other *Vnions* mentioned by both theſe ſame Fathers, in as Æquivalent and Equipollent termes (equally named by them both) *Naturall* and *Corporall*; albeit voyd of any *Corporall Touch* of the Body of Chriſt, as you your ſelves will grant.

in vobis habitare ſciverim. Chriſtus enim per ſpiritum in nobis eſt, corruptibilitatem noſtram, ad incorruptibilitatem permutans. *Et cap.* 39. opus eſt nos participes naturæ ſuæ fieri, & in novam vitam transformari, quod aliter quam per participationem ſpiritus fieri nequit. *Et c.* 38. Nullus ambigit, cum ad cœlos aſcenderit, quin virtute ſpiritus ſemper adfuerit, um præſentia tamen carnis abfuerit. *Et l.* 11. *cap.* 3. Cum poſt paſſionem in cœlum aſcenderit, ſpiritum miſit, non enim cum Apoſtolis converſari poterat, cum ad Patrem aſcenderat. *Dialog.* 2. *de Trin.* Si verè ſectionem, & partitionem divinæ naturæ reciperet, intelligeretur ut corpus; ſi autem hoc & in loco, omnino & in magnitudine, & in quantitate, non effugiat circumſcriptionem. *Lib.* 11. *cap.* 26. in illa verba [ut & ipſe in vobis ſit, ſicut ego in Patre] conſiderandum eſt, ſi ad unionem conſenſus et voluntatis, naturalem etiam invenire poſſimus, per quam nos inter nos et omnes cum Deo conjungimur. *Lib.* 12. *cap.* 58. *in fin.* Chriſtus omnibus apparet vihiliter et inviſibiliter, Inviſibiliter ut Deus, viſibiliter ut humo, præbet etiam nobis carnem ſuam tangendam. *Lib.* 4. *cap.* 14 Quommodò non vivemus, cum carnem illam vivificatricem guſtamus & manducamus. *Et lib.* 11. *cap.* 22. Caro non prodeſt quicquam, ſpiritus eſt qui vivificat, ad ſanctificandum et vivificandum nihil prodeſſe carnem oſtendit, in quantum ſcil. humanæ naturæ caro eſt, cum igitur Deitati ſalvatio tribuitur, non debetis carnis præſentiam propter hoc deſiderare. *Idem Cyrill. de Trin.* Qui myſticæ benedictionis participes, unum cum Chriſto corpus ſunt, unionem cum illo per fidem ſortiti. *Et lib,* 4. *cap.* 17. in *Iob.* Sicut, ſi quis liquefactæ ceræ aliam ceram infuderit, alteram cum altera per totum permiſceat; ita qui carnem & ſanguinem Domini recipiat, cum eo ita conjungitur, ut Chriſtus in ipſo, & ipſe in Chriſto inveniatur. *Hilarius in Pſal.* 137. Tollit etiam ſtultiſſimam eorum temeritatem, qui fruſtrato falſoq; corpore Domini in carne viſum eſſe contendunt, non recordantes poſt reſurrectionem corporis ſpiritum ſe videre credentibus; palpate & videte dicitur, ſi corpus Chriſti incircumſcriptum, ſimul in multis locis emitteretur. *Lib.* 8. *de Trin.* Panis qui de cœlo deſcendit, non niſi ab eo accipitur, qui Chriſti membrum eſt. *Idem lib.* 8. *de Trin.* Quomodo in his non naturalem intelligis unitatem, qui per naturam unius fidei unum ſunt, omnes enim renati ſunt ad innocentiam & immortalitatem ——— ceſſat in his aſcenſus unitas, qui unum ſint in ejuſdem regeneratione naturæ ——— Docet enim Apoſtolus ex natura Sacramentorum eſſe hanc fidelium Dei unitatem. Quotquot (inquit) Baptizati eſtis, Chriſtum induiſtis ——— quod unum ſunt in tanta gentium & ſexuum diverſitate nunquid ex aſſenſu voluntatis eſt, aut ex Sacramenti unitate, quia his Baptiſma unum eſt, unum Chriſtum indati ſunt ——— itaquè qui per rem eandem unum ſunt, natura etiam unum ſunt, non tantum voluntate ——— Cum dicit Chriſtus ut ſint illi unum, ſicut ego & tu Pater unum ſumus ——— quæro utrumne per naturæ veritatem hodie Chriſtus in nobis ſit, an per concordiam voluntatis: ſi enim vere verbum caro factum eſt, & nos vere verbum carnem cibo Dominico ſuminus, quomodo non naturaliter manere in nobis exiſtimandus eſt, qui naturam carnis noſtræ inſeparabilem ſibi aſſumpſit ——— nos qui vere ſub myſterio carnem ſuminus, per hoc unum erimus — De veritate carnis non eſt ambigendi locus, nunc enim ex Domini noſtri profeſſione, & fide noſtra, vere caro eſt, & vere ſanguis: et hæc accepta, et hæc exhauſta, nobis id efficiunt, ut & nos in Chriſto, & Chriſtus in nobis ſit. — Eſt ergo in nobis per carnem, & ſumus in eo, dum ſecum hoc quod nos ſumus in Deo eſt; quod autem in eo per Sacramentum communicatæ carnis & ſanguinis ſumus, ipſe teſtatur dicens, ego in patre meo, & vos in me, & ego in vobis; non tantum voluntatis unitatem intelligit, ſed ut ille in Patre per naturam Divinitatis eſſet, nos autem in eo per corporalem ejus nativitatem, & ille contra in nobis per Sacramentorum in eſſe myſterium crederetur ——— ut nos in eo naturaliter in eſſemus ipſo in nobis permanente.

For the Inſtances, uſed by theſe Fathers, are divers, Some conſiſt onely in *Relation*, and ſome in *Application* alſo. The Inſtance given in the *Relative* onely, is in reſpect of the Incarnation of Chriſt, when hee tooke the ſame nature of our fleſh upon him; which Relation of a Chriſtian mans fleſh with

with the Humane flesh of Christ, is universally in all persons, at all times (even without this Sacrament) called by *Hilarie*, [*Vnio Corporalis Nativitatis Christi*] that is, an *Vnion wrought by Christ his Incarnation in our flesh*, being the same *Specifically* with his; and notwithstanding it is called by him an *Vnion Naturall and Corporall*, and *not onely the Vnion of Will and Affection*, albeit voyd of all *Bodily Touch*.

Next of the *Vnions* made by *Application*, some are *Spiritually onely*, and some are *Sacramentall* also. Of the *Spirituall Vnion* (which is also free from all *Bodily Touch*) they say of *Christ*, and of *True Christians*, that they are *Vnited by the Vnity of Faith*; which notwithstanding is likewise called by him, a *Corporall Vnion*, and *not onely in Will and Affection*. I come to the *Sacramentall Vnion*. Some of this kind are found in other Sacraments, and some in the Eucharist it selfe. Of others it is indefinitely here sayd, that *Christians are united by the Sacraments*, and namely (as is confessed) *The Regenerat, by Baptisme, have an Vnion Corporall with Christ*, and *not onely in Affection and Concord*: albeit this also be (as you know) exempted from all *Bodily Touch*. Accordingly of the *Vnions* made by the *Eucharist*; Some are of Christians among themselves; and some of Christ with us. Of the former, the *Vnion of the faithfull Communicants*, as the Members of Christ, is named by them a *Naturall and Corporall Vnion*, and *not onely in Concord*, although (as you know) this can be no coincident *Corporall Touch* of their Body *reciprocally*.

Thus these Holy Fathers. And now that you may understand, from them, Foure several *Vnions*, One *Relative*; Another *Spirituall*; A third *Sacramentall* in Generall; And a Fourth (as I may say) *Eucharisticall*; (peculiar onely to the Sacrament of the Eucharist) all of them equally named of these Fathers *Corporall and Naturall Vnions*, and *not Vnions of Affection and Concord onely*; notwithstanding each one of the former Three exclude all *Bodily Touch*. Wee demand therefore why all these Foure, being named *Naturall and Corporall*, Improperly, onely the last should inferre a *Reall Corporall Touch of Christs Body*, by the virtue of the same words, *Naturall*, or *Corporall*? Your Cardinall giveth his maine reason; (a) *It is not the same thing with Hilarie* (saith hee) *Some things to be one Naturally; and to be one in another Naturally: For things to be one Naturally, it is sufficient, if both of them partake truly of the Nature of the thing wherein they are one; and so hee calleth all Christians one Naturally by Faith. But to be one Naturally* [*In*] *another, it is necessary that the Nature of the one be meerely within the Nature of the other: and so (in the meaning of Hilarie) is Christs Bo-*

dy

(a) *Bellar. lib. 2. de Euch. cap. 12.* Aliud esse, apud Hilarium, aliqua esse unum naturaliter, aliud autem, unum esse in alio naturaliter. Nam ut aliqua sint unum naturaliter, satis est, si verè participent naturam ipsius rei, in qua sunt unum: & hoc modo dicit ipse omnes fideles esse unum naturaliter per fidem —— sed ut unum sit in alio naturaliter —— necesse est, ut natura unius, merè sit in alio: & hoc modo —— Christum esse in nobis per carnem naturaliter; quia natura carnis ejus nobis vere unitur per Eucharistiam.

dy ſayd to be Naturally within ours by the Euchariſt. This is your Cardinalls Ground of Aſſoilement, whereupon hee relyeth as on a Rocke, immoveable; which will inſtantly prove as wavering as a Reed; both Falſe and Fond; (as you may finde in the Marginalls.)

For *Hilarie* ſpeaking of one of the other *Vnions*, which hee calleth *Naturall*, by reaſon of Chriſts Incarnation, in taking our nature of Fleſh upon him, ſaith that wee are [*In him.*] Therefore is your Cardinalls Diſtinction Falſe. Next of the very *Sacramentall Vnion*, whereof it is ſayd, that Chriſt is [*Naturally In us,*] it is alſo as expreſſely ſayd, that wee are likewiſe [*Naturally In Chriſt.*] But none can affirme, that *Wee*, in true propriety of ſpeech, are *Naturally in the Body of Chriſt.* Therefore is his Anſwer moſt Abſurd. But you will aske, how then can this ſtand with the ſcope of the ſame Fathers, for the Confuting of the two former Divers Hereſies, by an *Onely Symbolicall* and *Myſticall Conjunction with the Body of Chriſt?* Firſt thus; By our *Eating and Drinking in this Sacrament* (according to Chriſts Inſtitution) is profeſſed a *Vivificall fleſh of Chriſt, giving eternall life unto the world*; which (as theſe Fathers truly teach) it could not do, if it were the Fleſh of a meere man: And therefore he is, by *Nature, God*; one with God the Father. *Ergò* Avant! Thou *Arian*-Heretike. The Second thus; The ſame *Humane fleſh* of Chriſt would not have the ſame divine *Vivifical power and virtue*, except it were perfectly *Vnited* to his Godhead; and therefore is *Chriſt* both *God* and *Man*; and that not by Relation of two different Perſons onely, but by an *Hypoſtaticall Vnion of two Natures. Ergo* thou *Neſtorian* Heretike Recant.

The meaning of theſe holy Fathers is tranſparent enough, by their owne Sentences, as is now proved; which if it needed any further Illuſtration, might be manifeſted by the like Teſtimonies of that Great *Athanaſius*, who, from this Article, of Chriſt his *Incarnation* onely, whereby his Godhead aſſumed our nature of fleſh, ſpared not to ſay: (3) that *By his fleſh, thus aſſumed of the word,* (God) *wee men are Deifyed and made Gods.* So hee; without any Relation to the Sacrament at all. And againe, when he ſpake of the ſame Article of Chiſts Incarnation, he hath Relation to a Sacrament, and ſaith as much of *Baptiſme*, as either *Hilarie* or *Cyril* did of the Euchariſt. (4) *Wee,* (ſaith hee) *being borne againe of water and the holy Ghoſt, are all made alive by Chriſt; and our fleſh is no more Earthly, but now by that* [*word*, God] *Wordifyed, and made the ſame by him, that for us was made fleſh.* So hee. And ſo, according to the Romiſh preſumption of Arguing, from the like words of the Fathers, concerning

(3) *Athanaſius Tom. 1. Orat. 4. Contra Arianos, pag 487.* Ἡμεῖς διὰ τὸ λόγου σεσαρκῶσθαι προσληφθέντες διὰ τῆς σαρκὸς αὐτοῦ.

(4) *Ibidem. pag. 486.* Ἡμεῖς ἀναγόμεθα ἐξ ὕδατος καὶ πνεύματος ἀναγεννήσεως, ἐν τῷ χριστῷ πάντες ζωοποιούμεθα. οὐκέτι ὡς γηΐνης, ἀλλὰ λοιπὸν λογωθείσης ἡ σαρκὸς διὰ τὸ τοῦ Θεοῦ Λόγου, ὃς δι' ἡμᾶς ἐγένετο σάρξ.

the Euchariſt, *Athanaſius* muſt be ſayd to have judged of *Baptiſme*. I. That the *Subſtance of water is changed*. II. That by it, there is a *Corporall Vnion* properly with the Bodies of the *Baptized*. III. That by the ſame, the *Fleſh of the Baptized is made the Word, God*. Which nothing but Stupidity could conceive, or Impudencie utter, or elſe Obſtinacie defend.

10

The miſerable Vnconſcionableneſſe of the Romiſh Objectours made clearely Diſcernable, by their owne Confeßions, in granting that the Formerly alleged Teſtimonies *of the* Fathers *are* Not *to be taken in a* Literall Senſe.

Sect. III.

ALl the Queſtions betweene your Romiſh Diſputers and Vs (concerning the Speeches of the Fathers, objected by them, through the whole Treatiſe of the Maſſe, for proofe of a *Bodily Preſence*) is, whether they are to be taken *Literally* and *Properly*, as they ſound to the eare; or *Improperly* and *Figuratively*, as they are to be apprehended by our underſtandings, in a *qualifyed Sacramentall* and *Myſtical Signification*. And whether you can conclude from them a *Properly* (ſo called) *Corporall Vnion* with his ſacred *Body*; whether by a *Corporall Touch* and *Taſt*, *Mixture*, or *Nutrition* and *Augmentation* thereby, or no. You have heard your Doctors object againſt Vs the naked and *Symbolicall* Phraſes of the Fathers: will you be ſo good as heare them againe, both relating the Expoſitions, which the Proteſtants make of the words of the Fathers objected, and afterwards enforced, by good evidence, to interpret the Fathers accordingly.

20 30

Theſe your Doctors certifie you (ſee the Margin) that *Calvin* indeed *Expoundeth each phraſe as ſpoken by an exceſſe and exuberancie of ſpeech, for extolling, and commending the Dignity of the Sacrament*. So hee, of *Calvin*. Likewiſe of your owne Romiſh Doctors (ſaith your *Vaſquez*) *Some of the Vniverſity of Complutum in Spaine, did interpret the words of the Fathers, as ſpoken Hyperbolically*. And if you ſhall reject theſe, as the meaner *Some*; wee ſhall enquire into other *Some*, of better eminencie. As namely your *Bellarmine*, and *Tolet*, both Cardinalls: your *Suarez*, and even *Vaſquez* himſelfe, all Ieſuits in their Times.

40

Let them (wee pray you) make their owne Anſwers in order, as they have beene Cited. Firſt *Bellarmine*; (5) *It is ordinary* (ſaith hee) *with theſe Fathers*, to wit, *Irenæus*, *Hilarie*

(5) *Bellar. lib. 2. de Euch. cap. 4. §. Secundo. Reſpondeo.* (*Whereiu alſo hee expoundeth the like words of Iuſtin.*) Non eſt novum apud Irenæum, Hilarium, Nyſſenum, Cyrillum, & alios, ut Euchariſtia dicatur alere corpora noſtra, ſed non intelligunt Patres, cum hoc dicunt, Euchariſtiâ nutriri vel augeri mortalem ſubſtantiam corporis noſtri; ſic enim facerent Euchariſtiam cibum ventris, non mentis, quo nihil abſurdius fingi poſſit.

Hilarie, Nyſſen, Cyril, and others, to ſay that the Euchariſt nouriſheth our Bodies: But they did not underſtand a Subſtantiall nutrition, or augmentation of our Bodies; for ſo they ſhould make it to be meat for the Belly, and not for the Soule, than which nothing could be feigned more Abſurd. So hee. Cardinal *Tolet* is the Second, wee deſire to heare his Judgement. (6) *Theſe Fathers* (ſaith hee) *Cyril and Hilarie, when they tell us, that wee have a Corporall and Naturall Vnion with Chriſts Body in the Sacrament, are not to be underſtood, as if our Bodies and Chriſts Body were made one, in Entity: this were a Doctrine unworthy of them; but they meant of the Vnion of Faith and Affection, Chriſt being within us Really, as the Cauſe thereof.* So he. Obſerve that Cardinall *Tolet* noteth the Fathers to have ſayd, that the Bodies of the Communicants and the Body of Chriſt, by this Sacrament, have *One naturall Being*; becauſe of their other Sayings, that by eating of this Sacrament our Bodies are *Nouriſhed* and *Augmented* by Chriſts Body. All which are ſpoken in a Sacramentall tenour of ſpeech, and not properly, as you heare. *Francis Suarez* his Courſe is next; (7) *I ſay* (ſaith he) *that Cardinall Mendoza is reported to have taught* (namely, as out of the Fathers) *that Chriſt's Body is ſo united with our Bodies, that they are both joyntly mingled in parts, one with another. Which is an Opinion Improbable, and unworthy of the Majeſty and Dignity of the Sacrament, which was inſtituted by Chriſt, not for a Corporall, but for a Spirituall Conjunction: and the other Conjunction is Falſe and Abſurd.* So he. *Gabriell Vaſquez* is now to take his turne, firſt to make his Preface, and then to deliver his Opinion. (8) *Although the Ancient Fathers, in expounding theſe myſteries of Faith, uſe words not ſo uſuall in our Schooles, yet ought wee to interpret their ſpeeches ſo, that although at the firſt ſight they containe ſome Abſurdity, yet not to take them contrary to their meaning without due adviſe, and that relying upon Teſtimonies of Antiquity.* So hee. And for Inſtances hee bringeth divers, and

(6) *Tolet. in Ioh. cap. 6. Annot. 29.* Cum dicunt Hilar & Cyril noſtra corpora habere unionem corporalem & naturalem cum corpore Chriſti, Doctores hi non ſunt ita intelligendi, ut velint ex Chriſto ſumpto & ſumente fieri unũ Ens naturale, (indigna eſt illis Doctrina) ſed hoc dicere voluerunt, præter unionem, quæ ratione charitatis & fidei ſit, adeſſe intra nos ipſos verè & realiter Chriſtum ipſũ, qui cauſa eſt fidei ejuſdem.

(7) *Suarez. in 3. Tho. qu. 79. Diſp. 64. Sect. 3.* Nihilominus hæc ſententia improbabilis, & aliena dignitate & majeſtate hujus Sacramẽti, quod non propter corporalem conjunctionem, ſed propter ſpiritualem inſtitutum eſt, dicente Chriſto, Mea verba ſpiritus ſunt & vita. *Ioh. 6.* [*See above, Chap. 7. Sect. 2. at the letter f.*] *Suarez.* Damaſcen. lib. 4 cap. 14. Hoc Sacramento —— nos Chriſti concorporei exiſtimus —— & animo & voluntate copulamur. Cyril. Hieroſol. Catechiſ. 4. Myſtag. Sumpto corpore & ſanguine Chriſti efficimur comparticipes corporis & ſanguinis, ——cum ejus ſanguinem & corpus in noſtra membra receperimus, atque ita (ut B. Petrus dicit) Divinæ naturæ conſortes efficimur. [*Hinc Suarez:*] Vbi propter Sacramentalem ſuſceptionem, non agnoſcit aliam unionem præter ſpiritualem per gratiam, &c. *In 3. Tho. qu. 79. Diſp. 64. quo ſupra.* (8) *Vaſquez in 3. Thom. quæſt. 79. Art. 2. Diſp. 204. cap. 2.* Tametſi Antiqui Eccleſiæ Patres in exponendis myſterijs noſtræ fidei, inſolita, & parum in Scholis uſitata ratione dicendi interdum utantur, ita tamen eorum verba & ſententias accipere debemus, ut licet primo aſpectu aliquid Abſurdi continere videantur, nihil tamen contra ipſos; niſi maturo conſilio & examine, aliorumque patrum, aut conciliorum teſtimonijs nixi pronunciemus. *Ibid. cap. 3.* Aliqui omnia Patrum Teſtimonia, quæ allegavimus, per figuram Hyperbolen interpretantur; ut ita Patres virtutem hujus Sacramenti eximiè commendare viderentur: non quòd revera fieret ita. Ex Hæreticis hoc modo teſtimonia Hilarij & Cyrilli interpretatus eſt Calvinus. —— Neque defuerunt Complutenſes aliqui, qui eodem modo per Hyperbolen illa explicarent —— *Ibid. cap. 4.* Quidam putarunt, ſi ſine Hyperbole explicarentur, ſequi, ut caro Chriſti per omnem partem corporis noſtri diffunderetur, ut cera ceræ liqueſacta —— at non ſic diffunditur —— Cyrillus uſus eſt hac ſimilitudine ad oſtendendam veram & realem mixtionem corporis noſtri cum corpore Chriſti, non tamen quoad diffuſionem eam ſimilitudinem locum habere putabat —— Nec enim eſt Phyſica unio carnis noſtræ cum carne Chriſti, ſicut ex duabus ceris, neque fieri unam carnem per converſionem unius in alteram, ſicut fit in nutritione animalis naturali, neque id ullus ſanæ mentis, ullo modo aſſereret.

more particularly that Similitude of *Conjunction*, already objected out of *Cyr l*; *As waxe with waxe melted are joyned together*. And this (if it be taken in the Rigidity of the words) hee denyeth to note either *Diffuſion* of Chriſts Body into the parts of mans Body, or elſe a *Subſtantiall Converſion* into them.

All theſe acknowledgements being ſo plaine and ingenuous, and delivered with ſo full an Aſſurance and Reſolution of your owne Doctors, of moſt exquiſite judgement above Others in your Church, do miniſter unto us matter of Aſtoniſhment, to wonder with what Conſciences they could urge us with theſe Sentences of the Fathers, as they goe under a *Literall* habit and propriety of Speech; ſeeing that now, after ſome Deliberation, they find the ſame to be ſo glowing hot, that they themſelves, not daring to touch them with their bare fingers, take hold of them with a Diſtinction, as it were with a paire of Tongs, ſaying, that (9) *Becauſe there is no Naturall Conjunction between Chriſts Body and ours, excepting onely a Touch of the one by the other, under formes of Bread: The Vnion, ſpoken of by the Fathers, is not Phyſicall, or Naturall, but Spirituall*. So *Suarez*. *Not Phyſicall*, or *Naturall, but Metaphoricall*. So *Vaſquez*. But yet how *Myſticall* it is, this will be handled in the next Section.

(9) *Suarez. in 3. Thom. qu. 79. Art. 8. Diſp. 64. Sect. 3.* Exiſtimo omnino certum, præter contactum corporis noſtri & Chriſti, mediis ſpeciebus Sacramentalibus, non intervenire materialem aliquam unionem phyſicam & veram.

Can there then be any thing more Odious or Vnjuſt, than for your Diſputers to proclame their Adverſaries *Heretikes*, for expounding the aforeſayd Sentences of the Fathers, in an *unproper Senſe*; which liberty, They themſelves both now have practiſed, and alſo inſtructed Others to doe the like by their owne words and examples? wherein as they are generally found Contradictory to themſelves, ſo are they more particularly one to another. For *Doctor Heskins* objecting the Sayings of *Chryſoſtome* and *Cyril*, concerning the *Conjunction of Chriſts Body with ours, to be like as when Waxe is melted with waxe in one Vnion*, Hee himſelfe waxed wroth with Proteſtants ſo farre, as to iudge them *Men given over to the Devill*, becauſe they did not believe them according to the outward letter. Notwithſtanding your owne *Vaſquez* (as you have heard) taught that the ſame words cannot be admitted in the ſtrictneſſe of the Termes; as alſo your *Suarez* and *Tolet* in ſaying, that to Interpret them *Literally*, were to *detract from the Wiſdome* of thoſe Fathers, and from the *Dignity and Majeſty* of the *Sacrament* it ſelfe. Laſtly, albeit your(*) *Bellarmine* preſſeth much this Teſtimony of *Cyril*, wherein the Chriſtian Communicants are called Χειστοφόροι, that is, *Cariers of Chriſt*; yet your *Suarez* expounding this, and that other of *Damaſcen*, calling them Συσσώμους, that is, *Ioynt Bodies with Chriſt, and ſo partakers of the Divine Nature*; alloweth no more in the Continuance of this *Carying of Chriſts Body*, and *Vnion* therewith, but onely a *Spirituall*, that is, of *Grace* and *Affection*.

(*) *Vide Bellar. quo ſupra de Euchar. lib. 2. cap. 3. ſupra citat.*

That

That the Former Objected Teſtimonies of the Fathers, make flatly againſt the Romiſh Faith of a proper Corporall Conjunction *and* Mixture of Chriſts Body *with the Bodies of the* Communicants, *in two more eſpeciall Points.*

Sect. IV.

ALl the Bodily Conjunction of Chriſt with the Bodies of the Communicants, which your Romiſh Faith teacheth, conſiſteth onely in a *Mutuall Contactus* or *Touch* of his Body with theirs, as your Ieſuites every where teach. Our Obſervables hereupon, at this preſent, are eſpecially two. One in reſpect of the Time of Continuance of the ſame Vnion: The other in reſpect of the Perſons united together. Of the former, you profeſſe by your (10) Ieſuite, that *Chriſt is but onely ſo long in the Bodies of the Receivers, as the formes of Bread and Wine do continue uncorrupt.* And, concerning the Perſons, you hold of this your *Bodily Vnion* (as your (11) *Suarez* relateth) that *It is common to the wicked, and to the faithfull Communicants of the Body of Chriſt.* So you. And now (O you great pretenders of Antiquity!) behold a Torrent of Ancient Fathers againſt you, both in reſpect of Continuance of Time, and of the Difference of Perſons: to wit, *Irenæus, Origen, Chryſoſtome, Hierome, Ambroſe, Auguſtine, Hilarie, Cyril of Alexandria* (under the Confeſſion of your forenamed Ieſuites, to whom wee may adjoyne both *Baſil*, and *Theodoret*) acknowledging, that whereas the *Vnion* which you believe to have with Chriſts Body in this Sacrament, *onely by Bodily Touch*, is *Tranſient*, during (12) *no longer, than the formes of Bread and Wine, eaten and tranſmitted into the ſtomacke of the Eater, are uncorrupt*, (this *Conjunction* being indeed momentary,) They, I ſay, do contrarily teach a *Conjunction* abſolutely *Permanent*, even to *Immortality* it ſelfe.

And againe, your Romiſh Conjunction being *Common to the wickedeſt of men*, and this Conjunction, ſpoken of by the Fathers, being (13) *Proper onely to the Godly and Faithfull*, who are *joyned together in Faith* with Chriſt, and in *Charity* with all Chriſtians (which therefore you your ſelves call a (14) *Morall* and *Myſticall Vnion:*) It followeth in both theſe Reſpects, that you may eaſily diſerne in your Romiſh Faith a notable degeneration from the Judgement of Antiquity. The ſeeming Contradictions of the former Speeches of the Fathers will be reconciled in the next Chapter, and the Third Section.

CHAP.

(10) *Vaſquez. in 3. Tho. qu 7. Art. 2. cap 4. Diſp. 204* Chriſtus tamdiu eſt in nobis, quamdiu ſpecies in nobis incorruptæ perſeverant, atq; extra eas non eſt, antequam corrumpantur.

(11) *Suarez. in 3. Tho qu. 79. Art. 8. Diſp. 64. Sect. 3.* Quoad hoc, unio hæc cõmunis eſt peccatoribus indignè manducantibus Corpus Chriſti.

(12) *Suarez. quo ſupra.* Sancti (Patres) non loquuntur de unione Tranſeunte, ut ſic dicam, cum ſpeciebus Sacramentalibus, ſed permanente & Durabili.

(13) *Vaſquez. in 3. Tho qu. 79. Art. 2. Diſp. 204. cap 3.* Vnio quam Patres conſtituunt inter noſtram carnem & carnem Chriſti, tamdiu manet, quamdiu a Charitate Chriſti non ſeparamur.

(14) *Suarez quo ſupra.* Non eſt hæc unio corporalis aut Phyſica, ſed ſpiritualis & Myſtica. *Et Vaſquez. quo ſupra.* Neque aliam quam moralem & myſticam, Patres, inter carnem noſtram & carnem Chriſti, intelligi voluerunt.

CHAP. IX.

Of the Second kind of Objections out of the Fathers, from their Similitudes, *eſpecially inſiſted upon by Romiſh Sophiſters, becauſe of their calling* Chriſt *both* Feaſt *and* Gueſt, *and the Euchariſt* Viands *and* Pledge; *Confuted by the like language of the ſame Fathers, in reſpect of other things.*

SECT. I.

LEt us looke downe to the Idiome and language of the Fathers, and compare their Sayings together, and wee ſhall finde theſe Teſtimonies no leſſe vehemently, than violently and unconſcionably objected. (1) *Hierome* is alleged, as calling Chriſt both *Feaſt* and *Gueſt*, (namely) by giving this Sacrament to be *Eaten* of others, and *Eating* it himſelfe: which you (for proofe of his *Corporall Preſence* in the Euchariſt) Interpret to be *Properly* underſtood. But wee ſay not *Properly*, but *Figuratively* and *Vnproperly*, even as well as are his words following, where hee nameth our Drinking Chriſts Blood, the *Preſſing out, with the feet, the elect and choſen Vines*: as alſo, in calling the Church of Chriſt, the *Kingdome of the Father*. Might not theſe latter *Improper* Phraſes of Speech have beene cleare Spectales unto you, to Diſerne the like *Impropriety* in the former? The ſame Anſwer may be given to the like objected ſpeech of *Chryſoſtome*, concerning Chriſts (2) *Eating himſelfe*, which is, together with the former, to be Diſcuſſed in the next Section following.

In the Second place, the Euchariſt is called in the Greeke (3) *Liturgies*, and in the Councell of * *Nice*, the *Viaticum*, that is *Viand*, or Proviſion for our Travell in our way to Life everlaſting. A word objected by your (4) *Aquinas* and others, which notwithſtanding can prove no more for your *(properly) Corporall Receiving* the Euchariſt, than it can for receiving the ſame *Corporally* in *Baptiſme*, which is called by (5) *Baſil* and (6) *Gregorie Naxianzene* our *Viaticum*. (See the (7) Margin.)

(1) *Hier. Epiſt. 15. ad Hebidiam, objected by Bellar. l. 2. de Euch. cap. 23. and Doctor Heskins cap. 53. and others.* Dominus Ieſus, ipſe eſt conviva, & convivium: ipſe comedens & qui comeditur:— illius bibimus ſanguinem, & ſine illo potare non poſſimus —— & quotidie in Sacrificijs ejus ex genimine veræ vitis, & vineæ Sorec, quæ interpretatur electa, rubentia muſta calcamus, & novum ex ijs bibimus vinum —— in eccleſia, quod regnum patris eſt.

(2) *And Chryſoſtome alſo by Doctor Heskins (See in the Section following.)*

(3) *In Liturgijs, ut patet ex Caſaubon. Exerc. 16. cap. 52.* Μεταλήψεις τῆς ἁγιασμάτων εἰς ἐφόδιον ζωῆς αἰωνίου. And (*) *Conc. Nicen. can* 13. Si quis egreditur de corpore, ultimo & neceſſario viatico non privetur, &c.

(4) *Aquinas part. 3. quæſt. 73. Art. 4.* Hoc Sacramentum eſt præfigurativum fruitionis Dei, quæ erit in patria, ideo dictum viaticum quia hic præbet nobis viam illuc perveniendi.

(5) *Baſil. Exhort. ad Baptiſmum, De Baptiſmo ſic monet Iuvenem*; Μὴ ζημιωθῇς τὴν ἐφόδια. (6) *Nazian. Orat. 40. de Baptiſmo, vult morientem ἐφοδιάζειν.* (7) *Gabriel. Albiſpin. Epiſc. lib. Obſervat. 11.* Qui hoc viaticum in omnibus Canonibus Euchariſtiam interpretantur, non minus labantur——cum tot ſint genera viatici, quot ſunt modi & viæ ad Eccleſiæ communionem obtinendam ——Conſideres nihil aliud dici viaticum, niſi quod in morte ſumitur, & in alteram vitam proficiſcenti prodeſſe poteſt. At Baptiſmus & Abſolutio, quando morientibus impartiuntur, quid ni viatica cenſeri poſſint?

The

The Third is the Title of *Pledge*, which your (8) Cardinall hath urged out of *Optatus*, naming the Eucharist, the *Pledge of Salvation, helpe of Faith, and hope of our Resurrection.* Which are (say wee) delivered in the same Tenor, and sense of speech, wherein (9) *Basil*, and (10) *Theodoret* termed *Baptisme*, the *Pledge and Earnest of Blessings to come, and of our future Resurrection.* The Common Idiome of Antiquity being so frequent and familiar, equally for *Baptisme*, as for the *Eucharist*; who can but admire the Boldnesse of our Adversaries, in their so instant pressing and inculcating of those former Sentences, which cannot be more earnestly Objected for the one, than they may be easily Confuted by the other; as will be more conspicuous in our Relation in the next Section following.

(8) *Bellar. lib. 2. de Euch. cap. 17. ex Optato.* Optatus vocat Eucharistiam, pignus salutis, et tutelam fidei; et spem Resurrectionis

(9) *Basil exhort. ad Baptis.* Baptismus namq; ad resurrectionem faculcas quædam et arrabo, &c.

(10) *Theodoret. in Divinorum Decretorum Epitome de Baptismo.* Baptismus est pignus et Arra futurorũ bonorum, et futuræ Resurrectionis.

That the former Objected Sentences of Antiquity, concerning Feast *and* Guest, &c. Viand *and* Pledge, *do, in themselves, altogether Confute your Romish Pretence, to the further manifestation of the Vnconscionablenesse of your Romish Disputers.*

Sect. II.

CHrist, by *Saint Hierome* (as you have heard) is said, in receiving this Sacrament at his first Institution thereof, to have beene both *Convivium*, and *Convivam*, that is, both *Feast* and *Guest, Eating his owne Body.* And your Doctor *Heskins* Instanceth in the like speech of *Chrysostome*, saying: that (11) *Christ himselfe dranke thereof in the behalfe of his Disciples, lest they should be troubled with his words of* [*Eating his Flesh, and Drinking his Blood*] *therefore did hee himselfe first receive, that hee might induce them to take it with a Quiet Minde.* So *Chrysostome*; whom your Doctor allegeth for proofe of a *Corporall Presence of Christ*; and then applying himselfe to his Reader, *Now you have heard* (saith hee) *the mind of Chrysostome upon the words of Christ, and by the same also, you may know, both how He, and how also the Apostles (who first received the Cup at Christs hand) did believe.* So hee. And wee shall as willingly subscribe to the Orthodoxe meaning of *Hierome* and *Chrysostome* (for they Both agree in one.)

(11) *Dr. Heskins in his Parliament of Christ. Book 2. cap. 55. objected out of Chrysostome in Matth. 26. Hom. 83.* Ipse quoq; orbit ex eo, ne auditis verbis illis dicerent; Quid igitur sanguinem bibimus et carnem comedimus? ac ideo perturbarentur ——Ne igitur tunc quoq; id accideret, primus ipse hoc fecit, ut Tranquillo animo ad communicationem mysteriorum induceret.

Thus then, Christ must have beene a *Guest* and *Feast* himselfe unto himselfe, in *Eating his owne Body*, either *Naturally*, or *Spiritually*, or *Romishly*, or else *Sacramentally.* But not *Naturally*, to have his Body fed by the same his owne Body; for this Conceipt, in your * own Judgement, is Absurd. Nor *Spiritually*;

(*) *See above. c. 7 §. 1. d.*

ritually; Becauſe hee needeth not any Spirituall helpe of any Sacrament, for nouriſhing or augmenting any Grace in his Soule. Nor yet *Romiſhly*, by a *Bodily Touch* (which is your Profeſſed *Corporall Vnion*;) Becauſe it was never heard, that any man was fed and feaſted by an *onely Touch*. A Bullet, (for example) tranſmitted into the Belly, doth *Touch*, not *feed*: Nutrition and Feeding being, Properly, a *Subſtantiall Change* of a thing *Nouriſhable*, into the Subſtance of the *Body Nouriſhed*. And againe, what can be more groſſe, than to imagine (albeit but in a Dreame) of a man *Eating* with his Mouth, his owne Mouth; Swallowing with his Throat, his owne Throat; Diſgeſting with his Stomacke, his owne Stomacke? All which Conſequences follow upon a mans wholly *Eating his owne Body*.

Therefore muſt wee apprehend ſuch Speeches of the Fathers in a fourth ſenſe, to wit, *Sacramentally*, by attributing the name of the *Thing* unto the *Signe*, as wee teach; which ſenſe the Objected Teſtimony of *Chryſoſtome* doth confirme unto us: who ſaith not, that Chriſt *Dranke* or *Ate himſelfe*; but that *hee dranke of the Paſſeover, leſt they that heard him ſhould ſay, What ſhall wee drinke his Blood?* which is as much as if *Chryſoſtome* had directly ſayd, that Chriſt therefore *dranke* of the *Cup*, that they, ſeeing him drinke, might thereby underſtand, that Hee did no more drinke his owne *Blood*, than Hee, in *Eating*, did appeare to *Eat* his owne *Fleſh*. Hee therefore *Dranke* (ſaith *Chryſoſtome*) *leſt they ſhould be troubled to thinke*; what? what, but that hee *Dranke* his owne *Blood?* which ſenſe of *Chryſoſtomes* the ſentence it ſelfe doth evince: *leſt that* (ſaith hee) *they ſhould ſay within themſelves, Shall wee drinke his Blood?* Such Interrogative ſpeeches (as your owne Schoole teaches you) have *Vim Negationis*, that is, imply a *Negation*, and import as much, as to thinke that Chriſt did not *Drinke* his owne *Blood*. Will you have any more? *Chryſoſtome* explayning the words of Chriſt, Ioh. 6. of *Eating* his *Fleſh*, and *Drinking* his *Blood*, giveth all Chriſtians a Caveat, not to underſtand them Carnally; (12) *And what is it* (ſaith hee) *to underſtand them Carnally? even to underſtand them ſimply, as they are ſpoken, and not conceive any thing elſe.*

(12) *Chryſoſt. in Ioh. 6. Hom. 46.* Quid eſt carnaliter intelligere? ſimpliciter ut res dicuntur, neque aliud quippiam excogitare.

The Attribute of *Viaticum* is next, which having ſo great Conſanguinity with the Communion by *feeding*, may afford us the ſame Reaſon of Retorting the ſame Argument (borrowed from the ſame word) upon your Objectors themſelves, which wee permit to your owne wits to examine, that with more Brevity wee may deſcend to the laſt Adjunct, which is, a *Pledge of our Reſurrection to Immortality*, which hath beene applyed by your Cardinall as peculiar to the

the Eucharist, to prove a *Corporall presence* of Christ therein; It being a Terme taken from the mouth of the Father *Optatus*, whom wee have answered out of two Fathers, *Basil* and *Theodoret*, who have as well given the same word [*Pledge of our Resurrection to Immortality*] unto the Sacrament of *Baptisme*. From whom it may be your * Jesuite *Coster* borrowed his Assertion, where hee also nameth *Baptisme*, the *Pledge of our Resurrection to life everlasting*; which one word [*Pledge*,] now Objected by you, will prove as good as *Bellerophon's Letters* to confute your selves, and to vanquish your Romish Defence, even from the nature of a *Pledge*, as it is applyed to the Sacrament of the Eucharist, by three Fathers.

(*) *Costerus. See above, Booke 4. Ca. 10. §. 5.*

I. *Hierome*, (13) *Christ* (saith he) *left this his last memoriall of his Passion, like as one that is travailing into a strange Country, leaveth a Pledge with his friend for a memorandum of his benefits.* II. *Gaudentius* thus: (14) *Christ* (saith hee) *being about to be Crucifyed, left that Hereditary gift of the new Testament, as a Pledge of his Presence.* And III. *Primasius*, concerning the Institution of this Sacrament saith, that (15) *Christ left us an example, that as often as wee celebrate this, wee should call to remembrance that Christ dyed for us. And therfore is it called the Body of Christ*, (saith hee) *that, as often as wee remember, wee be not ingrate and unthankfull to his gratiousnesse; like as when one, Dying, leaveth a Pledge of remembrance unto his friend.*

(13) *Hieron. See above, Booke 3. Ca. 3. §. 11.*

(14) *Gaudent. See above, Booke 3. Ch. 3. Sect. 11. at* (z.)

(15) *Primas. in 1. Cor. 11.* Salvator Deus exemplum dedit, ut quoties cunque hoc facimus in mente habeamus, quod Christus pro nobis mortuus est, ideo nobis dicitur Corpus Christi, ut cum hoc recordati fuerimus, non simus ingrati gratiæ ejus. Quemadmodum si quis moriens relinquat ei, quem diligit, aliquod pignus, quod ille post mortem ejus quandocunque viderit, nunquid potest lachrymas continere si perfectè dilexerit?

All these holy Fathers (you see) interpret this Sacrament to be unto us as a Present *Pledge of a Friend Absent*, whether hee be a living Travailer, or one departed this life. *Primasius* his Observation of the [*Pledge*] is very remarkable, when hee saith of this Sacrament (thus called a *Pledge*) that *It is Therefore called the Body of Christ*, giving the name of the *Thing* to the Token thereof; than which Similitude what can be more pregnant and pertinent for the Confuting of your Tridentine Faith, concerning the *Corporall Presence* of Christ in the Eucharist? Seeing now that the Ancient Fathers have shewne themselves Patrons and Favourers of our Cause, it will become us, as true Children, to do them right. To which purpose wee adde, and shew

That the Seeming Contradictory Sayings of the Fathers are Reconcilable in themselves; and yet Repugnant to the Romish Profession.

Sect. III.

FOr our making good of this Section, it will be required that wee performe it so, that the Doctrine of the Fathers

(notwithſtanding this Reconciliation) may appeare to be both Adverſe to the Romiſh *Corporall Conjunction*; and alſo agreeable to our Proteſtant ſenſe, as well in reſpect of the *Sacramentall*, as of the *Spirituall Conjunction*, which the Receiver of this Sacrament hath with the Body of Chriſt.

The Repugnancie of the Fathers to the Romiſh Corporall Conjunction.

Sometimes the Fathers are found, in this Sacrament, to ſpeake ἀκριβῶς, that is *Exactly* and preciſely, and ſometime ἀκυρῶς, and ἰδιοτρόπως, *Improperly*. When they ſpeake of a *Corporall Conjunction* with Chriſts Body, *Exactly* and ſimply ſo taken, ſo often they appeare to deny it abſolutely from point to point. As I. by their (16) *No Bodily Touch of Chriſt after his Reſurrection*. So *Ambroſe*. II. (17) *No meat for Teeth*. So *Auguſtine*. Nor *For the Iawes*. So the ſame Father. III. (18) *Not to be devoured with Throat*. So *Attalus* the Martyr. IV. (19) *Not for the Belly*. So *Cyprian*. V. (20) *Not for Bodily Conjunction of Perſons, nor for Vnion of Subſtances*. So alſo the ſame Father. VI. (21) *Not to be caſt into the Draught*. So *Cyrill of Hieruſalem*. Whereunto you may adde, as the Complexion and Comprehenſion of all the reſt, that of *Chryſoſtome* concerning this Sacrament. * Οὐδὲν σαρκικὸν ἔχοντα, οὐδὲ ἀκολουθίαν φυσικὴν· that is, *Having no fleſhly thing, nor yet that hath any Natural Conſequence thereof*, namely of fleſhly *Vnion*. In wch you have all flat Negatives to your Romiſh *Corporall Vnion*, by your *Bodily Touch*, whether by *Hand*, *Mouth*, or *Belly*, as the Ancient Fathers could have given, if they had concluded their Judgements in a Synod. But how then (will you ſay) did they ſpeake ſo expreſſely of an *Vnion*, by *Touching*, *Eating*, *Tearing*, and of your *Corporall Conjunction*, even unto the *Feeding* thereby? This is the next Doubt, which wee are now to aſſoyle, in the next Section.

(16) *Ambroſ. Serm. 58. in illud Chriſti ad Magdalen.* [Noli me tangere.] —— Ergò eum non ſuper terram, nec in terra, nec ſecundum carnem, debemus quærere Salvatorem.

(17) *Aug.* Non dentis cibus. *Idem. Serm. 33. de verbis Dom.* Nolite parare fauces, ſed cor.

(18) *Attalus Martyr. See above.*

(19) *Cyprian de Cœna Dom.* Non ventris cibus.

(20) *Idem de Cœna Dom* De unione noſtra cum Chriſto in hoc Sacramento. Ad participationem ſpiritus, non uſque ad Conſubſtantialitatem —— noſtra & ipſius conjunctio, non miſcet perſonas, neque unit ſubſtantias, ſed affectus conſociat, & confœderat voluntates.

(21) *Cyril. Hieroſol. See above, Booke 4. cap. 10 §3.*

(*) *Chryſoſt. See above.*

The meaning of the words of the Ancient Fathers is fully Conſonant to the Doctrine of Proteſtants.

Sect. IV.

THe *Sacramentall Vnion*, which Proteſtants teach, (beſides that which they call *Spirituall*) conſiſteth wholly in the Reſemblance, which is betweene the *Body of Chriſt*, and the *Subſtance of Bread and Wine*, and this is *Analogicall*: which

which was the Ground of all the Fathers former Speeches, concerning a *Bodily Vnion* with Christs Body in every Degree. First then the Fathers, in their *Symbolicall* language, have called *Bread* the *Body of Christ*, onely *Sacramentally*, becauſe it is a Sacrament and Signe of Christs Body; which was the Concluſion of our Second Booke. II. They have not ſpared to call the *Change of Bread into our Bodies*, a *Change of Christs Body into ours*, in a like Sacramentall ſignification, as hath beene ſhewed in the Third Booke. III. Vpon the ſame Sacramentall and Analogicall reaſon, they have uſed to ſay, that *wee See, Touch, Taſt*, and *Eat Christs Body*, albeit Improperly, as hath beene plentifully declared, and confeſſed in this Fift Booke. IV. (Becauſe *Eating* produceth a *Nouriſhing* and *Augmentation* of the Body of the *Eater*, by the thing *Eaten*,) they have attributed like Phraſes of our *Bodily Nouriſhment and Augmentation by Christs Body*; which you your ſelves have confeſſed to be moſt *Improperly ſpoken*; in the ſame Booke. V. Almoſt all the former *Vnions Corporall of our Bodies with Chriſt*, have beene aſcribed by the ſame Fathers unto the Sacrament of *Baptiſme*; wherein there cannot *Properly* be any *Corporall Touch*, or *Conjunction* at all.

As for example, in ſaying; I. That *Wee, in Baptiſme, hold the feet of Chriſt*. II. Are *Sprinkled with his Blood*. III. *Do Eat his fleſh, have Vnion with him in Nature and not onely in Affection*. IV. *Being made Bone of his Bone, and Fleſh of his Fleſh*. V. Thereby have a *Pledge of our Reſurrection to Life*: And a *Pledge* (as you have now heard) is of that, which is *Abſent*. Each one of theſe, and many other the like, are abundantly alleged in the Eighth Booke of this Treatiſe of the Maſſe. The ſumme of all theſe Premiſes is, that wee are to acknowledge in the Objected Teſtimonies of Fathers, concerning the *Symbol* and Sacrament of Christs Body, their *Symbolicall* and *Sacramentall*, that is, *Figurative Meanings*. And leſt you may Doubt of the reaſon hereof, we adjoyne the Section following.

The Divine Contemplations, which the Holy Fathers had, in uttering their Phraſes of our Naturall *and* Corporall Conjunction with Chriſts Body, *and* Nouriſhment *thereby to* Immortality; *for the Elevating of our minds to a Spirituall apprehenſion of his Body and Blood.*

Sect. V.

YOur Jeſuites, *Bellarmine, Tolet, Suarez*, and *Vaſquez*, have already inſtructed you, not to take ſuch Sayings of the Fathers as they are uttered, leſt the Fathers might be held to be *Abſurd* in themſelves, or *Derogatory to the Dignity and Majeſty of this Sacrament.* And they ſay well. But it had beene better if they had furthermore unfolded unto us the Fathers true *Myſticall* meaning therein; which wee muſt endeavour to do out of the premiſed Sentences of the ſame Fathers; to the end that you, and wee, may make an holy and comfortable uſe of their Divine meditations npon this Sacrament. They have ſayd, I. That *Chriſt hath a Naturall Vnion by his Godhead with God the Father.* II. That this *Godhead of Chriſt, by his Incarnation, is united Hypoſtatically into our Nature of Manhood in him*; whereby wee have with Chriſt our *Naturall and Corporall Conjunction.* III. That by the ſame *Hypoſtaticall Vnion of his Divine and Humane Nature together, his Bodily Fleſh is become the Fleſh of God, his Blood the Blood of God.* IV. That theſe being the *Fleſh and Blood of God*, are become thereby to be *Vivificall*, that is, *giving Life, Bliſſe, and Immortality*, both to the Bodies and Soules of the Faithfull in Chriſt. V. That the Faithfull, by Reaſon of the *Specificall Vnion* of their Humane nature, with the *Humane Nature of Chriſt*, are made partakers thereby of his *Divine Nature*, and of all the Infinite *Vivification and power of grace*, in this world; and of *Glory and Immortality*, in the world to come, wrought by his *Death and Paſſion.* VI. Both by *Baptiſme*, and by the *Euchariſt*, wee have a *Naturall and Corporall Vnion with the Body of Chriſt, myſtically*; in as much as the *Sacrament of Bread and Wine* (the Choyceſt Refections of mans Bodily Life) are *Touched, Taſted, Eaten, and Senſually mixed* with our Fleſh to the nouriſhing and augmenting the ſame, untill it become of the Eſſence of our Bodily Subſtance unſeparably. Therfore hath this Sacrament moſt aptly beene called a *Pledge of an unſpeakable Vnion of Chriſts Body with ours unto Immortality, and an Earneſt of our Reſurrection.*

Laſtly

Laſtly, from this Sacrament there reſulteth a *Spirituall Vnion*, continuing in the Faithfull after the Receiving of this Sacrament, even all their life long; and notwithſtanding called by the ſame Fathers *Corporall* and *Naturall*, that is, (as they interpret themſelves) from the *Nature of Faith*, by believing that Chriſt had truly a *Naturall and Bodily fleſh, the ſame Specifically with ours*: Which *Vnion*, your Jeſuites have beene enforced to acknowledge, to be in it ſelfe not *Properly* a *Corporall* and *Naturall Vnion*, but *Spiritnall* and *Myſticall*, wrought onely in the Soule. But how? This indeed is worthy our knowledge, as a matter full of Chriſtian Comfort. Thus then: The Diſpoſition of the Body, in Chriſtian Philoſophy, followeth the Diſpoſition of the Soule: For when the Soules of the Faithfull, departing this life in the ſtate of Grace, and the Soules likewiſe of the Vngodly paſſing but from hence into the thraldome of Sin, ſhall reſume their owne Bodies; by virtue of that Reſumption, ſhall be made poſſeſſors of Life and Bliſſe both in Body and Soule; and the Wicked (contrarily) of Curſe and Damnation in both, according to that Generall Doome, *Come you Bleſſed*, unto the one, &c. and *Goe you Curſed*, to the other, &c.

Nor will your learned *Suarez* deny this. (22) *The Glory of the Body* (ſaith hee) *dependeth upon the Glory of the Soule, and the Happineſſe of the Soule dependeth upon Grace therein; neither doth the Sacrament any otherwiſe conferre Immortality to the Body, but by nouriſhing and preſerving grace in the Soule.* Which is Divinely ſpoken. And yet wee have a more Ancient than your Jeſuite, even *Cyprian*, one of the Ancienteſt of the Primitive Fathers, whoſe words may ſerve us for a Comment upon the former objected Sayings of other Fathers. Hee, in his Diſcourſe of the *Supper of the Lord*, the Bleſſed Sacrament of our *Vnion*, which the Faithfull Communicants have in receiving it; (23) *As by meat and drinke* (ſaith hee) *the Subſtance of our Bodies is nouriſhed and liveth in health; ſo the life of the Spirit is nouriſhed with this Aliment. For what Meat is to the Fleſh, that is Faith to the Soule: and what Food is to the Body, that the Word is to the Spirit, working by a more excellent power for Eternity, than can our Carnall Nutriments for our Temporall life and Being.* So hee.

Nothing now remaineth but the laſt exerciſe of Faith, which is by Application in Speciall, taught by our Saviour, in ſaying to his Diſciples, [*Take ye, Eat, this is my Body, given for you*, and *This is my Blood of the New Teſtament ſhed for you.*] Hereby (although it be ſpoken, as hath beene proved, *Sacramentally* and *Figuratively*) to inſtruct every of his Diſci-

(22) *Suarez in 3. Tho. q. 79. Diſp. 64. §. 2.* Gloria corporis reſpondet gloriæ animæ, ſicut beatitudo animæ reſpondet gratiæ & charitati: ut ſicut hoc Sacramentum, neq; habet, neque haberé poteſt aliam efficaciam circa gloriam animæ, præter eam quam habet circa gratiam & charitatem, itaq; neq; aliter poteſt efficere gloriam corporis, quam gloriam animæ (*Concludit*;) Hoc Sacramentum non aliam conferre vitam & immortalitatem corporis, quam nutriendo & conſervando charitatem & gratiam.

(23) *Cyprian de Cœna Dom.* Potus & Eſus ad eandem pertinent rationem, quibus ſicut corporea nutritur ſubſtantia, & vivit, & lacolumis perſeverat; ita vita ſpiritus hoc proprio alimento nutritur: & quod eſt eſca carni, hoc animæ eſt fides; quod cibus corpori, eſt verbum ſpiritui, excellentiori virtute peragens æternaliter, quod agant alimenta carnalia temporaliter.

Disciples in taking thereof, to apply those words [*Body given for you, &c.*] as verily spoken to himselfe, as if hee had sayd, *Take thou Iohn*, and *Take thou Peter*, *My Body given for thee Iohn, and for thee Peter, &c.* in a Sacramentall Analogie. So then as my Bodily hand taketh the Sacramentall Bread, the Signe of Christs Body; and my Bodily mouth eateth, and my Bodily stomacke digesteth, and turneth it, as nourishment, into my flesh; so my Soule saith that I believe that the Body of my Saviour was Crucifyed, and his Blood shed for mee, whole man, Body and Soule: And that thereby I have an Interest in the power of his Passion, both for Redemption, and for Everlasting Salvation; whereof I have a Sacramentall *Pledge*, by the converting of *Bread* into the Substance of mine owne Flesh; According to the Consonant Doctrine of Antiquity, set downe in the last Chapter of this Fift Booke. ✠

CHAP. X.

Of the Romish Historicall Objections *Chiefely insisted upon, out of* Iustine, *concerning the* Slander *raysed against Christians of* Eating mans flesh, *sprung (as is pretended) from the* Catholike Doctrine of Eating Christs Body *in the Eucharist; which is their First Argument.*

SECT. I.

MAny leaves are spent by M. (a) *Brerely* in pressing this Objection; the strength of his Inforcement standeth thus: *Iustine Martyr*, in the yeare 130. writing an *Apologie* to the Heathen *Emperour*, when he was in discourse of the Eucharist (*The reported Doctrine whereof, concerning the Reall Presence, was the true and confessed Cause of this Slander;*) and when hee should have removed the suspicion thereof, did notwithstanding call the Eucharist, *No common Bread, but, after Consecration, the food wherewith our Flesh and Blood is fed*, &c. Then hee proceedeth in urging his other Argument (as followeth) borrowed from the (b) Cardinall, to wit, *Iustine* his comparing the Change in the Eucharist to be a worke of Omnipotencie,

(a) *Mr. Brerely in his Liturgie Tra. 2. §. 2. Subd 4. p. 121. Where in his Margin hee citeth* Vadian, *whom hee nameth a Zuinglian: [And if so, how farre hee was from confessing a Corporall Presence, the Romish Authors, who condemne him for the contrary opinion, doe prove.] See above, Chap. 5. Sect. 3.*

(b) *Bellar. lib. 2. de Euch. cap. 4.*

nipotencie, and for his not expounding the words of Christ Figuratively. Then is brought in * *Attalus* the Martyr, whileſt he was under the Tortures, and Torments of his Perſecutors, ſaying, *Behold your Doing,* [*Hoc eſt homines devorare*] *This is a Devouring of men: wee Christians do not Devoure men.* To whom is joyned *Tertullian*, making mention of the ſame Clamour of *Sacrifiſſing a Childe, and Eating his fleſh,* [*Ad noſtræ Doctrinæ notam:*] *To the infamie of our Profeſſion.* At length Maſter *Brerely* concludeth as followeth; *So evidently doth this Slander, thus given forth by the Iewes, argue ſufficiently the Doctrine of Reall preſence, and Sacrifice: and for as much as the Slander went ſo generally of all Christians, it is probable that it did not ariſe from any ſort of one or other Chriſtian in particular.* So hee. ✦ And ſo, long before him, Doctor *Heskins*; (1) *This fame among the Infidels being grounded upon the ſame faith of Christians, proveth the Preſence.* Meaning the Corporall Preſence and Exiſtence of Chriſts Body in the Eucharist.

(*) *In the Margin of Maſter Brerely. Ibid.*

(1) *Heskins in his Parliament, B. 2. Cap. 42. fol. 156.*

That the Romiſh Objection is, in it ſelfe, moſt Slanderous *againſt the* Hiſtoricall Truth *taught by the Ancient Fathers; and Confeſſed by the Romiſh Doctors themſelves.*

Sect. II.

VVHat? That the Catholike Doctrine of Ancient times, concerning our *Eating of Chriſt's Body* in this Sacrament, ſhould have beene the Cauſe; yea, or yet the Occaſion to the Heathen and Iewes, of imputing to the Christians a *Capernaiticall Eating of Man's fleſh?* This is the firſt Argument, which your Objectors, from *Hiſtoricall Relations*, uſe for proofe of a *Corporall Preſence* of Chriſt in the Eucharist, out of this Ancient Father *Iuſtine Martyr*; In Confutation whereof wee produce (ſee the Margin) the Teſtimonies of theſe Ancient Fathers (1) *Auguſtine*, (3) *Irenæus*, (4) *Tertullian*, (5) *Epiphanius*, and (6) *Origen*; together with the Confeſſions of your owne Romiſh

(1) *Aug. Hæreſ.* 26. Cataphryges Sacramenta perhibentur funeſta habere. Nam de infanti anniculi ſanguine, quem de toto ejus corpore minutis punctionum vulneribus extorquent, quaſi Euchariſtiam ſuam conficere perhibentur, miſcentes eum farinæ, panemque inde facientes; qui puer ſi mortuus fuerit, habent illum pro Martyre; ſin vivus pro Magno Sacerdote. (3) *Irenæus. lib. 1. cap. 24.* Gentes videntes quæ ſunt illorum, (*Hæreticorum*) omnes nos blaſphemant, & avertunt aures a prædicatione veritatis. (4) *Tertull. ad uxorem.* Non ſciet Maritus quid ſecreto ante cibum guſtes. [*Agapæ verò non niſi Veſpere.*] *Tertul. Apolog.* 16. Alij Aſini caput, & per ludibrium Chriſtiani appellabantur Aſinarij, &c. (5) *Epiphan. Hæreſ.* 26. Fœtum jam natum detractum piſtillo tundunt, & omnes contuſi pueri participes facti eſu peracto, &c. (6) *Origen. teſtatur opera Judæorum hac calumnia adverſus Chriſtianos divulgarum. lib. 1. contra Celſum. Juſtin. mart. 1.*

Authors,

Authors, (7) *Maldonat*, (8) *Baronius*, and (9) *Lorinus*, men of chiefest note in your Church; witnessing concerning that lowd and lewd *Slander* cast upon *Catholike Christians*, by both *Iewes* and *Gentiles*, that it was occasioned by *Hereticall*, and Fanaticall Christians, in the Primitive Age of the Church; such as were the *Montanists*, the *Cataphryges* and *Gnosticks*, *who did indeed and Really eate Humane flesh*. So they.

But most especially is this Romish Figment confuted by the Storie it selfe, which by the Relation of the foresaid Fathers, Confessions of the former Romanists, and Tenor of the Histories themselves, was, *The Eating of a Child or Infant*; which maketh the falshood of your Objections to seeme, in a maner palpable unto us; because Christ being crucified by both Jewes and Gentiles, when hee was above thirty yeares of Age, and the whole Church of Christ professing as much, it was not possible that the *Eating of an Infant onely*, should produce an opinion of *Eating a Man of growth*; much lesse could it be credible, that they imputed the Eating thereof in the *Eucharist*, if (as your French Bishop teacheth) This their *Eating the flesh of a Child*, was not practised in the Feast of the *Lord's Supper*, but at their *Love-Feasts*, called *Agapæ*. So hee. And consequently so sandie and boggie is this foundation of your maine Objection, for proofe of the *Corporall Presence* of Christ in the Eucharist.

(7) *Maldonat. lib. 7. de Sacramentis. Tom. de Eucharistia.* §. Sexta Quæstio—— Montanistæ, Peputiani (ut Author est August. lib. de Hæres. c. 27. & Epiph. in Hæres. 49.) Infantem conspersum farinâ solebant compungere, & sanguinem ab illa expressum miscere farinâ & ex eo panem conficere ad Eucharistiam. Vnde credo natam fuisse illam notam, quam Gentiles inurebant Christianis, quod infantes occiderent.

(8) *Baronius Anno* 120. *num.* 22. *usq; ad numerum* 36. Quæ Gnostici agebant in occulto, palam facta cõvertebant in Christianos: nam Epiphanius Hæres. 26. Fœtum jam natum detractum pistillo tundunt, & omnes contusi pueri participes facti, esu peracto &c. Irenæus lib. 1. cap. 24. Gentes videntes quæ sunt illorum (*Hæreticorum*) omnes nos blasphemant, & averunt aures a præconio veritatis. Origenes testatur opera Iudæorum has calumnias adversus Christianos divulgatas. lib. 1. con. Celsum. —— Cæcilius Ethnicus apud Minutium Felicem objcit in Octavium. *Baronius loco supra notato.* Sic jam de initiandis tyronibus, fabula tam detestanda, quam nota est &c. *Lorinus Iesuita in Sap. cap.* 12. *v.* 5. Striges & Magi nostri puerorum sanguinem lambunt & carnem devorant. Euchitæ & Gnostici olim hoc factitârunt, ea etiam ab Ethnicis in Catholicos derivata calumnia est, ut Apologiarum pro Christianis meminerunt Scriptores. (10) *Gabriel Episcop. Albispin. lib.* 1. *Observat.* 18: Eucharistia non nisi mane sumebatur. Tert. ad uxor. Non sciet Maritus quid secreto ante cibum gustes. Agapæ non nisi vespere. Item quæ de Convivio, quod Gentiles infamabant, habent Patres, cum ea omnia de Agapis, non de Eucharistia accipienda sunt, ut in Apologet. Tertul. cap. 7. 8. 9. & in fine, quod non animadvertentes plerique perperam de Eucharistia explicarunt. Similiter apud Minutium de inhumanis cibus, de infante farre conpecto, quod coeunt solenni die, & quæ hisce objectionibus respondet, Minutius, de Agapis intelligere necesse est, eo apud Euseb. Imper. Iustin. *Gretzerus. Iesuita de cruce, lib.* 1. *cap.* 51. Ethnici aliqui mentiebantur Christianos Asinum pro Deo colere.

The Second Romish Argument out of Justine, *termed* Insoluble *before all others, is, because when hee called the Eating of the Eucharist, the* Eating of the Body of Christ, *hee wrot to an Heathen Emperour.*

Sect. III.

Vstine writeth an *Apologie* unto *Antoninus Pius*, an Heathen Emperour, at what time the *Slander of Eating Humane flesh*

fleſh fell upon the Orthodoxe Chriſtians, Originally from the impious Practice of Hereticall Chriſtians, as you have heard; and now are you to heare the *Inſoluble Argument* forſooth, which your Cardinall *Bellarmine* extracteth from thence. (11) *This Dilemma* (ſaith hee) *remaineth Inſoluble. Either could Iuſtine truly have ſayd, that the fleſh of Chriſt is Eaten of Chriſtians onely in a Signe: or hee could not have ſo ſayd. If hee could, then did hee play the Prævaricator in betraying the Chriſtian cauſe, by making the Chriſtian Profeſſion moſt odious, to the increaſing of the ſuſpicion; when as in one word hee might have made it probable, and ſo have blotted out the Infamy conceived againſt Chriſtians. And if hee could not ſay that Chriſt is Eaten in the Euchariſt, onely as in a Signe; doubtleſſe the reaſon why hee could not, muſt have beene becauſe the fleſh of Chriſt is not given to be Eaten therein as in a Signe onely.* So he, Oſtentatively of his owne Argument, inſigned by himſelfe *Inſoluble*, as you ſee; Notwithſtanding this may admit divers and ſundry Solutions.

(11) *Bellar. lib. 2. de Euch. cap. 4.* Inſolubile manet, hoc Dilemma; Aut poterat Iuſtinus vere dicere, carnem Chriſti a Chriſtianis ſolum in ſigno manducari; aut non poterat, ſi poterat, Prævaricator fuit cauſæ Chriſtianæ: Nam odioſiſſimam reddidit fidem, & auxit criminum ſuſpicionem, cum poſſet uno verbo, & fidem probabilem facere, & crimen diluere: Si non poterat, certè id eo non poterat, quia verè, & non in ſigno tantum dant nobis comedenda Chriſti caro.

That the Hornes of your Cardinals Dilemma *are eaſily blunted by a Three-fold Solution.*

The Firſt is by ſhewing the Cauſe to be Impertinent.

Sect. IV.

Iuſtine (12) ſhewed to the ſame Emperour, that no Impiety at all (upon any Inquiſition formerly made) could be layd to the charge of Orthodoxe Chriſtians, in this Caſe, by good proofes. Firſt *Iuſtine* propoundeth the Letters of the Emperour *Adrian*, Father to *Antoninus*, who, upon experience of the extreme malice of his Heathen people againſt Chriſtians, required, that his *Officers ſhould not proſecute againſt any Chriſtian without proofe of ſome Impiety.* As alſo the Epiſtle of *Marcus*, Emperour before his Father, who became both a Patron to juſtifie the Caſe of Chriſtians, in reſpect of ſuch *Crimes* objected againſt them; and a Protector of their Perſons; commanding that whoſoever ſhould accuſe a Chriſtian (13) *Onely for being a Chriſtian* (that is for his Profeſſion ſake onely) *ſhould be burnt Quicke.* And ſhould not the *Sacrifiſing of Infants* (if any ſuch had beene practiſed by the Chriſtians) have beene held Capitall Crimes with thoſe Emperours, trow yee? Beſides this *Iuſtine* allegeth unto this Emperour *Antoninus* himſelfe, his

(12) *Iuſtin. Apolog. 2.* Refert præſcriptum Antonini Imperatoris, ad populos Aſiæ. Sententiam eorum (*Chriſtianorum*) veluti impiorum & nullorum Deorum fugillatis et alia quædam obijcitis crimina, quæ non poteſtis probare

(13) Εἰ τι χριστιάνος ἐγκαλοῖτο· προσέταττε μόνον μηδὲν ἀδικεῖν, ἢ τὰ κελευόμενα ποιεῖν.

owne Epiſtle, whereby he teſtifyed in the Behalfe of Chriſtians, (14) that *None of thoſe Crimes and Impieties, whereof they were accuſed, could be proved againſt them*; which proveth, that notwithſtanding all the Inquiſition that *Malice* it ſelfe could make into the Myſteries of Chriſtians, concerning the *Euchariſt*, either in Word, or in Act, was not held offenſive unto thoſe Emperors, upon any Information, made by their Adverſaries, againſt them.

(14) αἰτίαι ἀπο-ΝΕΙΣΑΙ μὴ δύνωνται.

The Second Solution, to prove their Dilemma *Inſufficient.*

Sect. V.

OVr next Reaſon of the Inſufficiencie meeteth with the Cardinalls Reaſon, enforced by the Firſt Horne of his *Dilemma*, thus: * *If Iuſtine* (ſaith hee) *could have ſayd that Chriſts fleſh is eaten in the Euchariſt, onely in a Signe; then did hee prævaricate in the Caſe of Chriſtians, and make their faith moſt odious, in increaſing the Suſpicion of the Crime objected againſt them.* Wee Anſwer, that although hee might have ſayd, that *Chriſts fleſh is eaten Bodily, onely in a Signe*, yet was not this neceſſary for the freeing of the Chriſtian Faith from that *Suſpicion* of *Eating a Child*. One Reaſon may be, Becauſe nothing was more familiar, even unto the Heathen themſelves, than to uſe the like language, in calling their Sacramentall and Myſticall *Signes*, by the names of the Things ſignifyed thereby, whereof you have heard a Memorable example out of * *Homer*; where, even as Chriſt ſayd of Conſecrated *Bread*, [*This is my Body*;] So thoſe Heathen, in Sacrifiſing of *Lambes*, for Ratification of their *Oaths* and *Covenants*, called thoſe Sacrifices their *Oaths*. And that nothing was more familiar among the Heathen, you may know by that Proverbiall ſpeech; *Sine Cerere & Libero friget Venus: without Ceres and Bacchus Luſt doth languiſh:* where they give to *Bread* the name of the Goddeſſe *Ceres*, and the name of God *Bacchus* to *Wine*.

(*) See above, Booke 2. Chap. 2. Sect. 2.

Secondly, and more eſpecially may this appeare out of *Iuſtine*, immediatly after the place now objected, thus: (15) *Chriſt* (ſaith *Iuſtine*) *receiving Bread, ſaith* [*This is my Body:*] *and taking the Cup, ſayd* [*This is my Blood:*] *and delivered them onely in thoſe words; the which alſo even the wicked Devils, by Imitation, have taught to be done in the Myſteries of their Mithra*, (namely) *for that Bread and a Pot of Water is put in the Sacrifices of him that is initiated unto their Communion, in the Sacrifices, by Addition of certaine words, as you either know, or might have knowne.* So *Iuſtine*,

(15) *Iuſtin. Loco ſupracitat* [Hoc eſt ſanguis meus] Ὃ περ καὶ ἐν τοῖς τοῦ Μίθρα μυσηρίοις παρέδωκαν γίνεσθαι μιμησάμενοι οἱ πονηροὶ δαίμονες. ὅτι γὰρ ἄρτος καὶ ποτήριον ὕδατος τίθεται, ἐν ταῖς τοῦ μυουμένου τελεταῖς μετ' ἐπιλόγων τινῶν ἢ ἐπίστασθε, ἢ μαθεῖν δύνασθε.

To

To the Heathen Emperour. Do you not ſee how the *Devils* in their *Sacrifices* and *Myſteries* (as (16) *Tertullian* witneſſeth) *affect Divine Rites*; And by *Imitation play Chriſts Apes*, as other Fathers uſe to ſpeake; And that not onely in their Materiall Ceremonies, ſuch as are *Bread* and *Cup*, but alſo in their Verball, by *Addition of words*, as *Iuſtine* ſheweth. Where you may perceive how *Iuſtine* argued with thoſe Heathen out of their owne *Myſteries*, and (that wee may ſo call them) *Sacraments*: even as *Saint Paul* did with the *Athenians* out of the Inſcription of their owne *Altar*.

It happened not above a quarter of a yeare, after that I had ſet downe this Obſervation, that in reading a Booke of that never too worthily Commended Mirrour of Learning, Maſter *Iſaac Caſaubone*, I found this my Opinion fortifyed, and as it were animated with his moſt acurate Judgement, ſhewing out of his moſt exquiſite Reading; that (17) *The Devils did, in æmulation of Chriſtians, uſe in their Myſteries of Mythra, Symbols of Bread and Cup, adding ſolemne Myſticall words.* Hee furthermore ſheweth out of *Porphyrie*, that in their Religious Communion, they had certaine *Ænigmaticall* expreſſions; Calling their Communicants, if Men, *Lions*; if Women, *Hyenas*; and if Miniſters, *Crowes*. Still (as you ſee) uſing *Myſticall* and *Figurative* Appellations in their Ceremoniall Rites. Vpon which evidence wee may eaſily encounter your Cardinalls *Dilemma* with this that followeth. Either the *Emperour* and the *Heathen* people did perceive that the words of Chriſt, now publiſhed by *Iuſtine*, were ſpoken *Figuratively*, ſignifying the Outward *Eating of his Body, Bodily, in a Signe onely*; or they did not. If they did know ſo much, then could they not be offended with Orthodoxe Chriſtians, or Scandalized thereby. And if they did not know that they were *Figuratively* and Myſtically to be underſtood, then would not thoſe Emperours have abſolved Chriſtians from all blame (as you ſee they did) but puniſhed them for Sacrificing of *Infants*; which Act, among theſe Heathen, was held to be *Criminall* and Capitall. And that *Iuſtine* did not *Prævaricate* by concealing his *Figurative ſenſe* of Chriſts words, it is as manifeſt by that he Inſtructed them therein out of their own Phraſes uſed in their Ceremonies of their God *Mithra*.

(16) *Tertul. de Corona militis* (*de milite Mithræ.*) Agnoſcamus ingenia Diaboli, idcirco quædam de divinis affectantis, ut nos de ſuorum fide confundat, et judicet. *Id.m. de Præſcriptiv.* Ipſas res Sacramentorum, divinorum in Idolorum myſteriis æmulatur. Tingit & ipſe quoſdam, ——— celebrat et panis oblationem; et imaginem Reſurrectionis inducit.

(17) *Iſaac Caſaub in Baron. exercitat.* 16. Iuſtinus in Apologia altera narrat, malos Dæmonas in Mithræ myſterijs S. Euchariſtiæ æmulationem quandam tradidiſſe. ὅτι γάρ, ait, ἄρτος καὶ ποτήριον ὕδατος πίθεται ἐν ταῖς τοῦ μυσμένου τελεταῖς μετ' ἐπιλόγων τινῶν ἢ ἐπῳδῶν, ἢ μαθεῖν ἔχετε. Ecce panem et poculum; ſed aquæ, ut dixi, non vini; ecce verba ſolemnia ſuper Symbolis ptoferri ſolita: id enim ſignificat iſto in loco vox ἐπίλογος. q d. ſuper dicta: qua voce utuntur Iuriſconſulti. Etiam Arrianus, loco paulo ante indicato, ſacras myſteriorum voces commemorat, quas magnâ cum reverentiâ excipi ſolitas oſtendit: ἴσχει δὲ ἐπῳδὰς, inquis, εἰπεῖν δὲ φωνὰς αὐτὰς οὐ θέμις. Tam cum Euchariſtiæ ſit et dicatur eſt omnibus animantibus

Communio, ſicut ante eſt expoſitum: in iiſdem Mithræ myſterijs Communio quæ-bus inter ſe, miro Symbolorum genere exprimebatur.

The Impoßibility that any Heathen could be offended at the former words of Iuſtine.

Sect. VI.

NO Heathen, that heard of the Catholike Faith of Chriſtians, concerning the Body of Chriſt, in thoſe Primitive times, publiſhed by Ancient Fathers, and by *Iuſtine* himſelfe, could, except it were againſt their Conſciences, impute unto Chriſtians a *Corporall Eating* of the Body of Chriſt. For, firſt, the Articles of Chriſtian Faith (for which ſo many Armies of Martyrs conquered the Infidelity of the world, by Martyrdome) being this; that *Chriſt*, the Saviour of the world, *God and Man*, aſcended into Heaven, and there now reigneth in the Kingdome of everlaſting Bleſſedneſſe, adored of all Chriſtians with *Divine worſhip*. Another Article, Vniverſally held of thoſe Catholike Fathers (as hath been* proved) that the *Body of Chriſt* was ever, notwithſtanding his Reſurrection and Aſcenſion, *Circumſcribed in one place*. And thirdly, All knowing that this Principle was univerſally and infallibly believed of all the Heathen (namely) To thinke it *Impoßible* for one *Body to be in many places at once*. Therefore was it Impoſſible for the Heathen to conceive that the Chriſtians taught a *Corporall Eating* of that Body on Earth, which they believed was *Circumſcribed*, and conteined in Heaven. Fourthly, That this was the Faith, which the ſame Ancient Father *Iuſtine* did profeſſe and publiſh at that time, is now to be tryed out of the Bookes of *Iuſtine* himſelfe.

* *See Book 4. c. 5. §. 5.*

That Iuſtine *himſelfe did accordingly argue againſt the Poßibility of Chriſts* Bodily Preſence *on Earth; And that* Attalas (*objected*) *condemneth the Romiſh* Capernaiticall Swallowing *of Chriſts Body.*

Sect. VII.

IVſtine, in the ſame *Apologie*, now objected, and by him directed unto the Heathen *Emperor Antoninus* ſirnamed the *Godly*, before his words of *Eating Chriſts fleſh*, ſetteth down the Chriſtian Article of his *Aſcenſion into Heaven*, ſaying (18) that *God the Father aſſumed Chriſt, after his death, into Heaven, there* κατίχειν, that is, *To detaine him, untill hee vanquiſhed the Devils, and filled up the number of the Godly*. An Argument

(18) *Iuſtin. in Apologia ſecund. pag. 64.* Deus, Chriſtum poſt Reſurrectionem illaturus cœlo καὶ κατισχυσαι, &c. advertantes Dæmones perentiat, et bonorum numerum expleatur, propter quos nondum extremum Decretum et conſummationem fecit.

Argument (as *Athanaſius*, and *Auguſtine* obſerveth) which was uſed by Chriſt himſelfe, as that which ought to have perſwaded the very *Capernaites*, that Chriſt was not to be *Bodily Eaten* upon *Earth* (as hath beene * proved.) The ſame *Iuſtine* in his Reſolution of *Queſtions*, made by *Orthodoxe* Chriſtians, ſhewed that Chriſt denyed to have a Continuall Converſation with men, after his Reſurrection, which hee had before his Paſſion: Namely that (19) *Hee would by little and little diſuſe and unaccuſtome them with his ſight and* παρουσίᾳ, that is, *Preſence*. Do you heare his withdrawing his *Preſence?* That is, will you ſay, his *Viſible Preſence*. Nay, but whatſomever *Locall Preſence*, which hee had among them formerly; whether (ſaith *Iuſtine*) of *Being Seene*, or of *Not being Seene among them*. This is plaine.

(*) See above, B. 3. cap. 3. Sect. 2.

(19) *Iuſtin. Queſt. & Reſp. ad Orthodoxos. pag.* 327. ὁ βάλλεται δὲ ἐξ ἀρχῆς μικρὸν ἀπαλλάξειν τοὺς μαθητὰς τῆς τοῦ σώματος αὐτοῦ θείας τῆς παρουσίας. adding that after his Reſurrection ἐκ διαλείμματος ἀμφότερα ἐποιεῖτο καὶ τὸ ὁρᾶσθαι αὐτοὺς καὶ τὸ μὴ ὁρᾶσθαι.

Of Averroes *his Imputing to* Chriſtians *the* Devouring *of their God.*

Sect. VIII.

WEe are not ignorant what ſome of you would Reply, by Inſtancing in *Averroes* his upbrayding of Chriſtians with *Devouring of their God*, which wee may juſtly conceive hee ſpake in the ſpirit of Malignancie, and againſt his owne knowledge, as the Premiſes have proved, and againſt the expreſſe Profeſſion of Ancient Fathers, deteſting the ſame Conceipt of *Devouring Chriſts fleſh* (as you have formerly heard.) Juſt like as our Romiſh Adverſaries deale with us, who, as often as they labour to confute our Doctrine of *Iuſtification onely by Faith*, do inveigh againſt Proteſtants, as profeſſing a *Iuſtifying Faith without Good works and Repentance*. And notwithſtanding the ſame Objectors themſelves, expreſſing the very words of Proteſtants, confeſſe that their *Iuſtifying Faith*, which they teach, is a *Living Faith alwayes joyned with Contrition of heart for ſinne, and purpoſe of Amendment of Life, and that this Iuſtification by Faith can be no more ſeparated from Sanctification of Life, than can the Light in the Fire from the Heat thereof*.

Howbeit the Obſervation of ſome other is very probable; to wit, that *Averroes* underſtanding of the *Decree of Pope Nicolas* (above 20 diſcuſſed) in his Romane Synod, and impoſed upon the Faith of all Chriſtians within his Romiſh Juriſdiction, teaching them to believe, that *The Body of Chriſt is ſenſually Eaten and Torne with the Teeth of all the Communicants of this Sacrament:* Which tenour of Speech hath beene

(20) *Pope Nicolas the Second, living Ann.* 1059. Avertoes (*ut ait Poſſevinus Biblioth lib* 13. *c.* 23.) fuit à Nativitate Chriſti, anno 1150.

beene abandoned by your owne Doctors; some censuring it as *harsh and false*, and some as *Hereticall*. It can be no marvaile (say wee) that *Averroës* hearing of this, *Then* professed by Papall Christians, did deride and detest all such *Eaters of their God*, and that most Justly. Because that *Devouring* (as hath beene confessed by your Jesuite) is nothing else but a *Transmitting without mastication, or Tearing, into the stomack*; else could not Scripture have sayd, that *Ionas was devoured of the Whale*. Which your *Corporall Swallowing* of *Christs Body*, if it had beene held Christian in the Dayes of Antiquity, then could not *Attalus* (as hath beene objected) have upbraided the Heathenish Persecutors at the time of his Martyrdome, saying, * *This* (your persecuting of Christians to death) *is a Devouring of men, Wee Christians do not Devoure men*. Such is the Vnluckinesse of your Objectors to urge most vehemently and eagerly, still, that which maketh most against them. And indeed the Romish must needs be sayd to *Devoure* that which they professe to *Eat, Swallow*, and sometime to passe into their *Bellies*, and after into the *Draught*.

* See above Sect. 1.

Chap. XI.

Of the Fift, Last, and Basest Romish maner of Vnion *with Christs Body, in the* Inferiour parts *of your Communicants.*

Hitherto have your Romish Disputers laboured to bring the Body of Christ into your *Bellies and Entrailes*: Now, as if they thought this not a sufficient *Vilification* of the Blessed *Bodie of Christ*, they proceede to depresse it lower, into the Basest place of Basenesse, which is the *Draught* and Seege it selfe: so vile, that the very Inke may seeme to blush, in setting downe the Sordidity thereof; which (in respect of other Readers, than your selves, who teach this) wee may not further adventure to mention without Preface of *Reverence*; under our Readers patience therefore wee proceed, as followeth.

Shewing

Shewing the Romiſh Doctrine of an Vnion of Chriſts Body *with the* Baſeſt *parts of Mans* Body, *to be more Beaſtly than the* Carnall and Capernaiticall *conceipt of* Eating *Chriſts Body is read of ever to have deſcended unto.*

Sect I.

CApernaites, when they were offended at Chriſts words, concerning the receiving of Chriſts fleſh, are not read to have proceeded further in the groſneſſe of their Imagination, than to a *Proper Eating* thereof. Our Saviour ſhewing the Ordinary Courſe of meat, in the ſuperfluity thereof, above that which is turned into nouriſhment, and changed in the Subſtantiall parts of mans Body, ſaith that *Coming into the Belly, it deſcendeth into the Draught.* A Saying which holdeth true, as well in meat Sacramentall, as Naturall; as *Manna*, for example (called *Angels food*) and the *Paſchall Lambe*, neither of both were privileged from the ordinary courſe of Nature. And as for the materiall part of this Sacrament, *Origen* ſaith as much of it, that * *Going into the Belly, it paſſeth into the Draught.* But what now is your Romiſh Doctrine? The generall learning of your Schooles is, that *The Body of Chriſt is under the formes of Bread whereſoever, ſo long as they remaine uncorrupt.* Which is ſo verily your Romane Faith, that one of your Cardinalls, in his *Catechiſme*, telleth his *Catechumeniſt*, that (21) *No man, that hath his wits, can doubt thereof.*

This Ground being thus layd, wee propound unto you the Conſequences hereof, as wee finde them divulged in print by yout owne Authors, and in their privileged Books, *Antoninus* was (as 22 youknow) an *Arch-Biſhop* living, and being dead, Canonized a Saint by *Pope Nicolas*. Hee ſhall be our Relater of the Doctrine of *Paludanus*, whom your Jeſuite (23) commendeth for a *Famous Divine, and ſometime a Patriarch.* This *Petrus Paludanus*, from your former Generall Principle, argued, ſaying that (24) *The formes of Bread and Wine do as verily goe into the Stomack, and ſo after*

(*) *Origen. See B. 4. cap. 9. § 3. & B. 3. cap. 3. §21. & B. 5. cap. 6. § 3.*

(21) *Contarenus Cardinal. Catech. ſit Chriſtiana. Interrog.* 14. Remanetne corpus Chriſti, & ſanguis, in Euchariſtia, donec ſpecies illæ remanent? *Reſp.* Quis ſanus mente poſſet de hoc ambigere. Vis enim Conſecrationis durat ſemper, donec res conſecrata duraverit.

(22) *Anton Poſſevin. Apparat. Tit.* Antoninus —Antoninus Florentinus, deinceps Archiepiſcopus Patriæ ſuæ, in Sanctorum numerum à Pontifice Clemente Septimo relatus.

(23) *Poſſevin. Apparat. Tit.* Petrus de Palude.——Inter Theologos celebris, & poſtea Patriarcha Conſtantinopolitanus. (24) *Antonini Summæ, parte tertia, Tit.* 13. *cap.* 6 § 3. *de Defectibus Miſſæ* Petrus de Palude. Non poteſt evomi niſi quod in ſtomachum eſt trajectum. Et quod dicit etiam illa Gloſſa, quod in ſeceſſum non emittitur, ſed per ſudorem aliter emanat, fatuum eſt fingere, qui & per ſeceſſum taliter emitti poſſunt ſpecies, ſicut emitterentur ſubſtantia panis & vini, & non aliter. Illa autem quanquam non corrupta emittuntur, ut in habentibus fluxum; ergo & ſpecies, propter quod non eſt danda Euchariſtia habenti talem fluxum, quia ſc. emittit integrum quod ſumit, ſicut nec habenti vomitum, cum iſtud magis cederet in irreverentiam Sacramenti, quam illud. Igitur, Corpus & Sanguis Chriſti, tamdiu manet in ventre, & ſtomacho, vel vomitu, & quocunque alibi, quamdiu ſpecies manet, ſicut ſubſtantia converſa manſiſſet, & ſi ſpecies incorruptæ evomuntur vel egrediuntur, ut ibi verè Corpus Chriſti.

into

into the Draught, as could the Subſtance of either of them, if they were there, and yet ſometimes paſſe out uncorrupted, in Bodies infirme, and eſpecially thoſe that labour of the Fluxe: Becauſe ſome ſo diſeaſed perſons do let paſſe from them that which they eat, as uncorrupt as they received it, whether it be by Vomit, or by Egeſtion into the Seege. So hee.

Which againe is a Doctrine ſo verily Romiſh, that your owne *Caſuiſt*, in his Booke enſtiled *Morall Reſolutions*, propoundeth two Caſes; and afterwards manerly (ſaving your preſence) reſolveth them thus: (25) that *If any, after the receiving of the Body of Chriſt, ſhall be provoked by Vomit, upward; or elſe by Egeſtion to caſt them out, then, that the formes of both may be Reverently licked up, if any can performe this without loathſomneſſe.* So hee. Might this be Poſſible! Wee returne to your Relater *Antoninus*, out of *Paludanus*, giving you an example of a Devout man much commended by one (26) *Hugo For Licking up the Hoaſt vomited; and after affirming that the ſuffering on Saint Laurence his Gridiron had beene more tolerable than this.* So they. How like you this? For miſlike it you may not, it being the naturall Brat and Off-ſpring of your Generall Romiſh faith, *Believing* (as hath beene ſayd) *that the Body and Blood of Chriſt is under the Conſecrated formes of Bread and of Wine whereſoever, ſo long as the ſame formes remaine uncorrupted.* This Theme will not permit much Diſcuſſion, for, as the Saying is, *Omne Cœnum male olet, commove, & ſenties odorem.* Wee haſten to the next Section.

(25) *Iohannes Baptiſta de Bertis. Qu. 5. Art. 6. Dub. 5.* Quid agendum ſit, ſi poſt ſumptionem ſanguinis patiatur Sacerdos vomitum, vel ex infirmitate emittit per ſeceſſum, quod ſumpſit. *Et idem Iohann. Baptiſta. Qu. 5. Artic. 3. Dub. 5.* Quid agendum, ſi quis poſt ſumptionem ſanguinis Chriſti ſtatim patiatur vomitum. *Reſp.* Reverenter colligantur ſpecies panis, ſi decerni poſſunt, & reponantur in ſacrario, vel ſumantur ab aliquo, ſi ſaltem adſit aliquis ad ſumendum diſpoſitus abſque nauſea, & ea, in quibus inventæ fuerunt ſpecies, comburantur, & cineres in Sacrario recondantur; & idem dicendum eſt, ſi ex infirmitate ſtatim emittat per ſeceſſum. (26) *Antoninus quo ſupra.* Et ſiquidem homo eſſet tanti fervoris quod hujuſmodi non horreret, ſed ſumeret, commendandus eſſet; ſi tamen eſſet jejunus. Sic Beatus Hugo. Cluniacus commendavit Goderanum ſumendo partiunculas Hoſtiæ, quas leproſus cum viliſſimo ſputu evomuerat, dicens Craticulam Laurentii eſſe tollerabiliorem. Nec puto eos ſibi contrarios, ſed dictum Thomæ videtur intelligendum, cum jam videtur ſpecies Sacramenti alterata, ſcilicet, quod debet comburi animal. Dictum verò Petri, cum factum eſt ita recens, quòd adhuc creditur ſpecies Sacramenti permanere in ſtomacho, & tunc debet exenterari.

That the very Imagination of this Former Romiſh Beaſtly Doctrine *would have beene held of the Ancient Fathers moſt* Abominable.

Sect. II.

THe Holy Fathers (if they had beene of your Romiſh Faith, concerning the *Corporall Preſence of Chriſts Body in this Sacrament*) muſt have held alſo your Romiſh Concluſion, of a Poſſibility of *Egeſtion*; the Conceipt whereof they did greatly abhorre. For * *Cyril of Ieruſalem*, to the end that hee might abſtract mens mindes from all ſuch monſtrouſly-prophane and Baſe thoughts and conceptions, concerning

(*) *Cyril. Hieroſol. See above, Booke 4. capt. 9. 3.*

cerning the Body of Chriſt, denyed peremptorily, that *Chriſts Body can paſſe into the Seege.* Which alſo ſeemed to be ſo unſavorie and loathſome to * *Chryſoſtome,* that hee ſpit at the firſt thought thereof, with an *Abſit!* as much as to ſay [*Fy upon it!*] in execration thereof. Some Creatures are ſaid, for keeping Hunters from purſuing them, to caſt Dung and Filth backward in their faces: and ſo it falleth out (in a maner) here, where the Turpitude and Beaſtlineſſe of your Doctrine forbiddeth us to inlarge our Confutation, and therefore wee haſten to a Concluſion.

(*) *Chryſoſt. ibid.*

That the Inſtitution of this Sacrament *was ordained to be* Food onely for the Soule, *and not for the* Body, *according to the Iudgement of Antiquitie.*

Sect. III.

THis Propoſition hath beene already * confeſſed by your *Councel of Trent,* and *Romane Catechiſme,* and confirmed by the Conſent of * Antiquity it ſelfe; where it was maniſeſted, that albeit they ſometime make mention of it's being *Food and Life* to the Body alſo; yet was not this (as your Jeſuites have * confeſſed) ſo ſayd in reſpect of any immediate Bodily preſervation thereof, in this Life, but in the Everlaſting Life of Glorification, in the Day of *Reſurrection,* after it be reunited to the Soule, according to that Promiſe of Chriſt, *Ioh. 6.* excepting only the *Analogicall* and *Sacramentall* maner of Feeding, which wee defend (that is to ſay) As the Body Feedeth Corporally on the Sacrament, *Bread;* ſo is the Soule nouriſhed Spiritually with Chriſts Body and Blood. Otherwiſe the Ancient Fathers maintayned a ſole *Soule-feeding* on Chriſts Body; in which reſpect (as one of your [27] owne learned Authors hath informed you) *The Greek Fathers called that which wee receive* [Ἄρτον ἐπιούσιον] *that is, Superſubſtantiall Bread.* ([28]) Wee adde the particular accordant Teſtimonies of diverſe Fathers, of whom if you aske, What the Meat is, which you muſt believe to *Eat* in this Sacrament? They will tell you, *Not of the Body, but of the Soule.* If Who muſt be the *Eater? Not the Outward, but the Inward man.* If What it is that hungreth for this b? *The Inward Soule.* If What muſt taſte it? *The Soule.* If with What mouth? That, whereof *Tertullian* ſaid (ſpeaking of Chriſts Fleſh) *It is to be devoured with the Eare, ruminated with the Minde, and diſgeſted with Faith.* If How? Let *Saint Auguſtine* make up the whole harmony; *Eat his Fleſh:*

(*) *See above ch. 2. § 3.*
(*) *See above ch. 10. §. 5.*
(*) *Ibid.*
(27) *Caſaub. Exercit. 16. cap. 39.* Vocant Græci Patres hoc Sacramentum Ἄρτον ἐπιούσιον.
(28) *Tertull. de Orat. Aug. Epiſt. 121. Iſidor. Hiſp. de offic. lib. 1. cap. 5. Ambroſ. lib. 5. de Sacramentis.* Non eſt iſte cibus, qui vadit in corpus: ſed qui animæ ſubſtantiam fulcit. *Bertram de Corpore Domini.* Vbi loquitur Ambroſius de Corpore Domini. *Origen. in Geneſ. cap. 24.* Chriſtus eſt panis vitæ, & paſcit animas eſurientes. *Tertull. de Reſurrect. de Carne Chriſti.* Panis cœleſtis auditu devorandus, intellectu ruminandus, fide digerendus. *Aug. Tract. 26. in Ioh.* Panis iſte quærit eſuriem interioris hominis. *Baſil. in Pſalm.* Eſt & quiddam interni hominis os, quo paſcitur, recipiens verbum vitæ, qui panis deſcendit de cælo.

(*) *See above ch. 6. §. 4.*

* *This* (saith hee) *is a Figurative Speech, commanding us to communicate of his Paſsion; and ſweetly and profitably cloſe up in our memories, that his Fleſh was wounded and crucifyed for us.* So the Fathers. Beſides many other like Sayings, by us already related in the former Sections, wherein hath beene oppoſed out of the Fathers, againſt your *Corporall Touch*, ſaying of Chriſt, *Touch mee not:* againſt your *Orall Eating* thus, *Not meat of the Tooth, but of the Minde:* againſt your *Swallowing* thus, *Wee Devour not Chriſts Fleſh:* againſt your *Corporall mixture* therewith thus, *Wee mingle not the Perſons and Subſtances:* And againſt your *Corporall Tranſmitting* the ſame Body downe by *Egeſtion* thus, *It deſcendeth not into the Draught.*

Wee therefore (according to the genuine ſenſe of Primitive Fathers, anſwerable to the Doctrine of Chriſt) conclude; that ſuch as is our *Feeding* of Chriſts Body in this Sacrament, ſuch alſo muſt be our *Eating*, becauſe *Eating* is ordained for *Feeding*. But by the univerſall Conſent of all Chriſtian Profeſſours, of all ages, whether Primitive, or Succeſſive, Greeke or Romane, Proteſtants or Papiſts; our *Spirituall Feeding of Chriſts Body*, in this Sacrament, is devoyd of all *Corporall* Inſtrument, or effect. Therefore our *Spirituall Eating* is no way *Corporall.* ❖

CHALLENGE.

THrice therefore, yea foure times unconſcionable are your Diſputers, in Objecting the former Sentences of holy Fathers, as teaching a *Corporall* and *Naturall Vnion of Chriſts Body with the Bodies of the Communicants*; once, becauſe they, in true ſenſe, make not at all for your Romiſh Tenet: next, becauſe they make againſt it: then, becauſe the *Corporall Conjunction*, though it be of the *Body of Chriſt*, and *Bodies of Chriſtians*, in reſpect of the Object, yet for the Matter and Subject, it is of *Sacramentall Bread* united with our owne Bodies, in a Myſticall Relation to the Body of our Redeemer; and laſtly, and that principally, becauſe they meant a *Spirituall Conjunction* properly, and perpetually belonging to the *Sanctifyed Communicants*, and herein conſonant to the profeſſion of Proteſtants. Wherefore Primitive and Holy Fathers would have ſtood amazed, and could not have heard without horrour of your *Corporall Conjunction* of Chriſt his Body in *Boxes* and *Dunghills*, in *Mawes* of *Beaſts*, in *Guts* of *Mice*, *Wormes* and *Dogs*, and at length into the *Seege*, as you have taught. Fie, Fie! *Tell it not in Gath*, nor let it be once heard of in any Heathenish Nation, to the Blaſpheming of the Chriſtian

Chriſtian profeſſion, and Diſhonouring of the *Broad Seale* of the *Goſpel of Chriſt*, which is the Bleſſed *Sacrament* of his precious *Body and Blood*.

♦ Thus much of the Romiſh Conſequence, from their *Proper* and *Literall* ſenſe of Chriſts words [*This is my Body*] ſo farre as concerneth *Corporall Vnion*. The next Conſequence will be touching the *Proper Sacrificing* thereof; whereunto wee proceed, nothing doubting but that wee ſhall finde your Romiſh Diſputers the ſame men, which hitherto they have appeared to be; Peremptory in their Aſſertions, Vnconſcionable in their Inforcements of the Sentences of Antiquity, Contradictory to themſelves; and Vaine and Abſurd in their Inferences and Concluſions. ♦

THE SIXTH BOOKE,

Entreating of the fourth Romish Consequence, which concerneth the pretended proper Propitiatorie Sacrifice *in the Romish Masse, arising from the depraved Sense of the former words of Christ;* [THIS IS MY BODY:] *and confuted by the true Sense of the words following,* [IN REMEMBRANCE OF MEE.]

The State of the Controversie.

WHosoever shall deny it (say your Fathers of [a] *Trent*) *to bee a true and proper Sacrifice, or that it is Propitiatory: Let him bee Anathema, or Accursed.* Which one *Canon* hath begot two Controversies (as you [b] know.) One, *Whether the Sacrifice in the Masse be a proper Sacrifice.* 2. *Whether it bee truly Propitiatory.* Your *Trent*-Synode hath affirmed both; *Protestants* deny both; so that, *Proper*, and *Improper*, are the distinct Borders of both Controversies. And now whether the Affirmers or Deniers, that is, the *Cursers*, or the parties so *Cursed* deserve rather the *Curse* of God, wee are forthwith to examine. Wee begin with the *Sacrifice*, as it is called *Proper*.

This Examination hath foure Trials:
1. By the Scripture.
2. By the Judgement of Ancient Fathers.
3. By Romish Principles; and
4. By Comparison betweene this your *Masse*, and the Protestants *Sacrifice*, in the Celebration of the holy *Eucharist*.

(a) Si quis dixerit, non offerri Deo verum & proprium Sacrificium, aut non esse Propitiatorium, Anathema sit. *Conc. Trid. Sess. 22. Can. 1. & 3. Visibile, sup. 1. Sacramentum verè propitiatorium. sup. 2.*

(b) Prima Controversia est, sitne Missa vera & propriè dictum Sacrificium. Secunda, sitne Propitiatorium. *Bellar. Prof. anis Tract. de Missa.*

CHAP. I.

Our Examination by Scripture.

SCriptures alleaged by our Diſputers, for proofe of a *Proper Sacrifice*, are partly out of the new Teſtament, and partly out of the old. In the new, ſome Objections are collected out of the Goſpell of Chriſt, and ſome out of other places. We beginning at the Goſpell, aſſuredly affirme that if there were in it any note of a *Proper Sacrifice*, it muſt neceſſarily appeare either from ſome ſpeciall word, or elſe from ſome Sacrificing Act of Chriſt, at his firſt Inſtitution.

Firſt of Chriſts words.

That there is no one word, in Chriſt his firſt Inſtitution, *which can probably inferre a* Proper Sacrifice; *not the firſt and principall words of Luc.* 22. [Hoc facite: Doe this.]

Sect. I.

WHen wee call upon you for a Proofe, by the words of Chriſt, we exact not the very word *Offering*, or *Sacrifice*, in the ſame Syllables, but ſhall bee content with any Phraſe of equivalencie, amounting to the ſenſe or meaning of a *Sacrifice*. In the firſt place you object thoſe words of Chriſt, [*Hoc facite: Doe this,*] from which your Counſell of [a] *Trent* hath collected the *Sacrificing of the Body of Chriſt*: which your Cardinall avoucheth with his [b] *Certum eſt*, as a truth without all exception; as if [*Doe this*] in the literall ſenſe, were all one with [*Doe you Sacrifice.*] But why? becauſe, forſooth, the ſame word in the *Hebrew* Originall, and in the *Greeke* Tranſlation is elſewhere ſo uſed, Levit. 15. for *Doe*, not *Make*, ſpoken of the *Turtle-dove* prepared for an *Holocauſt*, or Sacrifice: and 1 King. 18. 23. where *Elias* (ſpeaking of the *Prieſts of Baal*, and telling them that he meant to have a *Sacrifice*,) ſaid, *Doe*, or *Make*. So he, together with ſome other Ieſuites. But vainly, ridiculouſly, and injuriouſly.

I. Vainly, becauſe the word, *Doe*, in thoſe Scriptures did not ſimply in it ſelfe import a *Sacrifice*, but only conſequently (to wit) by reaſon of the matter ſubject then ſpoken of, which was a matter of Sacrifice: and are ſo explained by juſt circumſtances, as may appeare in the places objected, Lev. 15. where was ſpeech of a *Turtle-dove*, appointed for a Sacrifice. And ſo likewiſe in 1 King. 18. 23. was there mention of a *Bullocke* to be ordained for a Sacrifice. Whoſoever, having ſpoken of his *Riding*, ſhall command one ſervant, ſaying, *Make ready*: and after, being an hungry, and

(a) [Hoc facite] Tunc, uti Sancta Synodo definitum eſt, Chriſtus Sacerdotes inſtituit, præcepitque ut & ipſi & qui ſuccederent ei eſſent, corpus ejus immolarent. *Concil. Trid. de Euch. Can. 2.*

(b) Certum eſt, probari Sacrificium Miſſæ his verbis, [Hoc facite] &c. *Bellar. lib. 1. de Miſſa, cap. 12.*

and having spoken of meat, shall command another, saying likewise, *Make ready*, None can be so simple as to confound the different senses of the same word *Make*, but knoweth right well that the Significations are to be distinguished by the different subjects of speech; the first relating to his *horse*, and the other to his *meat*, and the like, wherein the different Circumstances doe diversifie the sense of the same word.

II. Ridiculously. For if the *Hebrew* and *Greeke* [c] Editions, which signifie *Doe this*, doe necessarily argue a sacrificing act or *Sacrifice*, then shall you be compelled to admit of strange and odde kinds of Sacrifices; one in *Gideon* his destroying of the *Altar of Baal*: another in *Moses* his *Putting off his shooes*. A third in *Christs washing his Disciples feet*. A fourth (to goe no further) in the Mans *Loosing* of his *Colt*. In all which Instances there are the same originall words now objected, by interpretation, *Doe*, or *Make*. Even as it was also in Christs words to *Judas*, then, when that Monster was plotting that heinous Treason, saying. [ὃ ποιεῖς ποίησον τάχιον,] *That which thou doest, doe quickly*. Can your Alchymists possibly extract a dramme of *Sacrifice*, as *offered by Judas*, either from the word, *Doe*, or *Doest*, in that place?

(c) Gnaschah, Heb. *the same in Greeke*, ποιέω, *in Latine*, Facio *Isa.66 29. Isa. 9. vers. ult. Iob. 13. 7.* ποιῶ, *and Marc. 11. 3.* Si quis dixerit, τί ποιεῖτε τοῦτο,

III. Injuriously. First, to the Text of Christ, wherein the word is not indefinite, *Doe*, but determinate, [*Doe this.*] Next, Injurious to your owne many Authors: for the words, [*Doe this*] (by the * confessions of your owne Iesuites and others) have reference to all the former Acts of Christ his Celebration, then specified; as namely, *Blessing*, *Breaking*, *Eating*, &c. Yea, and if your Cardinals Answer were held so *Certaine* among your selves, then would not your Iesuite *Maldonate* have so farre slighted it, as to say, [d] *I will not contend, that in this place the word* [*Doe*] *signifieth the same with, Doe sacrifice.* ❧ If you thinke this be not opposite enough, then behold your Iesuite *Estius* flatly contending against it. (1) *The word* [*Facere*] saith he, *is not the same with* [*Sacrificare*,] *as some doe expound it, besides the meaning of Scripture* ❧. Next, Injurious to antiquity, *which* (as is confessed) *called Doing Masse the Celebration of the Sacrament*. Besides, Injurious to your owne *Masse*, in the Canon inserted by [f] *Alexander* Pope and Martyr, of the Primitive age, in these words; [*Doe this as often*] *that is, Blesse it, Breake it, Distribute it*, &c. A plaine and direct Interpretation of the words [*Doe this.*] Lastly, Injurious to *S. Paul*, who, in his Comment upon the words of Christ his Institution, doth put the matter out of question, 1 Cor. 11. where, after the words [*Doe this, as often as you doe it, in remembrance of mee,*] vers. 25. immediately expounding what was meant by *Doing*, expresseth the Acts of *Doing* thus; *As often as ye shall eat this Bread, and drinke this Cup*, &c. Which his Command of *Doing*, by *Eating* and *Drinking*, was spoken generally to all the faithfull in *Corinth*; that you may not imagine it was wholly restrained to the *sacrificing Priests*.

(*) *See above Bucha. Chap. 2. §. 5.*

(d) *Maldon.* Non quòd contendam illud verbum [Facite] illo loco significare idem quod sacrificare. *Lib. 7 de Sacra. Tom. 1. part. 3. de Eucharist.*

(1) *Estius Iof. Com. in 1 Cor. 11 vers. 24.* Non quòd verbũ [Facere] sit idem quod [Sacrificare] quomodò nonnulli interpretati sunt, præter mentem Scripturæ.

(e) Quòd olim dicimus, Missas facere, Veteres quoq; dixerunt Divina mysteria celebrare. Hilar. &c. *Ex Cassand. Liturg cap. 16.*

(f) Alexander Papa & Martyr, Passionem Domini inferens Canoni Missæ, ait, [Hoc quotiescunque feceritis,] Id est, Benedixeritis, Fregeritis, Distribueritis, &c. *Id. Cassander ibid. cap. 29.*

Other Romiſh Doctors alſo, if they had beene ſo *ſure* of the force of the word [FACITE,] as your Cardinall ſeemeth to be, then ſurely would they not have ſought to prove it from *Virgils Calfe*, where it is ſaid; *Cùm faciam Vitulâ* —— and were therefore noted by *Calvin* and *Chemnitius* of *bold Ignorance*. But theſe two Proteſtants, for ſo ſaying, have beene ſince branded by your [g] Cardinall with a marke of *Impoſture*, as if they had falſly taxed your Romiſh Authors of ſuch fondneſſe. But now what ſhall we ſay to ſuch a *Gnoſtick*, who, as though he had known what all the Doctors in the Church of Rome had then written and vented, durſt thus engage his word for every one? It may be, hee preſumed, that none of them could be ſo abſurd. But your *Ianſenius* will quit the report of *Calvin* and *Chemnitius* from the ſuſpicion of *Falſhood*, who witneſſeth, concerning ſome Romiſh Authors of his time, ſaying; [h] *There are ſome who endevour to prove the word* [Facere] *to be put for* [Sacrificare] *by that ſaying of Virgil*, —— *Cùm faciam vitulâ*. So he. And why might not they have beene as abſurd, as ſome others that came after, yea (by your leave) [i] Ieſuites themſelves, of your *Bellarmines* owne Society, who in like maner have conſulted with the *Poet Virgil* about his Calfe; but as wiſely (according to our Proverb) as *Walton's Calfe, which went* &c. For the matter Subject of the Poets Sacrifice is there expreſſed to have beene *Vitula*, a *Calfe*. You have failed in your firſt Objection.

(g) Operæ-pretium erit impoſturam Adverſariorum refutare. Calvinus fingit Catholicos ità probare Propoſitionem noſtri argumenti ex Virgilii verbis, Cùm faciam vitulâ, &c. Et Kemnitius rider Catholicos. —ſed errant, nec bonâfide referunt argumenta Catholicorum. *Bellar. lib. 1. de Miſſa. cap. 12.*

(h) Sunt qui ex verbo [Facite] Sacrificium oſtendere conantur, quia aliquandò accipitur pro Sacrificare, ut cum Virgilius dicit —Cùm faciam Vitulâ pro frugibus, ipſe venito. *Ianſen Concor. in eum locum cap. 131. p. 404.*

(i) Et Poeta, Cùm faciam vitulâ, &c. *Valent. Ieſ. lib. 1. de Sacrif. Miſſæ, c. 4. §. Fatentur. p. 519.* Eam vim habet verbum Faciendi, ut cum Poeta dicit, Cùm faciam Vitulâ, &c. *Salmer. Ieſ. Tom. 9. Tract. 27. pag. 205. §. Septimo.*

That a Proper Sacrifice *cannot be collected out of any of theſe words of Chriſts Inſtitution*; Is GIVEN, Is BROKEN, Is SHED.

SECT. II.

THe Text is Luc. 22. 20. [*Which* Is *broken*, Is *given*, Is *ſhed*] in the Preſent Tenſe; and *This* Is *the Cup of the new Teſtament in my Blood*; wherein, according to the Greeke, there is a varying of the Caſe: whereupon your Diſputers, as if they had cryed εὑρηκαμεν, are commonly more Inſtant in this Objection than in any other: ſome of them ſpending eight full leaves in preſſing this Text, by two Arguments, one in reſpect of the *Caſe*, and another in regard of the *Time*.

Of the Grammer point, concerning the Caſe.

This is the new Teſtament in my Blood:] Now what of this? [k] *It is not ſaid* (ſaith your Cardinall) *This is the Blood ſhed for you, but, This is the Cup ſhed for you: Therefore is hereby meant The Blood, which was in the Chalice, becauſe wine could not be ſaid to bee ſhed for us for remiſſion of ſinnes.* But how gather you this? *Becauſe in the*

(k) *Bellarm. de Miſſa, lib. 2. cap. 12.* In Græco Textu τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, dicit, Calix qui fundi-tur, non hic eſt ſanguis qui funditur: itaque indicant ſanguinem fundi, ut erat in Calice.

[k] *Greeke*

[a] Greeke (saith M. [c] *Brerely*) τοῦτο τὸ πλεῖον τὸ ἐκχυνόμενον, *This Cup shed for you, varieth the Case from the word* [Sanguine] *and the Genus from the word* [Testamentum,] *and agreeth evidently with* Calix: *so that the Cup being said to be shed, proveth the Blood spoken of to bee shed verily in the Cup: which drives Beza unto a strange Answer, saying that this is a Solœcophanes, or Incongruity of speech.* So he; which Objection he learned peradventure of the [d] *Rhemists*, who are vehement in pressing the same: their Conclusion is, *This proveth the Sacrifice of Christ's blood in the Chalice*; as also your Iesuite [e] *Gordon* hath done. In which one Collection they labour upon many ignorances. 1. As if a *Solœcophanes* were a prophanation of Scripture, by *Incongruity of speech*; which (as one [f] Protestant hath proved) is used as an *Elegancie of speech* by the two Princes of Orators, *Demosthenes* for the Greeke, and *Tully* for the Latine; and by the two Parents of Poets, among the Greeks *Homer*, and by *Virgil* among the Latines.

2. As though these our Adversaries were fit men to upbraid *Beza* with one *Solœcophanes*, which is but a *Seeming Incongruity*, like a Seeming Limping, who themselves confesse [g] *Ingenuously, that in their Vulgar Latine Translation* (which is decreed by the *Councell of Trent* to be *Authentical*) *there are meere Soleciſmes, and Barbariſmes, and other faults*, which wee may call, in point of Grammar, downe right halting. 3. As if a Truth might not be delivered in a *Barbarous* speech, or that this could be denied by them, who defend *Soleciſmes*, and *Barbariſmes*, which had crept into the Translation of Scriptures, saying that [h] *Ancient Fathers and Doctors have had such a religious care of former Translations, that they would not change their Barbariſmes of the Vulgar Latine Text*, [*as subent, & subentur*] and the like. 4. As if there were not the like *Solœcophanes* of Relatives not agreeing with their Antecedents in case, whereof you have received from [k] *D. Fulke* divers Examples. 5. As if this *Solœcophanes* now objected were not justifiable, which is defended by the Mirrour of Grammarians [l] *Ioseph Scaliger*, by a figure *Antiptôsis*; *and Beza* (saith hee) *doth truly expound it.* Besides it is explained anciently by [m] *Basil* a perfect Greek Father: referring the Participle [*Shed*] unto the word *Blood*, and not unto the *Chalice*; which marreth your Market quite. And that this is an undeniable Truth, will appeare in our Answer to the next Objection of *Time*: for if by *Given, Broken*, and *Shed*, is meant the time future, then these words *Shed for you, for remission of sinnes*, flatly conclude that hereby is not meant any *proper Sacrifice* of Christs *Blood* in the *Cup*, but on the Crosse.

Lastly, if wee shall answer, that the *Cup*, indeed, is taken for the *Liquor in the Cup*, which is called *Christs Blood*, *per Metonymiam*, that is, *Figuratively*, the *signe* for the name of the thing *signified* (whereof you have heard plentifull examples thorowout the second Book) you shall never be able to make any Reply. One word more. Seeing that it is the universall confession

(b) ἐκ τοῦ αἷματι μὴ ἐκχυνόμενον.

(c) *M. Brerely Liturg. tract. 3. c. 3. subd. 2.*

(d) *Rhemists Annot. upon Luc. 22. 20.*

[e] *Gordonus Scotus Iesuita l. 1. Controvers. 3. c. 12. nu. 6.* [ἐκχυνόμενον] est nominativi casus necessariò referendus ad τὸ πλεῖον, non dativi ἐκχυνομένῳ, ut pertineat ad τῷ αἵματι.

(f) *Rodolph. Goclenius Professor Marpurg Problem. Gram. lib 5.* Demosthenes: ὁ κατηγορῶν ὑμῶν ὡς πάνυ τοῖς λόγοις οἰόμενος προσέχειν, *Cic. 2. de Orat.* Bene dicere est, quod est perite loqui, non habet definitam aliquam regionem, cujus terminis septa teneatur. Vox [Septa] non congruit cum τῷ Bene dicere, sed referenda est ad vocem Eloquentia: *&c. observeth the like in Plato, Virgil, Homer, pag. 232, 233, 261, 262.*

(g) *Sixtus Senensis Bibloth. lib. 8. pag. ult.* Nos ingenuè fatemur nonnullas mendas in hac nostra editione inveniri, etiam Solœcismos, & Barbarismos, hyperbata, &c.

(h) *Rhemists Preface before the New Testament.*

(k) *D. Fulke against Greg. Martin.*

(l) *Apoc. l. 4. & 8. 9. & 3. 12. &c.*

(m) *Ioseph. Scaligeri Notæ in novum Testamentum.* Luc. 22. 20. τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον: Mera est Antiptôsis, pro τῷ ἐκχυνομένῳ. Beza rectè exponit, & air duplicem esse Metonymiam.

(n) Διαθήκη δὲν ἐστὶ τὸ αἷμα μόνον τοῦ ὑπὲρ ὑμῶν ἐκχυνόμενον, *Basil Reg. Mor. 21.*

Confeſſion of all your Doctors, yea, even of the Objectors themſelves, that [a] *Chriſts blood is not perfectly ſhed in the Euchariſt*, how then can it ſtand with common modeſty, to pretend a *Proper Sacrifice* in the word [*Shed?* ♣] Let us proceed therefore to that point, that you may know that *Beza* needed not a *Solæcophanes*, to aſſoile this doubt.

[a] *See Book 2. Chap. 2. Sect. 4. and in this Sect. in their owne words.*

Of the Time *ſignified by the Participles* Given, Broken, Shed.

Theſe words being of the Preſent time, Therefore it plainly followeth that Breaking, Giving Chriſts Body, and ſhedding his Bloud, is in the Supper, and not on the Croſſe: So your [l] Cardinall: moſt *invincibly* ſay your [m] *Rhemiſts, and* Mr *Breerly*, as dancing merrily after their Pipes; [n] *This point* (ſaith hee) *is clearly determined by the Evangeliſts themſelves, in their owne originall writings, Broken, Given, Shed.* And [o] *The Evaſions, which our Adverſaries ſeeke, whereby to avoid this, are enforced, racked and miſerable ſhifts.* And againe, for corroboration-ſake. [p] *The word Broken alſo, ſpoken in regard of the outward formes, which are in time of Sacrificing, is more forcible, becauſe not meant of the Croſſe: for when they ſaw hee was dead, fulfilling the Prophecie* [*A Bone of him ſhall not be broken*] *they brake not his legges*, Ioh. 19. 33. ♣ And will you ſee your Ieſuite *Gordon*, fricking and keeping the ſame meaſure; urging the preſent-Tenſe of the word, *Broken, Given, Shed*; calling this the *Cheife reaſon, and moſt evident for proofe of a Propitiatory Sacrifice of Chriſts Body in the Maſſe?* and cenſuring Proteſtants for ſaying that in the ſame words the *Preſent Tenſe is put for the Future*; and that *Broken* doth ſignifie the *Renting of Chriſts fleſh with whips and nailes*: which he termeth a *ſeeking of refuge in Tropes and Figures*, as that which cannot bee proved by any Scripture. So he, with theſe others, moſt oſtentatively, as you have heard ♣. Alas! what huge *Anakims* and Giants have we to deale withall! no Argument can proceed from them but moſt *Evident, Forcible*, and *Invincible*; yet may we not deſpaire of due Reſiſtance, eſpecially, being ſupported by your owne Brethren, as well the ſonnes of *Anak*, as were the other: beſides, ſome better aid, both from *Fathers* and *Scriptures*, for proofe that theſe words *Broken, Given, Shed*, ſpoken in the Preſent time doe ſignifie the Future time of Chriſts body being *Broken*, and *Blond ſhed*; and both *Given* up as a *Sacrifice* inſtantly after upon the Croſſe.

(l) *Bellarm. lib. 1. de Miſſ. cap. 12.* Datur, Frangitur, Funditur, in Præſenti tempore, docet apertiſſimè non fuſum eſſe in Cruce ſanguinem, ſed in Cœna.

(m) *Rhemiſts upon Luc. 22. 20.*

(n) *M. Breerly, Liturg. Tract. 3. §. 3. ſubd. 1. p. 319.*

(o) *Ibid. ſubd. 3. p. 319.*

(p) *Ibid. ſubd. 1. p. 317.*

What Authors on your ſide may ſatisfie you? whether your [q] choice Ieſuites, *Salmeron, Valentia*, ♣ *Suarez, Vaſquez, Barradas*, and our Country-man *Sa*; together with (3) *Maldonate*, [*Shed*] (ſaith he) *may be properly rendred, Shall be Shed* ♣; or will you

[q] *See above Book 2. Chap. 2. Sect. 4. and the reſt in our Additionals to this Section.*

♣ (3) *Alſo Maldonate de Sacram. Euch. Sect.* Primi generis Argumentorum, Inſtitutio Sacramenti. *pag.* 220. [ἐκχυνόμενον,] Fuſum, at propriè verti poterit, Fundendum. ♣

be

be directed by most voices, whereby it is confessed (namely) that [q] *By Blood-shed is commonly understood of it shed upon the Crosse.* But what need have we of the severall members, when as the whole Body of your Romish Church is for us, rendring the word, *Shed*, in the Future Tense [*Fundetur*] *shall be shed*, as referred to the Crosse? What thinke you by this? say *M. Breerly*. **Our Adversaries are in great straits, when they are glad to appeale from the Originall Greeke Text, which they call Authenticall, unto the Latine Vulgar Translation, which they call old, rotten, and full of corruptions.* This were well objected indeed, if that Protestants should alleage your *Vulgar Latine* Edition, as a purer Translation, and not as a true Interpretation of the words of the Text; to teach you that it is meant of the Future Time: and that this were urged by them, as a ground of perswasion to themselves, and not rather (as it were by the Law of Armes) an Opposition, and indeed conviction upon their Adversaries, who by the Decree of your *Councell of Trent*, are bound **Not to reject it upon any pretence whatsoever.* And to have this your owne *Authenticall Translation* to make against you, is to be in *straits* indeed, because all the Decrees of that *Councell*, by the *Bull of Pope Pius 4.* are put upon you to be beleeved under the bond of an Oath.

Is it possible for you to shake off these shackles? Yes, *M. Breerly* can, by an admirable tricke of wit: [r] *Nevertheless* (saith hee) *I answer in behalfe of the Vulgar Interpreter, that as he translateth in the Future Tense, [which shall be shed] so doth he use the Present Tense in the other words, Given, and Broken, to signifie that it was then given in the Sacrament, and afterwards to be given upon the Crosse*, both together. As if you should tell us in plaine English that your Church in her *Vulgar Latine* Text doth equivocate, teaching that *It shall be shed*, in the Future, doth signifie also the Present Tense, *Is shed*, that is, *It is, shall be*, both together. A fit man (forsooth) to inveigh against a *Solæcophanes*. ✠ Your Iesuite *Vasquez* doubtlesse would have laughed at the ridiculousnesse of this mans defence of the *Vulgar Translation*, [t] who contrariwise, that he might prove the *Vulgar*, in using the Present Tense in [*Datur, Is given*] to understand thereby the Future Tense, [*Debitur, shall be given*] doth observe with us, that the same *Vulgar Translation* useth the Future Tense not onely concerning the *Blood*, in [*Fundetur*,] but also concerning the *Body*, in [*Tradetur*. ✠] But how then can Protestants interpret the *Present* to signifie the *Future*? We tell you, because you have in Scriptures, and other Authours, thousands of Examples of the *Present tense* put for the *Future*, to signifie the certainty or instancie of that which is spoken: but it was never heard nor read, that the *Future Tense* was taken for the *Present Tense*, because there is no Course nor Progresse to the time past. And if *Shed*, be taken not in true sense, then shall it be lawfull for every pettie Romish Priest at every Masse-saying to correct your Romish *Missall*, authorized

(q) *Tansenius referring it to the Cup, yet saith:* [Qui effundetur] communiter intelligitur de effusione facta in Cruce, & recte. *Concord* 131

* *Liturg. Trull.* 4. 5. 3. *subd.* 1.

* *See before in Book* 8.

(r) *Liturg. in the place above cited.*

t *Vasquez 1ª 3ª. Thom. Quæst.* 78. *Disp.* 199. *Cap.* 1. *Art.* 3. In Vulgata nostra Interpres semper utitur verbo Futuri, cum de effusione sanguinis est sermo.—— Et quoties de corpore loquitur, utitur præsenti [Datur] tamen in Paulo utitur verbo Futuri, cum dicit, [Quod pro vobis tradetur.] Nempe quòd putaret Præsens pro Futuro sumi. *Id. Iansen. in Concord.* 136. [Effunderetur in Cruce.]

authorized by the same *Tridentine* Fathers, which hath it, [r] *Shall be Shed.* If this will not serve, we refer you to your owne other Iesuites, *Vasquez*, and *Barradas*, both contending as absolutely for the sense of the Future Tense, by both reasons and Fathers, and out of them confuting the opinion of *Bellarmine* by name. Each one of which our Premises might be sufficient to free us out, and to ensnare you in the [*Great Straits*] which your Brother *M. Breerly* pleasantly talks of. ✠

One word more with *M. Breerly*, as only desirous to know of him, if he allow of the Tense either *Present* or *Future*, whether it was *straitnesse* or *loosnesse*, that occasioned him to deliver it in the Preterimperfect Tense, [r] *Was shed*. But he will expect that wee answer his reason. He urged the word, *Broken*, that because this could not be meant of *Broken on the Crosse*, for that *His Legs were not there broken*, (according as it was propheſied) therefore it must inferre it to have beene *Broken* at his *Supper*, when he uttered the word *Broken*. Which is like his other maner of Reasons, blunt, and broken at the point, as it became one not much conversant in Scripture: else might he have answered himselfe by another Prophecie, teaching that the word, *Broken*, is taken *Metaphorically* by the Prophet *Esay*, *Chap.* 53. speaking of the crucifying and Agonies of Christ, and saying, *He was Broken for our iniquities*, (namely, as two of your [s] Iesuites acknowledge) *By nailes, speare, and whips*; and is to bee applied to the *Breaking of his sinewes, nerves, and veines*, as your [t] Cardinall confesseth.

(r) *Missale Rom.* Calix Sanguinis — qui effundetur.

[s] *Vasqu. Iesuit. in 3. Thom. Quæst. 78. Art. 3. Disp. 199. Cap. 8.* [Effundetur] Effusionem in Cruce significat — Adde quod dicitur [in remissionem peccatorum] quod idem est atque in redemptionem: Redemptio autem non est nisi in cruento sacrificio Crucis. —— Optimè confirmatur testimonio *Chrysost. in 1 Cor.* 11 [Effundetur] ostendit passionem. —— *Et Cap.* 3. Frangi dicitur in Cruce, quia clavis confixus est. — Refertur vero ad Calicem, Relativum Qui: verùm quia effusio non propriè convenit Calici, ideircò est ratione sanguinis, qui effundetur in Cruce. *Barradas Iesuit. Tom. 4. in Evang. lib. 3. cap. 5.* [*Ἐκχυνόμενον*] *Adjoyning a second opinion in confuting this.* De effusione in Eucharistia interpretantur *Iansenius, Bellarminus, Maldonatus.* Verum (*Ob. Sol.*) Calix effunditur: Continens pro contento sanguine, qui effundebatur in cruce. *Ob.* Pro multis, dicit, & pro vobis. *Sol.* Omnes multi sunt, ut *Euthymius*, & *Theophylactus* et *Mat.* 10. (t) *Liturg. Tract. 3. c. 3. subd. 3. pol. 45.* (u) *Salmeron Iesuit. Tom. 9. Tract. 3. c. 3. p. 90.* Frangitur, a Clavis, Lancea, Flagellis laniandum est. *Barradas Tom. 4. in Concord. c. 4. & Chrysost. in 1 Cor. hom. 24.* Quod frangitur, hoc est, quod Clavis frangitur. (x) *Bellarm.* Vecunque possit fractio, &c. *lib. 1. de Missa, cap. 12. §. Ad quartum.*

That the words of Christ, [Given, Broken, Shed,] *are taken for the* Future Time; *proved by the same Text of Scripture, and consent of ancient Fathers.*

Sect. III.

AS for our selves, we, before all other Reasons, and against all opposition whatsoever, take our light from the same Scripture (immediately after the Text objected) wherein it is said of *Judas*, **He that betrayeth me*; and againe, *Christ* of himselfe, * *I goe my way*, both in the *Present* Tense, but both betokening the *Future*: because neither *Judas*, at that instant, being then present, practised any thing, nor did *Christ* move any whit out of his place. Even as Christ, speaking of his Passion long before this, had said in the Present Tense, **I lay downe my life*, *Iob.* 10. 17. spoken of the Future Time of his death. Lastly, if ancient Fathers

* *Luc.* 22. 21.
* *Matt.* 26.

* *So it is in the Greeke Text, but so rendred by your Iesuites* Maldonate *and* Tolet, *upon that place.*

thers may be held for indifferent and competent (a) Expoſitors, we have *Origen, Tertullian, Athanaſius, Baſil, Ambroſe, Theodoret, Iſidore, Pope Alexander,* and *Chryſoſtome*; All for the *Future Tenſe*, by their *Confringetur, Tradetur, Effundetur*. What, my Maſters, is there no learning but under your Romiſh caps?

(a) *Origen. Hom. 9. in Levit.* [Effundetur.] *Teſte Bellar. lib. 2. de Euch. c. 8. Tertull. l. 5. in Marc.* [Tradetur] *Teſte Bellar. ibid. c. 7. Ambroſ. lib. 4. de Sacram. c. 5.* [Confringetur.] *Athanaſ. in 1. Cor. 11.* [Tradetur.] *Miſſa Baſilij* [Effundetur.] *Iſidor. Conveenr. in Exod. 1, 50* [Effundetur.] *Theodoret. in eundem locum,* [Tradetur.] *Alexand. Epiſt. 1. Decret.* [Tradetur, Fundetur.] *Teſte Greg. Valent. Ieſ. lib. 2. de Sacrific. Miſſæ, c. 5. p. 627. Chryſoſt.* [Dabitur.] *in 1. Cor. 11.*

That the Objected words of Chriſt, and the whole Text, do utterly overthrow the pretended Sacrifice *in the Romiſh Maſſe.*

Sect. IV.

AMong the words of Inſtitution, the firſt which offereth it ſelfe to our uſe, is the formerly-objected word, Broken; which word (ſaid your Ieſuite * *Suarez*) *is taken unproperly, becauſe in the proper and exact acception it ſhould ſignifie a dividing of the Body of Chriſt into parts.* So hee, and that truely. Elſe why (wee pray you) is it, that your Romane Church hath left out of her Maſſe the ſame word [*Broken*] uſed by Chriſt in the words, which you terme *Words of Conſecration?* But although you (peradventure) would be ſilent, yet your Biſhop (a) *Ianſenius* will not forbeare to tell us, that *It was left out, leſt that any man might conceive ſo fondly, as to thinke the Body of Chriſt to be truly Broken.* So hee. It is well.

The word, [*Shed*] is the next, which properly ſignifieth the iſſuing of blood out of the veines of Chriſt; But, *That Blood of Chriſt* (ſaith your b Cardinall, ſpeaking of the firſt Inſtitution) *did not paſſe out of his Body.* Even as * *Aquinas* had ſaid before him. But moſt emphatically your *Alphonſus*. (c) *Chriſt his Blood was once Shed upon the Croſſe, never to be Shed againe after his Reſurrection, which cannot be perfectly ſeparated from his Body.* And accordingly your Ieſuite (d) *Coſter*; *The true effuſion of his Blood, which is by ſeparating it from the Body, was onely on the Croſſe.* So they.

Hearken now. Theſe words, *Blood ſhed*, and *Body broken*, were ſpoken then by Chriſt, and are now recited by your Prieſt either in the proper Senſe of *Shedding*, or they are not. If in a proper Senſe, then is it properly ſeparated from his Body, (againſt your former Confeſſion, and Profeſſion of all Chriſtians;) But if it be ſaid to be *Shed* unproperly, then are your Objectors of a proper Senſe of Chriſt his words to be properly called deceitfull Sophiſters, as men who ſpeak not from conſcience, but for contention: who being defeated in their firſt skirmiſh, about Chriſts words, do flie for refuge to his Acts, and Deedes, whither wee further purſue them.

(*) *See above Booke 2. Chap. 2.*

(a) Ex qua intelligas ea verba [Quod pro vobis frangitur] non eſſe ad Conſecrationem neceſſaria: ſed conſultò à Latinis prætermiſſa, ne eſſet locus abſurdæ intelligentiæ, quâ quis exiſtimare poſſit vere frangi Corpus Chriſti. *Ian. Concord. c. 13 1. in Matth. 26.*

(b) *Bellarm. lib. 1. de Miſſa, c. 11. §.* Ad ſecundum. Sanguis Chriſti reipſa non egreditur de Corpore.

(*) *See above Booke 4. Chap. 2. Sect. 3.*

(c) *Alfonſus lib. 6 adverſus Hæreſ. Tit.* Euchariſtia. *hæreſ. ult.* Cum Sanguinem pro nobis ſemel in ara Crucis effuſum, poſt reſurrectionem nunquâ eum fuſurus ſit: convincitur inde etiam, nunquâ ſanguinem verum illius integrè alicubi eſſe ſine ejus corpore vero. — Sol. Ob. Quanvis ſub ſpecie vini totus Chriſtus lateat, non tamen ſpecies illæ totum Chriſtum ſignificant, ſed ſolùm ſanguinem effuſum in Cruce, & à corpore ſeparatum.

(d) *Coſtet. Enchirid. c. 9. de Sacrificio.* §. Ex quibus. Chriſtus veram ſanguinis effuſionem paſſus in cruce, ſanguine ipſo à Corpore ſeparato. Hic vero tantum illius mortis repræſentatio.

That there was no Sacrificing Act *in the whole* Inſtitution *of Chriſt, which the Romiſh Church can juſtly pretend for defence of her* Proper Sacrifice; *proved by your owne Confeſſions.*

Sect. V.

THere are ſixe Acts, which your Proctors, who plead for a proper Sacrifice, do pretend for proofe thereof, as being aſcribable to the *Inſtitution* of Chriſt, and are as readily and roundly confuted by their owne fellowes, as they were by others frequently and diligently ſought out, or vehemently objected: which the Marginals will manifeſt unto you, in every particular, to be no eſſentiall *Acts* of a proper Sacrifice. 1. Not (a) *Elevation*, becauſe it was not inſtituted by Chriſt. 2. Not the (b) *Breaking of Bread, becauſe* (you ſay) *it is not neceſſary.* 3. Not *Conſecration*, although it be held, by (c) your Cardinall *Alan, The only eſſentiall Act*; yet (as * *Some* thinke) *It is not of the Eſſence of a Sacrifice.* And why ſhould not they ſo judge? (ſay wee,) for many things are *Sacrata*, that is, *Conſecrated*, which are not *Sacrificata*, that is, *Sacrifiſed*. Elſe what will you ſay of *Water in Baptiſme*, yea of your *Holy-water ſprinckle?* of your *Pots, Bells, Veſtments?* which being held by you as *Sacred*, are notwithſtanding not ſo much as Sacramentals. Beſides, if *Conſecration* made the *Sacrifice*, then Bread and Wine being only conſecrated, they alone ſhould be the *Sacrifice* in your Maſſe, againſt your former Aſſertions. 4. [d] *Not Oblation*, whether *before*, or (e) *after Conſecration*. 5. [f] *Not dipping of the Hoaſt in the Chalice.* 6. Yea and (although your [g] Cardinall preferred this before all others) [h] *Not the Conſumption of the Hoaſt by the Prieſts eating it.* Which your Ieſuite *Salmeron*, Cardinal (i) *Alan*, together with your Ieſuit (k) *Suarez*, who is

(a) Sotus cum alijs hanc Elevationem ut Oblationem pertinēte aliquo modo ad ſubſtantiam hujus Sacrificij exiſtimant. Sed dico, eſſe tantùm Ceremonialem actionem, ab Eccleſiæ inſtitutam, nec ſemper fuiſſe in Eccleſia. *Suarez Ieſ. tom. 3. diſp. 75. §. 3.* Per hanc primam actionem negandum eſt Chriſtum ſacrificare. *Bellarmin. lib. 1. de Miſſa. cap. 27. & 29.* Elevatio & vocalis oblatio non ad eſſentiam pertinent. *Alan. de Euch. lib. 2. cap. 15. & Alij.*

(b) Non conſiſtit in fractione, quia non eſt hæc neceſſaria. *Salmeron Ieſ. Tom. 9. Tract. 29. pag. 222, 223.*

(c) Pro ſola Conſecratione facit omnis noſtra ſuperior Explicatio. *Alan. lib. 2. de Euch. cap. 15. And Leſſius. Ieſ. Opuſc. var. l. 12. c. 13.* Conſiſtit Sacrificium in Conſecratione—& juxta hunc modum peragitur hoc Sacrificium, non gladio materiali, ſed gladio verbi.

(*) Quorundam opinio eſt, non eſſe de eſſentia hujus Sacrificij ipſam Conſecrationem. *Suarez quo ſupr. pag. 966. Ioſeph. Angles Flor. Theol. Quæſt. 6. Art. 4.* Neq; Hoſtiæ Conſecratio eſt de ratione Sacrificij, neq; ſanguinis ſumptio: quia in feria ſexta majoris Hebd. non ſumitur ſanguis, ſed hoſtia. (d) Poſt Conſecrationem oblatio vocalis, his verbis, [Memento Domine.] ——— Alij dicunt eſſe de eſſentia. Sed dico, tam certum eſſe hanc oblationem non eſſe de eſſentia, quam illam alteram Oblationem ante Conſecrationem, ——— I. quia Chriſtus non adhibuit eam in cœnâ. II. Quia non conſtat Eccleſiam eam ſemper adhibuiſſe: nec eſt de Inſtitutione Chriſti, ſed Eccleſiæ. *Suarez. Ieſ. quo ſup. p. 964.* Non eſt de eſſentia, quòd Dominus nec Apoſtoli in principio eâ uſi ſunt, nec ſit in perſona Chriſti, ſed Miniſtri & Eccleſiæ. *Bellar. lib. 1 de Miſſa. cap. ult. §.* Quinta Prop. (e) Oblatio præcedens Conſecrationem non pertinet ad eſſentiam: nec oblatio quæ conſequitur. *Bellar. lib. 1. de Miſſa. cap. 27. §.* Quarta, & Quinta. (f) Immerſio in calice—Hanc tenuit Canus. Sed conſtat Chriſtum, per illam actionem non ſacrificari. *Suarez quo ſup.* (g) Conſumptio utriuſq; ſpeciei per os Sacerdotis, quatenus eſt immolatio victimæ oblatæ. *Bellar. quo ſup.* (h) Conſumptio non videtur pertinere ad Eſſentiam, quia Scriptura diſcernit inter Sacrificium & participationem ipſius. *1. Cor. 10* Nonne qui edunt hoſtias, participes ſunt Altaris? *Salmer. Tom. 9. Tract. 29. p. 233.* (i) Non in Conſumptione, quia aliud eſt Immolare, aliud de Immolatis participare, & rationem potiùs habet Sacramenti quàm Sacrificij.——Et frequenter reſervatas ad populi communionem, non eſſe perfectè ſacrificatas, vel ſaltem tum, quando conceduntur à populo ſacrificari. *Alan. l. 2. de Euch. c. 17.* (k) *Suarez.* Sumptionem Sacerdotalem non eſſe de eſſentia, tenent Thomas, Bonaventura, Major, & ex modernis Alan, Caſſalius, Catharinus, Palacius, Turrian, *in 3. Thom. Diſp 75. §. 5. And Suarez himſelfe*: Sola Conſecratio eſt ſufficiens, ut in qua tota eſſentia conſtat. *Ibid.* ✠ *Ægid. Coninckt Ieſ. de Sacram. qu. 83. art. 1. num. 90.* Conſumptio Hoſtiæ facta non eſt pars eſſentialis Sacrificij——quia Sacerdos in Ordinatione nullam talem poteſtatem directam accipit,——quia conſumendo nihil Deo offerimus. *Num. 92* ✠

accompanied

companied with his fellow-Iesuite *Coninck*, and seven other of your Schoole-men do gaine-say; because this is *Rather proper to a Sacrament, than to a Sacrifice.* And for that also (if it were essentiall) the *People* might be held *Sacrificers* as well as Priests.

✠ If you shall give your Iesuite (6) *Vasquez* but leave to crowd into this Presse of Opinators, hee will shoulder them all out; not only those, who stand for *Fraction, Oblation,* or *Consumption,* or any thing else, excepting the *Sole Act of Consecration:* but hee will also exempt the *Explications* of all Others, hee himselfe standing wholly for his owne opinion of *Sole Consecration:* who ordereth the different sorts of Expositors (whom hee calleth *Moderne Divines*) into foure Rankes, proving all their Expositions to be *Absurd.* The first so Absurd, as to make that the *Sacrifice,* which is not now *Sacrificed,* but only about *to be Sacrificed.* The second so, as if *Wood,* changed into a *Sheepe,* should be therefore held a *Sacrifice.* The fourth so, as if they would make *Bread,* and *not Christ,* a *Sacrifice.* The last so, as if the *Chalice* should be therefore accounted a *Sacrifice,* because it is *Consecrated.* And having thus, as it were, cashiered all his fellow-Souldiers, that stood in his way, hee placeth instead of all other the whole and *sole Act in Consecration,* by way of *Representation.* So they of these Particulars, which are afterward discussed at large. ✠

(6) *Vasquez Iesuita 3 Thom. quæst. 83. Disp. 222. Cap. 1.* Immolandi Opinio prima eorum, qui volunt consistere in oblatione —— qui non dicunt eam in Consecratione esse positam, quia hæc tantùm præparatio ad sacrificium. —— At non, in oblatione, post Consecrationē; —quia Christus non potest affirmari, tum se obtulisse Patri. *Cap. 2.* Opinio secunda, In fractione. —— At fractio ante Consecrationem non pertinet ad Sacrificium post: per Christum tractib nulla erat. —3. Opin 3. Consummatione facta à Sacerdote. Et Laici non minus istud consumunt, quam Sacerdotes. *Cap. 4.* —Et sequeretur tunc hoc Sacrificium fieri non in Altari, sed in Stomacho Sacerdotis domi; forte ssis ad mensam. *Cap. 5. Op. 4.* In sola Consecratione tota Sacrificij essentia est posita —non unius solùm, sed utriusque speciei. *Cap. 6.* Sed eorum, qui hanc Opinionem sequuntur, Alij diuersa explicant. *Expl. 1.* Quatenùs mutatur panis in carnem —At ita Corpus non esset jam sacrificatum, seu sacrificandum —Contra *Explic. 2.* quasi sit signum in ovem conversetur, vere sacrificium esset. *Explic. 3.* Ideò, quia Panis mutatio sit in corpus Christi. At contra, sic non tam Christus quam panis Sacrificium erit; Quod est Absurdum. *Explic. 4* Quia ex re profana fit sacra. Contrà, sic Calicis Consecratio erit Sacrificium. *Tandem in Cap. 7.* Hactenus solùm in Consecratione esse positam essentiam Sacrificij, quatenus Sacrificium Crucis in ea repræsentatur cùm verâ Christi præsentiâ ibi contenti, testimonijs Patrum ostenditur.

CHALLENGE.

COnsider now, wee pray you, that (as you All (k) confesse) *The whole Essence of a Sacrifice dependeth upon the Institution of Christ.* And that (l) *It is not in the power of the Church to ordaine a Sacrifice.* Next, that if any Sacrifice had beene instituted, it must have appeared either by some *Word, or Act of Christ,* neither of which can be found, or yet any shadow thereof. What then (wee pray you) can make more both for the justifying of your owne Bishop of *Bitontum,* who feared not to publish in your *Councell of Trent,* before all their Father-

(k) Tota Essentia Sacrificii pendet ex Institutione Christi. *Suarez & Salmeron supra.*

(l) Non est in potestate Ecclesiæ instituere Sacrificium. *Salmeron Iesuita Tom. 9. Tract. 28. pag. 219. Idem alibi, vide sup. at (h)*

hoods,(m) *That Chriſt in his laſt Supper did not offer up any proper Sacrifice?* As alſo for the condemning of your owne Romiſh Church for a Sacrilegious Depravation of the Sacrament of Chriſt? Vpon this their Exigence whither will they now? To other Scriptures of the new Teſtament, and then of the old. Out of the new are the two that follow.

(m) Quidam Bitontinus Epiſcopus in Conc. Trid. (ut Canus & alij referunt) tentavit defendere, Chriſtum in nocte Cœnæ non obtuliſſe Sacrificium. *Suarez quo ſupra Diſp. 74. Sect. 2. pag. 949.*

CHAP. II.

That the other objected Scriptures, out of the new Teſtament, make not for any Proper Sacrifice *among Chriſtians, to witt, not Acts 13. 2. of* [λειτουργούντων αὐτῶν.]

SECT. I.

ACTS 13. 2. Saint *Luke* reporting the publike Miniſterie, wherein the Apoſtles with other devout Chriſtians were now exerciſed, ſaith [λειτουργούντων αὐτῶν,] which two of your (a) Cardinals tranſlate, *They ſacrificing*. But why *Sacrificing*, ſay wee, not ſome other miniſterial Function, as Preaching (in which reſpect S. *Paul* called himſelf λειτουργὸν, Rom. 15. 16.) or adminiſtring the Sacrament, ſeeing that the words may bear it? They anſwer us, becauſe 1. This Miniſterie is ſaid to be done *To the Lord*, ſo is not *Preaching*. 2. For that the word [λειτουργούντων] *whenſoever it is applyed to ſacred Miniſterie and uſed abſolutely, it is alwayes taken for the Act of Sacrificing*. So they. When wee ſhould have anſwered this Objection, wee found our ſelves prevented by one, who for Greeke-learning hath ſcarce had his equall in this our age, namely, that (b) Phenix *M. Iſaac Caſaubon*. Looke upon the *Margin*, where you may find the word, λειτουργεῖν, to have beene uſed Eccleſiaſtically for *whatſoever religious miniſtration*, (even for *ſole Praying*, where there is no note or occaſion of *Sacrifice*) and he inſtanceth in the Fathers, mentioning the *Morning* and *Evening* λειτουργίαι of the Church. But you will not ſay (wee thinke) that there was any proper *Evening Sacrifice* in uſe in thoſe times.

(a) *Baronius in An. 44. num. 83.* Miniſtrantibus, Græcè eſt, λειτουργούντων id eſt, Sacrificantibus. *Bellarmin. lib. 1. de Miſſa. cap. 13.* Hac voce Sacrificium probatur, quia non ſignificat publicum munus, quia non poteſt ſignificare miniſterium Verbi, aut Sacramentorum, quia hæc non exhibentur Deo; at hic miniſtrantibus & Domino; & λειτουργίαι, cum ad ſacra accommodatur & abſolutè ponitur in Scripturis ſemper accipitur pro miniſterio Sacrificij. Vt Luc. 1. de Zacharia. *Et Claudius de Sanctes præf. in miſſas Græcorum.*

(b) *Caſaubon Exercitat. 16. cap. 41.* Vocem hanc λειτουργεῖν uſus Eccleſiæ aptavit miniſterio & cultui Dei publico, ſed diverſimodè. Apud Dionyſium Areop. Diaconi dicuntur λειτουργοί: in patrum libris fit mentio Liturgiæ matutinæ & veſpertinæ: & in Actis Concilij Epheſ. notat Balſamon Liturgiam conſtare ſola oratione ſine ullâ Sacramentorum adminiſtratione, peculiariter interdum ad celebrationem Euchariſtiæ, cujus Partes duæ ſunt, Recitatio Scripturarum, & Adminiſtratio Cœnæ. Inſtiniani novella 7. Quod Bellarminus ait, quoties hæc vox ad ſacra accommodatur, & abſolute ponitur, pro miniſterio ſacrificij ſumitur, inſignis eſt error, nam in exemplo quod ſubjungit Luc. 1. 23 λειτουργίας non eſt Sacrificium, ſed vox generalis omnia miniſteria Sacerdotalia & Leviticæ complectitur. Zachariæ autem, ut Lucas ait, contigerat ſors ſuffitus offerendi, non autem ſacrificandi —— Nec minus errat, quod ſcilicet vix aliter hanc vocem à Patribus accipi, quàm pro miniſterio ſacrificij, quæ obſervatio quàm ſit aliena, ſatis ex dictis conſtat.

What

What can you ſay for your Cardinall his former laviſh aſſertion, who is thus largely confuted? Nay, how ſhall you juſtifie your ſelves, who are bound by *Oath* not to gain-ſay in your Diſputations the *Vulgar Latine Tranſlation*, which hath rendred the ſame Greeke words [λειτουργούντων αὐτῶν,] *Miniſtrantibus eis*, that is, *They miniſtring*, and not, *They ſacrificing?* which might be ſaid as well of preaching, praying, adminiſtring the Sacrament; all which (to meet with your other Objection) being done according to the will of God, and belonging to his worſhip and ſervice, might be properly ſaid to have beene *done unto God.* ✠ Even as well as it might be ſaid of him, that eateth his common food with *Giving God thanks*, that hee *Eateth to the Lord*, Rom. 14. 6. elſe was *Chryſoſtome* farre wide, when hee, commenting upon the ſame words [*Miniſtring to the Lord,*] to the queſtion, *What is meant there by* [λειτουργούντων?] anſwereth; (1) *Preaching.* ✠

(1) *Chryſoſt. in Act.* 13. *Hom.* 27. Quid eſt [Miniſtrantibus?] — Prædicantibus.

That the Second objected place out of the new Teſtament, to witt, 1. Cor. 10. *cannot inferre any* Proper Sacrifice.

Sect. II.

1. Cor. 10. 18. *Behold Iſrael —— are not they who eat of the Sacrifices partakers of the Altar?* then verſ. 20. 21. 22. *But that which the Gentiles offer they offer to Devills, and not unto God, and I would not have you partakers with Devills: yee cannot drinke of the Cup of the Lord, and the Cup of Devills: you cannot be partakers of the Table of the Lord, and the Table of Devills.* Hence *Bellarmine*; [a] *Hare* (ſaith hee) *the Table of the Lord is compared with the Altar of the Gentiles: Therefore is the Table of the Lord certainely an Altar, and therefore it hath a Sacrifice. 2. Becauſe the Euchariſt is ſo offered, as were the Sacrifices of the Iewes.* And *3. Becauſe hee that eateth the Euchariſt is ſaid ſo to be partaker of the Lord's Altar, as the Heathen of things ſacrificed to Idolls are ſaid to be partakers of the Idolls Altar.* So hee; following only his owne ſenſe, and not regarding the voyce or judgement of any other. If wee ſhould ſay, in Anſwer to his firſt Objection, that your Cardinall wanted his ſpectacles in reading of the Text, when hee ſaid that the Apoſtle *compareth the Table of the Lord, whereon the Euchariſt is placed, with the Altar of the Gentiles* (which was the *Altar of Devills*) it were a friendly anſwer in his behalfe; for the words of the Text expreſſely relate a Compariſon of the *Table of the Lord* with the *Table of Gentiles*, and *Devills*; and not with their *Altar.*

(a) Poſtremum Argumentũ ex Scripturis habetur, 1. Cor. 10. Vbi primò menſa Domini comparatur cum Altari Gentilium. Ergo Menſa Domini eſt quoddam Altare, & proinde Euchariſtia Sacrificium. 2. Ita vulg. Sacrificium Deo obtlatum in Euchariſtia, ſicut ſunt Sacrificia à Iudæis Deo, vel a Gentilibus Dæmonibus ſuis, oblata. 3. Docetur manducantem Euchariſtiam participem eſſe Altaris (Dominici, de manducans Idolothyta particeps erat Altaris Idolorum, per Sacrificia. Ergo Euchariſtia eſt Sacrificium. *Bellar. lib.* 1. *de Miſſa cap.* 14.

✤ Can you then guesse what Spirit it was that moved your Cardinall thus to falsifie the sacred Text, to the end that hee might conclude the Romish *Sacrifice* from the *Altar of Devils?* Even that wherewith the Fathers of the *Councell* (z) *of Trent*, when they (although to the Confutation of *Bellarmines* errour) acknowledged the words of the Apostle to be, *Table of the Lord*, and *Table of Devils*, yet doe they impose upon you a Beliefe, that *The Apostle doth in both, by Table, understand Altar*, thereby turning a *Table* into an *Altar*; albeit these two differed no lesse than *Offering* (which was onely upon the *Altar*) and Eating of things offered, which was never but upon a *Table*; and as much as *Priest*, (who only did minister at the Altar) differeth from Common people, who did joyntly communicate of *Idolothytes* by eating them upon a *Table*, as will be more fully manifested, in *Chap.* 5. *Sect.* 15. ✤ And although the Heathen had their Altars, yet (which crosseth all the former Objections) their common *Eating of things sacrificed unto Idols* was not upon *Altars*, but upon *Tables*, in feasting and partaking of the *Idolothytes*, and not in *Sacrificing*, as did also the * *Gentiles*, as is to be seene *hereafter.

(z) *Conc. Trident. Sess.* 22. *cap.* 1. Quam oblationem non obscurè innuit Apostolus Paulus Corinthiis scribens, cum dicit: non posse eos, qui participatione mensæ Dæmoniorum polluti sunt, mensæ Domini participes fieri: per mensam, Altare utrobique intelligens.

(*) *Æneid.* 8. *post Sacrificium Æneas invitatus est ad Epulas.*

(*) *Chap.* 5. *Sect.* 15.

The whole scope of the Apostle is to dehort all Christians from communicating with the Heathen in their Idol-solemnities whatsoever; and the summe of his Argument is, that whosoever is *Partaker* of any Ceremonie, made essentiall to any *worship* professed, hee maketh himselfe a Partaker of the profession it selfe, whether it be Christian, vers. 16. or Iewish, vers. 18. or Heathenish and *Devillish*, vers. 20. And againe, the Apostle's Argument doth as well agree with a Religious *Table*, as with an *Altar*; with a Sacrament, as with a Sacrifice, and so it seemeth your (b) *Aquinas* thought, who paraphraseth thus upon the Text; *You cannot bee partakers of the Table of the Lord, in respect of the Sacrament of the Lords Body, and of the table of Devils.* To an Objector, who avoucheth no Father for his Assertion, it may be sufficient for us to oppose, albeit but any one. *Primasius* therefore, expounding this Scripture, maketh the Comparison to stand thus: * *As our Saviour said; Hee that eateth my flesh abideth in mee, so the eating of the Bread of Idols is to be partakers of the Devils.* But this participation of *Devills* must needs be spirituall, and not corporall; you know the Consequence.

(b) *Aquinas.* Non potestis Calicem Domini bibere & Dæmoniorum simul.] Quoad sacramentum sanguinis, Non potestis mensæ Domini participes esse quoad Sacramentum corporis, & mensæ Dæmoniorum. *In* 1. *Cor.* 10.

(*) *See above Booke* 5. *Chap.* 8 *Sect.* 2. *at the letter* (g).

CHAP.

CHAP. III.

That no Scripture in the old Teſtament hath beene juſtly produced, for proofe of a Proper Sacrifice *in the Euchariſt.*

THe Places of Scripture, ſelected by your Diſputers, are partly Typicall, and partly Propheticall.

That the firſt objected Typicall Scripture, concerning Melchiſedech, *maketh not for proofe of a* Proper Sacrifice *in the Euchariſt.*

SECT. I.

The State of the Queſtion.

WEE are loth to trouble you with Diſpute about the end of *Melchiſedech* his *miniſtring Bread and Wine to Abraham*, and his Company; whether it were as a matter of *Sacrifice unto God*; or (as [1] Divers have thought) only for refreſhing the wearie *Souldiers of Abraham*; becauſe the Queſtion is brought to be tried by the judgement of ſuch Fathers, who have called it a *Satrifice*. Wherefore wee yeeld unto you the full ſcope, and ſuppoſe (with your * Cardinall) that the *Bread and Wine brought forth had beene ſacrificed by Melchiſedech to God*, and not as a Sacrifice adminiſtred by him to his Gueſts. Now, becauſe whatſoever ſhall be objected will concerne either the matter of *Sacrifice*, or elſe the *Prieſt-hood* and office of the *Sacrificer*, wee are orderly to handle them both.

(1) ✠ *Others have beene alleged for this Expoſition*, viz. *Joſephus and Cajetan in Gen. 14. & ſome Fathers, who in the very phraſe of* [ἐξενίγκας] *and*, obtulit, *ſaid that it was offered to* Abraham. *Epiphan. Hom. 55. Auguſt. in Queſt. utriuſque Teſtam. Tom. 4. Ambroſ. de Sacram. lib. 4. Cap. 3. Tertull. adverſus Iudeos Cap. 3. But* [obtulit ei] *which was to* Abraham, *in the proper acception of* Sacrificing, *had beene Sacrilegious, as you very well know.* ✠ (*) *Bellarm. lib. 1. de Miſſa, cap. 6.*

That

That the Teſtimonies of the Fathers, for proofe of a Proper Sacrifice *in the Euchariſt, from the Type of* Melchiſedech's Sacrifice, *are Sophiſtically, and unconſcionably objected out of* Pſalm. 110. *and* Heb. 5.

Sect. II.

SOme of the objected Teſtimonies (See the [a] *Margin*) comparing the *Sacrifice of Melchiſedech* to the *Euchariſt*, in the name of a *Sacrifice*, do relate no further than *Bread and Wine*, calling theſe Materialls, *The Sacrifice of Chriſtians*: ſuch are the Teſtimonies of *Ambroſe*, *Auguſtine*, *Chryſoſtome*, *Theophylact*, *Oecumenius*, and *Caſſiodore*, together with two *Iewiſh Rabbins*; promiſing that at the coming of Chriſt all Sacrifices ſhould ceaſe, *Except the Sacrifice of Bread and Wine in the Euchariſt*. This is your firſt Collection, for proofe that the Euchariſt is a *Proper Viſible Sacrifice*. But firſt Vnconſcionably, knowing and * confeſſing it to be no better than a *Iewiſh* Conceipt, to thinke the *Bread* and *Wine* to be properly a Sacrifice of the new Teſtament. Wherefore, to labour to prove a *Proper Sacrifice*, in that which you know and acknowledge to be no Proper Sacrifice, do you not bluſh? How much better had it becomne you to have underſtood the Fathers to have uſed the word *Sacrifice* in a large ſenſe, as it might ſignifie any ſacred miniſtration, as *Iſidore* doth inſtruct you? Who, if you aske him what it is, which Chriſtians do now offer *after the order of Melchiſedech*? he will ſay, that it is *Bread and Wine*. ([b]) *That is* (ſaith hee) *the Sacrament of the Body and Blood*. Even as *Hierome* long before him; ([c]) *Melchiſedech in plaine Bread and Wine did dedicate the Sacrament of Chriſt*: diſtinguiſhing both the *Sacrament* from a *Proper Sacrifice*, and naming the thing, that is ſayd in a ſort to be offered, Not to be *the Body and Blood of Chriſt*, but *the Sacrament of both*. ✤ And as well might you have produced *Auguſtine*, who is as expreſſe as any, teaching that the Church now, as well as *Melchiſedech* then, ([2]) *Offereth the Sacrifice of Bread and Wine*. ✤

Your ſecond kinde of objected Sentences of Fathers do indeed compare the *Bread* and *Wine of Melchiſedech* with the *Body and Blood of Chriſt* in the Euchariſt. In this Ranke wee

([a]) *Bellar. lib. 1. de Miſſa, cap. 6. ex Ambroſio.* Panem & Vinum obtulit. De Sacram. lib. 5. cap. 1. Quod toto orbe celebratur. lib. 4. de Sacram. cap. 4 & 6. Auguſt. lib. 17. de Civit. Dei, cap. 17. & alibi. Primum apparuit Sacrificium, quod nunc offertur Deo toto orbe terrarum, quod protulit Melchiſedech. Et Epiſt. 95. ad Innocent. Prolato Sacramento menſæ Dominicæ. Chryſoſt. Hom. 36. in Gen. Panem & Vinum attulit. Primaſ. in cap. 5. ad Hæb. Panem offerens Deo, non lauta animalia. Similiter. Caſſiod. in Pſal. 109. & Oecum. in 5. ad Heb. Theophyl. in 5. ad Hebr. Hic ſolus Melchiſedech, in morem illius, Pane & Vino ſacrificabat. Rabbi Samuel, Sacrificans Panem, & Vinum ſacrificans. Rabbi Phinees, Tempore Meſſiæ omnia Sacrificia ceſſabunt, ſed Sacrificium Panis & Vini non ceſſabit. Hæc *Bell. loco ſupra citato. M. Brerely citeth Auguſt. de civit. Dei, lib. 10. cap. 19.* Viſibile Sacrificium, *In his Litargie, Tract. 3.* (*) *See hereafter Chap. 5. Sect. 1.* (b) *Iſidor.* Victimas jam, non quales Iudæi, ſed quales Melchiſedech offerunt credentes: id eſt, Panem & Vinum. id eſt, Corporis & Sanguinis Sacramentum. *Lib. de Vocat. Gent. cap. 26.* (c) *Hiero. Epiſt. ad Evag.* Pane & Vino ſimplice, puroq; Sacrificio Chriſto dedicaverit Sacramentum. (2) *Aug. contr. Adverſ. Leg. & Proph. lib. 3. cap. 20 Tom. 6.* Noverunt, qui legunt, quid protulit Melchizedech, quando benedixit Abraham: & jam hic participes ejus vident tale Sacrificium nunc offerri Deo toto orbe terrarum. *Idem de fide ad Petrum cap. 19. Tom. 3.* Sacrificium Panis & Vini Eccleſia per univerſum orbem nunc offerre non ceſſat. *Et Tom. 4. Quæſt. 83. & quæſt. 61.* Chriſtus obtulit holocauſtum pro peccatis noſtris, & ejus Sacrificij ſimilitudinem celebrandam in ſuæ paſſionis memoriam commendavit, ut illud quod Melchizedech obtulit Deo, jam per totum orbem terrarum in Chriſti Eccleſia videamus offerri.

reckon

reckon the (d) Teſtimonies of *Cyprian* and *Hierome*, as alſo of *Euſebius*, who doth onely make an *Analogie* betweene the *Bread and Wine* in the *Euchariſt*, and the *Bread and Wine*, which *Melchiſedech* brought forth, and wherein Hee, as in *Types*, ſaw the *Myſteries of Chriſts Body and Blood*. *Eucherius* and *Primaſius* both ſay, that *Chriſt offered Bread and Wine*, that is, *his Body and Blood, like as Melchiſedech did, or according to the order of Melchiſedech.* which Body and Blood of Chriſt you will All ſweare (wee dare ſay) was not the proper Subject matter of the *Sacrifice of Melchiſedech*, who performed his Sacrifice many thouſands of yeares before our Lord Chriſt was incarnate in the fleſh, to take unto him either *Body*, or *Blood*. And therefore could not the Fathers underſtand, by the *Sacrifice of Chriſts Body and Blood*, any thing but the Type of Chriſt his Body and Blood; theſe being then the Object of *Melchiſedech's* faith, as the cited Sentences of *Hierome* and *Euſebius* do declare. Which is a ſecond proofe of the unconſcionable dealing of your Diſputers, by inforcing Teſtimonies againſt common ſenſe.

But will you ſee furthermore the Vnluckineſſe of your game, and that three maner of wayes? Firſt, your ordinary guize is to object the word *Sacrifice* out of the Fathers, as properly uſed, whereas your Allegations tell us, that they uſed it in a greater latitude, and at liberty. Secondly, and more principally, whereſoever you heare the Fathers naming *Bread* and *Wine* the *Body* and *Blood of Chriſt*, ô then behold *Tranſubſtantiation* of Bread into Chriſt his Body; and behold it's *Corporall preſence*, and that *moſt evidently!* this is your common ſhout. And yet behold in your owne objected Sentences of Fathers, that which was moſt really *Bread* and *Wine* of *Melchiſedech*, was notwithſtanding by the forenamed Fathers called *the Body and Blood of Chriſt*. A moſt evident Argument that the Fathers underſtood Chriſt's words, in calling *Bread* his *Body*, figuratively.

(d) Cyprian lib. 2. Epiſt. 3 ad Cecil. Chriſtus idem obtulit quod Melchiſedech Panem & Vinum, ſc. ſuum Corpus & Sanguinem. Euſeb. Cæſar. lib. 5. Demonſtr. cap. 3. Sacerdotes Vino & Pane, & Corporis & Sanguinis ejus myſteria repræſentant, quæ ſanè myſteria Melchiſedech tanto ante Spiritu divino cognoverat. Hieron. Epi. ad Marcel. Melchiſedech in Typo Chriſti Panem & Vinum obtulit, & Myſterium Chriſtianum in Salvatoris Sanguine & Corpore dedicavit Et Quæſt. in Geneſ. Melchiſedech oblato Pane & Vino, i. e. Corpore & Sanguine Domini Ieſu. Eucher. Lugdun lib. 2 cap. 18. in Gen. Vt oblationem Panis & Vini, i. e Corporis & Sanguinis ejus Sacramentum in Sacrificiũ offeramus. Primaſius. Chriſtus inſtar illius [Melchiz.] offerens Panem & Vinum, Carnem viz. & Sanguinem ſuum. *Hæc Bellarm. lib. 1 de Miſſa, cap. 6.*

♦ *A Vindication of the Truth of my former Allegations, againſt a Calumnious Romaniſt.*

" *MY Lord of Durham* (ſaith hee) *cryes out againſt Bel-*
" *larmine, that his former Teſtimonies are unconſcionably*
" *alleaged; and yet halfe of them hee ſkippeth over*
" *without any ſhew of Anſwer. Tothe reſt he anſwereth two*
" *things; Firſt, that ſome of their Teſtimonies relate no*
" *further then to Bread and Wine, making theſe Materials*
" *the Sacrifice of Chriſtians. To this purpoſe hee quoteth*
" *many Teſtimonies, whereof no one doth juſtifie his Pretence,*
" *but many of them doe plainely confute and directly contra-*
" *dict it.*

Anſwer.

To have cryed out of *Vnconſcionableneſſe* againſt any man, without juſt Cauſe, had beene Injurious; To have *skipped over any Teſtimony*, which might be thought not ſufficiently anſwered in the Confutation of the other Teſtimonies cited, had beene Diffidence; To have quoted them, and not to the purpoſe, had beene meere Childiſhneſſe. But ſo to have quoted them, that they ſhould *contradict* my purpoſe, had beene ſtarke madneſſe.

The firſt point of my Vindication muſt be, to ſet downe the other Teſtimonies, which (hee ſaith) *have beene skipped over*. This is now (3) performed in the Margin.

The next Exception is, that they make nothing to my purpoſe, my purpoſe being to ſhew that the Teſtimonies objected ſpeake not of *Chriſt's Body and Blood*, but only of the *Sacrifice of Bread and Wine*. Theſe are fully to this purpoſe, how then do they *Contradict this Pretence?* Give you mee but leave to Appeale to the Teſtimonies themſelves, which are here (and in the former Section) cited out of your owne Cardinall, viſible before you in the Margin, and I ſhall deſire no other Iudge than the moſt partiall among your Romiſh Prieſts, to determine whether theſe Teſtimonies goe any further than was alleged, to wit, *Melchiſedech offered Bread and Wine, which is now offered.* Item, *He ſacrificed in Bread and Wine, wherein hee dedicated this Sacrament of Chriſt.* (But yet in *Bread and Wine.*) Item, *In Bread and Wine, which the whole world now celebrateth.* Item, *In the ſame Bread and Wine now celebrated in the Euchariſt*, and the like. And in the laſt place I made good my *Outcry againſt Bellarmine* and other Objectors, for their *Vnconſcionableneſſe* in concluding a *Proper Sacrifice* in the Euchariſt, from the Teſtimonies of Fathers, * which mentioned onely the Sacrifice of *Bread and Wine* herein; which *Sacrifice of Bread and Wine* the Romiſh Objectours themſelves do abſolutely deny to be any *Proper Sacrifice*. Than which maner of Arguing, what can be more Vnconſcionable, and leſſe to the purpoſe?

(3) *Bellar. lib. 1. de Miſſa, cap. 6. Theod. in Pſal.* 109. Invenimus Melchiſedech offerentem Deo Sacrificia non ratione carentia, ſed Panem & Vinum. *Arnobius in Pſalm.* 109. Chriſtus per myſterium Panis & Vini, factus eſt Sacerdos in æternum. *Euſebius Emiſſenus de Paſchate.* Melchiſedech in oblatione Panis & Vini, hoc nimirum quod in Euchariſtia celebratur, Chriſti Sacrificium figuravit. *Caſſiodorus in Pſalm.* 109. Quem ordinem (inquit) Melchiſedech per myſticam ſimilitudinem inſtituit, quando Panis & Vini fructus obtulit. Remigius & Euthymius non diſſimilia ſcribunt. *As they are cited by Bellarmine.*

(*) *See this Treatiſe of the Maſſe, Booke 6. Chap.* 5. §. 1

A ſecond Vindication of my ſecond kinde of Allegations and Exceptions, againſt the Calumnies of the ſame Romiſh Seducer.

" Heare your Romaniſt. *His ſecond Pretence is, that* " *the other of the Fathers Teſtimonies ſay that Melchi-* " *ſedech offered the Body and Blood of Chriſt, which yet*

" *it*

" *is not ſaid to be offered or continued by any of them, but only* " *by Saint Cyprian and Saint Hierome.* So hee.

Anſwer.

There needeth no more, for my diſcharge, than to apply the Sentences of the Fathers above-cited to the point in Queſtion. *Chriſt* (ſaith *Cyprian*) *offered up the ſame which Melchiſedech offered*, to wit, *his Body and Blood.* Plaine. Againe, *Bellarmine* in his Chapter concerning *Melchiſedech* produceth *Hierome* ſaying of this *Bread and Wine offered*, that it is *the Body and Blood of Chriſt.* This is as Plaine. *Eucherius* and *Primaſius* do both ſay, that *Chriſt offered Bread and Wine, that is the Body and Blood of Chriſt, even as did Melchiſedech.* As plaine as the former. Now for any Romaniſt to reprove all this, without any Proofe to the Contrary, bewrayeth both Impotencie in not effecting, and Impudencie in attempting his pretended Confutation.

That the *Apoſtle to the Hebrewes*, *in comparing* Melchiſedech *with* Chriſt, *did not intimate any Analogie betweene the* Sacrifice *of* Melchiſedech, *and of the* Body *and* Blood *of* Chriſt *in the Euchariſt.*

SECT. III.

BVt, (a) you pre-occupate, viz. *The Apoſtle, ſpeaking of Melchiſedech, ſaith,* [*Of whom I had much to ſay, and that which is uninterpretable, becauſe you are dull of hearing.*] Chap. 5. verſ. 11. *Whence it may ſeeme* (ſaith your Cardinall) *a thing undeniable, that the Apoſtle meant thereby the Myſterie of the Euchariſt, becauſe it was above their capacity, and therefore hee purpoſely forbare to mention either Bread or Wine.* So your Anſwerer. To whom you may take for a Reply as in our behalfe, the Confeſſion of your much-eſteemed Jeſuite *Ribera*, who telleth you that (b) *The Apoſtle naming it a thing Inexplicable, and calling them Dull, meant not thereby to conceale the matter implyed (which was ſo pertinent to that hee had in hand) from them, becauſe of the want of their Capacity: but did, in ſo ſaying, rather excite them to a greater Attention; ſhewing thereby that hee did not deſpaire, but that they were capable of that which hee would ſay; at leaſt the learned among them, by whom others might have learned by little and little.* So hee, proving the ſame out of thoſe words of the Apoſtle, [*Paſſing by the Rudiments, &c.*

(a) *Bellar.* Non videtur poſſe negari, &c. *Lib.* 1. *de Miſſa, cap* 6. § Accedit.

(b) *Ribera teſt.* Id non ideò dixerat, quod ſermonem illũ tacere vellet, erat enim id, id quod in hac Epiſtola agit, valdè accommodatum, ſed ut magis illos excitaret ſtudio audiendi, & intentiores redderet——— Non deſperat Paulus quæ ſcripturus eſt poſſe ab illis percipi, ſi animũ attendant, aut certè à nonnullis eorũ, qui eruditiores erant, per quos cæteri etiam paulatim intelligerent. *Cõ. in Heb. 6. num.* 1. *Where alſo hee hath theſe words:* Cum illorum & imbecillitatem & tarditatem accuſat, idcirco facit, ut pudore ad melius intelligenda incitarentur: [Miſſa nunc faciamus rudimenta, & ad perfectionem feramur.] Hoc eſt, Date operam ut mecum intelligatis, quæ perfectis dici ſolent.

Let us goe on unto perfection.] that is, (saith hee) *Do your diligence in hearing, that you may attaine unto the understanding of these things, which are delivered unto those that are perfect.* This is the Briefe of his large Comment hereupon.

❡ Wee may here take up the Argument commonly used by all Protestants, to prove that although *Christ* be, in many respects, resemblable to *Melchisedech*, in his Priesthood most properly; yet that in the matter of his *Sacrifice* not so: because then the *Proper Sacrifice* of Christ and Christians should be in *Bread* and *Wine*, as was that of *Melchisedech*. But the Sacrifice of Christ and Christians is not offering Bread and Wine. Therefore cannot Christ be relembled to *Melchisedech* in the matter and nature of the Sacrifice.

This Argument wee formerly forbare to urge, because wee wanted the Assent of any of your Romish Doctors herein. But now wee have found, among your Jesuites, one confirming our Consequence, and saying, that Christ being considered to be a *Priest after the order of Melchisedech*, in respect of the matter of the Sacrifice, (4) *It is necessary that Christ, besides his bloody Sacrifice on the Crosse, should offer an unbloody Sacrifice of Bread and Wine.* Nor can you justly oppose against our Assumption, which is, that the *Proper Sacrifice* of Christ and Christians is not the offering of *Bread and Wine*; because this is the universall, absolute, and constant Consequence of your Romish Doctors, judging and censuring the Contrary Assertion of this Jesuite to be *Iewish* and *Absurd*, as you may finde in the fift Chapter following, Sect. 1. ❡ Notwithstanding, what our Opposites faile of, in the point of *Sacrifice*, they intend to gaine from the Title of *Priesthood*.

(4) *Iac. Gordon. Scot Iesuit. Lib. Controvers. Contr. 9. Cap. 3. num. 1.* Melchisedech non solùm erat typus Christi, sed etiam Christus ipse fuit verè Sacerdos secundùm ordinem Melchisedech, non secundùm ordinem Aaron. Necesse igitur est ut Christus, præter illud cruentum sacrificium, quod in cruce obtulit, obtulerit etiam incruentum Panis & Vini in ipsa ultima cœna; alioqui non fuisset Sacerdos secundùm ordinem Melchisedech.

Of the Priesthood *of* Melchisedech, *as it is compared with the pretended* Romish Priesthood, *out of the Epistle to the Hebrewes.*

Sect. IV.

The State of the Question.

Aarons Priesthood (said your Cardinall) *is translated into the Priesthood of Melchisedech, and this into the Priesthood*

(2) *Bellarm. lib. 1. de Missa, cap. 6. ex Epiphanio.* Sacrificium crucis peractum est, ergo aliud Sacrificium esse oportet, quod jugiter offeratur——Igitur necesse est in Ecclesia veram Sacrificandi actionem admittere, quæ Christo summo Sacerdoti per Ministros suos tribuatur, qualis actio nulla esset, si Missæ Sacrificium auferatur. *Ibid.* §. Est etiam. Ad æternum Christi Sacerdotium necesse est ut Christus sæpiùs offerat per se, vel per suos Ministros, jam quidem cruente, &c. *Ibid.* §. Respondeo quod——Sacerdos verè & propriè non est, qui Sacrificium proprium offerre non potest. *Ibid.* §. Respondeo autem. Propriè tamen non dicitur Sacrificium æternum, quod semel factum est, nec dicitur æternum Sacerdotium cum non jugiter sacrificatur. *Ibid.* §. Secunda Causa.

of

of Chriſt, [*A Prieſt for ever after the order of Melchiſedech:*] *which, becauſe it is perpetuall and eternall, cannot be performed properly by Chriſt himſelfe, and therefore muſt be executed by his Miniſters, as Vicars on earth.* So hee, accordingly as your (b) *Councell of Trent* hath decreed. Inſomuch that Maſter *Sanders* will have the whole Miniſtery of the new Teſtament to iſſue (c) *Originally from Melchiſedech.* This is a matter of great moment, as will appeare; which wee ſhall reſolve by certaine Poſitions.

(b) *Concil. Trident. ſeſſ.* 22. *Ca.* 1. Chriſtus Sacerdos ſecundùm ordinẽ Melchiſedech; & ſi ſemel obtulit in cruce, ut æternam redemptionem operaretur: quia tamen per mortem ejus Sacerdotium extinguendum non erat &c. (c) Novi Teſtamenti miniſterium jam inde à Melchiſedech petitum, ut ſecundùm ejus ordinem dicti Sacerdos, & Presbyteri eſſent Miniſtri Chriſti, i. e. ejus, quatenus Sacerdos ſecundùm ordinem Melchiſedech. *Sand. de viſib. Monarch. lib.* 1. *pag.* 20. §. Quæ cum.

The foundation of all the Doctrine, concerning *Chriſt* and *Melchiſedech*, is ſet downe in the *Epiſtle to the Hebrewes.*

That the Analogie betweene Melchiſedech *his Prieſthood, and the eternall* Prieſthood of Chriſt *in himſelfe, is moſt perfect, and ſo declared to be,*

Heb. 5, 6, 7. Chapp.

Sect. V.

THe holy Apoſtle, in the Epiſtle to the Hebrewes, comparing the Type *Melchiſedech* with the Arch-Type *Chriſt Ieſus*, in one order of *Prieſthood*, ſheweth betweene Both an abſolute Analogie, although not in equality of Excellence, yet in ſimilitude of qualities and offices. As firſt in Royalty, *Melchiſedech* is called * *The King of Iuſtice and Peace.* So *Chriſt* (but infinitely more) is called * *Our Iuſtice and Peace.* Secondly, *Melchiſedech*, in reſpect of Generation, was *without Generation from Father or Mother* (according to the formality of Sacred Story:) ſo *Chriſt*, according to the verity of his Humanity, *without Father*; and, in his divine nature, *without Mother*: of whom alſo it is written, *Who ſhall declare his Generation?* Thirdly, in Time, *Melchiſedech a Prieſt for ever, having neither beginning nor end of dayes* (according to the ſame Hiſtoricall Tenure:) ſo *Chriſt an eternall Prieſt*, Chap. 5, 6. Fourthly, in Number, onely *One*, who had no Predeceſſor, nor Succeſſor. So *Chriſt*, who acknowledged no ſuch *Prieſt* before him; nor ſhall finde any other after him for ever. Fifthly, *Chriſt* was *Vniverſally King and Prieſt*, as the Apoſtle noted, Chap. 7. 4. ſaying, *That the Prieſthood was changed from Aaron and Levi to Chriſt, in Iuda.* That is, that *Chriſts Power* might be both *Regall*, and *Sacerdotall*, ſaith (a) *Chryſoſtome*, which was a ſingular dignity, as your Jeſuite well obſerveth.

* *Hebr.* 7. 2.
* *Rom.* 3. 21.

(a) Mutarum Sacerdotium de Sacerdotali in Regalem, ut eadem ipſa ſit Regalis & Sacerdotalis. Chryſoſt. in Heb. 7. Hom. 13. Fuit in Melchiſedech ſingularis dignitas, quod Sacerdotium adminiſtrabatur per Regem. *Teſte Greg. Valent. l.* 1. *de Miſſa, cap.* 4.

That the nature of every other Prieſthood (*be it of your Romiſh High-Prieſt*) *diſſenteth as much from the* Prieſthood *of* Melchiſedech, *as the Prieſthood of* Melchiſedech *agreeth with the* Prieſthood of Chriſt.

Sect. VI.

IF Compariſon might be made of Prieſthood, whom would you rather that wee ſhould inſtance in, than in your intituled *Summus Pontifex*, that is, *the High-Prieſt*, your Pope: who notwithſtanding cannot be ſayd to be a *King*, as *Melchiſedech*, much leſſe as *Chriſt*, (a) *Everlaſting*. Secondly, much leſſe a *King of Peace*, who hath beene reproved by Antiquity for being (b) *A Troubler of the Peace of Chriſts Church*: And generally complained of by others, as being (c) *Nothing leſſe than the Vicar of the God of Peace, becauſe of his raiſing hoſtile warres againſt Princes of the ſame Nation, Blood, and Faith*: And for (d) *Diſtracting the Eſtates of Princedome and Prieſtdome*. Thirdly, not *King of Iuſtice*, becauſe ſome *Popes* have excited *Subjects* and *Sonnes* to rebell againſt their Liege *Soveraigns* and *Parents*. Fourthly, not *Originally* without *Generation*, by either *Father* or *Mother*; ſome of them having beene borne in lawfull Wedlocke, and of knowne honeſt Parents: albeit of other-ſome the Mothers ſide hath beene much the furer.

It will be no Anſwer to ſay, as Pope (e) *Leo* in effect did, *viz.* that, as *Prieſts*, you are not as were the *Leviticall*, by naturall Propagation; but by a Spirituall ordination: becauſe a Spirituall propagation is no proper, but a *metaphoricall Generation*. Fifthly, not without *Succeſſion*; ſeeing that *Succeſſion*, as from S. *Peter*, is the chief tenure of your *Prieſthood*. Nor will that of *Epiphanius* help you in this Caſe, to ſay that (f) *You had no Succeſſion by the ſeed of Aaron*: becauſe although this may exempt you from the *Leviticall Prieſthood*, yet will not it aſſociate you with the *Prieſthood* of *Melchiſedech*, or of *Chriſt*, whoſe Characters of *Prieſthood* was to be Prieſts ſoly, individually, and abſolutely in themſelues, without Succeſſion by another. And this the words of the Apoſtle [ἀπαράβατον ἱερωσύνην] that is, *Chriſt* had an *Intranſmiſſible Prieſt-hood*, do fully ſignifie.

As little can your ordinary Anſwer availe, telling us that you are not (g) *Succeſſors*, but *vicars of Chriſt*, and *Succeſſors of Peter*;

(a) *Bellar.* Regnum ſpirituale Chriſto proprium: —— item Regnum divinum univerſale, ratione Hypoſtaticæ Vnionis; item gloriæ in Beatitudine. Temporale terrenũ Chriſto conveniebat. *Lib. Recog. pag.* 28.

(b) Victor, Pacis perturbator. *Ireneus apud Euſeb. hiſt. lib* 5 *cap.* 24.

(c) Non tantùm contra Barbaros, ſed etiam ejuſdem patriæ, ſanguinis, & fidei principes Domini noſtri Dei pacis minus pacifici Vicarij. *Eſprenc. in* 1. *Tim. digreſſ. lib.* 2. *cap* 6 *pag.* 273.

(d) *Leodienſ. Epiſt. ad Paulum* 2. *de Greg. Septimo*; Novello ſchiſmate Regnum & Sacerdotium ſcindebat. *Teſte Eſprencæo quo ſupra.*

(e) Non ſecundùm ordinẽ Aaron, cujus Sacerdotiũ per propaginem ſui ſeminis in miniſterio temporali fuit, & cum Veteris Teſtamenti Lege ceſſavit: ſed ſecundùm ordinem Melchiſedech, in quo æterni Pontificis forma præceſſit. *Leo Papa Serm.* 2. *in Anniverſ. die Aſſumpt. ad Pontif.*

(f) Nunc ſanè non amplius ſemen ſecundùm ſucceſſionem eligitur, ſed forma juxta virtutem quæritur. *Epiphan. cont. Hæreſ.* 55.

(g) *Salmeron. Teſt.* Nos in Chriſto Sacerdotes ſumus tanquam Vicarij —— Satis eſt nobis illum Principem ſemper vivere. *Com. in Hcb. cap.* 10. *Diſp* 19.

Peter; becauſe, whileſt you claime that the *Viſible Prieſt-hood* and *Sacrifice* of Chriſt is ſtill in the Church, which is perpetuated by Succeſſion, you muſt bid farewell to the *Prieſt-hood of Melchiſedech*. But if indeed you diſclaime all Succeſſion of Chriſt, why is your Jeſuite licenſed to ſay, that your (h) *Roman Popes do ſucceed Chriſt in their Paſtorſh. pover the Church, although not in their Prieſthood, by offering Sacrifices, expiating ſinnes by their owne virtue?* Are not the Titles of *Paſtor* and *Prieſt* equally tranſcendent in *Chriſt?* Againe, if you be Vicars of Chriſt, then are you not after the *Order of Melchiſedech*, who is read to have had no more any *Vicar*, than that hee had either *Father* or *Mother*.

Sixtly, not in reſpect of the no-neceſſity of a *Succeſſion*, which was **Immortality*, becauſe the *Popes* ſhewed themſelves to be ſufficiently *mortall*, inſomuch that one Pope maligning another, after death hath dragged the Carcaſſe of his Predeceſſor out of his (i) *Grave*; to omit their other like barbarous outrages. ✤ In reſpect of which *Mortality*, *Athanaſius* is as contradictory to your Romiſh Doctrine as can be, who reſolveth, ſaying; (5) *Aaron indeed had Succeſſors, and in the Legall Prieſt-hood, in proceſſe of time, by reaſon of death one ſucceded another: but our Lord had a Prieſthood without Tranſition and Succeſſion, being himſelfe alwayes a faithfull High-Prieſt.*

From the ſame law of *Mortality Theodoret* concludeth likewiſe, that *Chriſt* in the New Teſtament (6) *Tranſmitteth not his Prieſthood to any other*. Wherein wee may ſay, that *Theodoret* was Scholler to *Chryſoſtome*, (7) who likewiſe maketh the excellencie of the New Teſtament, in compariſon of the Old, to conſiſt in this, that they had many Prieſts ſucceſſively, *for that* (by reaſon of *Mortality*) *they were but men: in the New Teſtament, wee have Chriſt a Prieſt.* So hee. This one Obſervation might ſatisfie any reaſonable man, for the confutation of your Romiſh Doctrine of *Proper Prieſthood*; the rather becauſe you were never able to prove, out of any Father, that Diſtinction of yours, to wit, of one being the *Vicar*, albeit the *Succeſſor of Chriſt*. No, no this Diſtinction, now after a thouſand yeares ſince Chriſt his Incarnation, hath beene the adulterate Coyne of your owne Romiſh forge. ✤

Seventhly, not *Perſonall Sanctity*, * *Holy*, *impolluted*, *and ſeparated from ſinnes*. For whoſoever, being meerely *Man*, ſhall arrogate to himſelfe to be *without ſinne*, the holy Ghoſt will give him the * *Lie*. As for your *Popes*, wee wiſh you to make choice of whatſoever Hiſtorians you pleaſe, and wee

(h) *Ribera.* Succeſſor quidem Chriſto Petrus, & reliqui poſt eum Pontifices in officio gubernandi Eccleſiam, & paſcendi oves Chriſti Verbo prædicationis, & Sacramentorum adminiſtratione. At non ſucceſſit in officio redemptionis, & Pontificis per ſe Deum iratum placantis, —— in quo non ſunt Succeſſores, ſed Miniſtri Chriſti. *In Heb.* 10. *num.* 8.

(*) *Heb.* 7. 23.

(i) *Platina in Vitis Sergij* 3. *Formoſi, Stephani, Chriſtophori.*

(5) *Athanaſ. con. Arian. Orat.* 3. *pag.* 330. Aaroni quidem Succeſſores dati, & omninò legale Sacerdotium mortis & temporis progreſſu alios atque alios Sacerdotes accepit: Dominus autem ἀπαράβατον καὶ ἀΐδιον ἄλλον ἔχων ἀρχιερωσύνην πρὸς γ' ὃν ἀρχιερεὺς παραμείνων αἰεὶ καὶ τῇ ἱερωσύνῃ.

(6) *Theod. in Heb.* 7. Quemadmodum non habuerit Melchiſedech Succeſſores, ità nec hic ipſum ad alios tranſmittit. —— *Item.* Qui ex lege Sacerdotes ſunt, quia mortalem habent naturam, eâ de causâ habent filios Succeſſores: hic autem quia immortalis non tranſmittit ad alium munus Sacerdotij.

(7) *Chryſoſt. in Hebr.* 7. *Hom* 13. Quia ſemper vivit, non habet Succeſſorem. Oſtendit novum Teſtamentum præſtantius eſſe Veteri, induc[t] comparatione de Sacerdotibus: quod illud quidem homines habuit Sacerdotes: hoc autem Chriſtum.

(*) *Heb.* 7. 26. (*) 1. *Iohn* 1. 8.

doubt

doubt not but you ſhall finde upon record, that many of them are noted to have beene as impious and miſchievous in their lives, and in their deaths as infamous and curſed, as they were contrarily *Bonifaces*, *Innocents*, or *Benedicts* in their names. Can there be then any Analogie betweene your High Romane Prieſt and *Chriſt*, the Prototype to *Melchiſedech*, in ſo manifold Repugnancies? yet notwithſtanding, every one of you muſt be (forſooth) *a Prieſt after the order of Melchiſedech.*

Nay, but (not to multiply many words) the Novelty of your Pretence doth bewray it ſelfe from (k) *Peter Lombard*, *Maſter* of the Romiſh *Schoole*, who Anno 1145. taught (how truly looke you to that) that every *Prieſt* at his *Ordination*, in taking the *Chalice with Wine, and Platter with the Hoaſt, ſhould underſtand that his power of Sacrificing was from the order of Aaron.* Nor may you thinke that this was his private opinion, for *Hee* (ſaith your [1] Cardinall of him) *collected the Sentences of Divines, and deſerved to be called the Maſter of Schoolemen.* Thus farre of the *Perſon of Chriſt*, as *Prieſt*; in the next place wee are to enquire into his Prieſtly Function.

(k) *Lombard. de Ordinat. Presb.* Accipiunt etiam calicem cum vino, & patinam cum Hoſtijs, ut ſciant ſe accepiſſe poteſtatem placabilem Deo hoſtias offerendi. Hic ordo à filijs Aaron ſumpſit initium, &c. *Lib. 4. Diſtinct. 24. tit.* I.

(l) Pet. Lombardus collegit ſententias Theologorum, & Magiſter Theologorum ſcholaſticorum dici meruit. *Lib. de Script. Eccleſ. Tit.* Petrus Lombardus.

Of the Function *of* Chriſt *his* Prieſthood, *now after his Aſcenſion into Heaven; and your Cardinall his Doctrine Sacrilegiouſly detracting from it.*

Sect. VII.

BY the Doctrine of your Cardinall, in the name of your Church, (a) *The old Prieſthood of Aaron was tranſlated into the Prieſthood of Chriſt: Every Prieſt (ſaith the Apoſtle) muſt have ſomething to offer, elſe hee were no Prieſt. Thus his Prieſthood is called Eternall, and muſt have a perpetuall offering, which was not that upon the Croſſe. Nor can that ſuffice, which the Proteſtants ſay, That his Prieſthood is perpetuall, becauſe of the perpetuall virtue of his Sacrifice upon the Croſſe; or becauſe of his perpetuall Act of Interceſſion, as Prieſt in Heaven; or of preſenting his paſſion to his Father in Heaven, whither his Prieſthood was tranſlated. No, but it is certaine that Chriſt cannot now properly ſacrifice by himſelfe, Hee doth it by his Miniſters in the Euchariſt, Becauſe the Sacrifice of the Croſſe, inreſpect of Chriſtians, is now inviſible, and ſeene onely by Faith: which although it be a more true Sacrifice, yet it is not, as our Adverſaries ſay, the only Sacrifice of Chriſtian Religion, nor ſufficient for the Conſervation thereof.* And againe, *His ſacrificing of himſelfe in the Sacrament, by his Miniſters, is that by which onely hee is ſaid to have*

(a) *Bellar.* Crucis Sacrificium non eſt perpetuum, ſed effectum ejus — nec dicitur æternũ quod non jugiter ſacrificatur — non in cœlis jam Sacerdos per ſolam orationẽ, nec medi inte oblatione Victimæ, quiâ tum neceſſe eſt eum ſemper offerre. — Ergo Euchariſtia & Sacrificium quod jugiter offertur — Oblatio in cœlis non eſt propriè dictum Sacrificium — Ergò non eſt verè ac propriè Sacerdos, cùm verum ac proprium Sacrificium offerre non poteſt *Lib. 1. de Miſſa, c. 6 ſparſim. And* — Chriſtus non ſacrificat nunc per ſe viſibiliter, niſi in Euchariſtia. *Bell. ibid c. 25.* § Quod autem. *And*, Sacrificium crucis, reſpectu Chriſtianorum. *Ib. c. 20. And*, Per Miniſtros ſuos perpetuò ſacrificat ſeipſum in Euchariſtia: hoc enim ſolummodo perpetuum habet Sacerdotium. *Bellar. ibid. cap. eod. ad finem.*

a perpe-

a perpetuall Prieſthood. Accordingly your Cardinall ([b]) *Alan*; *Chriſt* (ſaith hee) *performeth no Prieſtly Function in Heaven, but with relation to our Miniſtery here on earth, whereby hee offereth.* So they, for the dignifying of their Romiſh *Maſſe*, as did alſo ([c]) your Rhemiſts; but with what Eccliſpe of Iudgement and good Conſcience, is now to be declared.

If wee take the *Sacrifice* of *Chriſt* for the proper *Act* of *Sacrificing*, which is *deſtructive*; ſo was Chriſt his *Sacrifice* but *One*, and *Once*, Heb. 7. and 8. But underſtanding it as the ſubject matter of the ſame *Sacrifice*, *once* ſo offered to God upon the Croſſe, and after his Aſcenſion *entred into Heaven*, and ſo is it a perpetuall Sacrifice preſentative before God. For as the *High-Prieſt* of the Law, after the Sacrifice was killed, *entred into the Holy place once a yeare, but not without Blood*, Heb. 9. 7. ſo Chriſt having purchaſed an eternall redemption, by his Death upon the Croſſe, *went into the Holy place* (of Heaven) *with the ſame his owne Blood.* Verſ. 12. To what end? *Alwayes living to make ſupplication for us.* Chapt. 7. Verſ. 3. and 25.

Hence followeth the continuall uſe, which the ſoules of the faithfull have, of his immediate Function in Heaven: *Having a perpetuall Prieſthood, hee is able continually to ſave them that come to God by him.* Verſ. 24, 25. Whence iſſueth our boldneſſe and all-confidence, alwayes to addreſſe our prayers to him, or by him unto God: *Wee having an High-Prieſt over the houſe of God, let us draw neere with a true heart, in full aſſurance of faith, having our hearts ſprinckled from an evill Conſcience.* Chap. 10. 22. The evidence of theſe Scriptures hath drawne from your Ieſuite *Ribera* (even then, when hee profeſſeth himſelfe an earneſt defender of your Romane *Maſſe*) theſe Acknowledgements following ([d]) viz. upon the Chap. 7. 23. *That Chriſt is a true Prieſt, and all other do partake of his Prieſthood, in offering Sacrifice, only in remembrance of his Sacrifice: And that hee did not performe the office of Prieſthood onely upon earth, but even now alſo in heaven: which Function hee now diſchargeth by the virtue of his Sacrifice upon the Croſſe.* Hee proceedeth. *No man* (ſaith hee) *will deny this Poſition* (namely) *that Chriſt now ever exerciſeth the office of a Prieſt, by preſenting himſelfe for us.* So hee.

✠ Another Theologicall Profeſſour, of *Bellarmines* owne Society, in the place where hee noteth *Bellarmine* to walke in his owne opinion alone, procedeth further, ([e]) affirming

([b]) *Alan.* Chriſtus in ipſo cœlo nonn aliquid Sacerdotale facit, niſi reſpectu noſtri Sacramenti, quod ipſe per noſtrũ miniſterium efficit continuò & offert. *Lib. 2. de Euchar. ca. 8 §.* Reliqua.

([c]) *Rhemiſts.* Chriſt his Prieſthood conſiſteth in the perpetuall offring of Chriſt his Body and Blood in the Church. *Annot. in Heb. 7. 17.*

([d]) *Ribera. Teſt. in his Comment upon the places alleged,* Chap. 7. 23. Chap. 8. 2. & 3. Chap. 9. 23. *His Book is familiar with you, where you may peruſe the places.*

([e]) *Vaſquez. teſt. in 3. Thom. Diſp. 225. c. 2.* Nullus quidem ex Doctoribus, quos recentiores Theologi pro hac ſententia allegarunt, præter noſtrum Bellarminum, qui expreſſè aſſerit Chriſtum eſſe principalem offerentem in hoc Sacramento —— Dicunt Patres Cyprian. Ambroſ. & alij, Nos Sacrificia offerre vice Chriſti —— Significant nos eſſe Chriſti Miniſtros in hoc Sacrificio, non quod Chriſtus hoc Sacramentum offerat —— Vt Chriſtus verè dicatur Sacerdos ſecundùm ordinem Melchiſedech, non indiget Sacrificio uſque ad finem mundi, ſiquidem poſt mundi finem remanebit Sacerdos, & tamen nullum propriè dictum ſacrificium habebit.

that *Chriſt needeth not a Sacrifice to continue to the ends of the world, to the intent hee ſhould become a Prieſt for ever after the order of Melchiſedech; becauſe hee is to continue a Prieſt for ever, even after the end of the world, when hee ſhall not have any proper Sacrifice at all.* Yet leſt this Ieſuite might ſeeme but to liſpe it, by mentioning an Eternity of the *Prieſthood of Chriſt,* onely in reſpect of his perſon, your Ieſuite *Eſtius* cometh off roundly, (9) confeſſing a Prieſthood of Chriſt both in Perſon, Office, and Effect, from the Concurrence of the Text, as followeth. *From all theſe wee may underſtand* (ſaith he) *that Chriſt is called a Prieſt for ever, after the order of Melchiſedech, Firſt in reſpect of his Perſon, becauſe there is none to ſuccede him. Secondly in reſpect of his Office, by making ſupplication in heaven for us. Nor doth hee want an Oblation, which is the preſenting of his Body that ſuffered to the Father for our Salvation. And thirdly in reſpect of the Effect, being made for us, by his Sacrifice of the Croſſe, the cauſe of our Redemption.* So hee, as juſt Proteſtantiall as can be. ❧

This is ſtill Chriſts *Function of Prieſthood*, whereunto this Apoſtle exhorteth all Chriſtians, at *all times of need*, to make their addreſſe; which Saint *John* propoundeth as the onely Anchor-hold of Faith in his Propitiation, 1. *John* 2. *If any ſinne, wee have an Advocate with the Father, Ieſus Chriſt the righteous, and hee is* (what?) *The Propitiation for our ſinnes.* The which every faithfull Chriſtian doth apply, by faith, unto himſelfe, as often as hee prayeth to God, in Chriſts name, for the remiſſion of ſinnes, ſaying, *Through Ieſus Chriſt our Lord.* How therefore can this his *Function of Prieſthood*, without extreme ſacrilege, be held *Inſufficient* to his Church, for obtaining pardon immediatly from God, who ſeeth not? As for other your ordinary Objections, taken from two ſentences of the Apoſtle, ſpeaking of the *Examples of things celeſtiall*, and of *Purging ſinnes now with better Sacrifices*, you ſhould not have troubled us with them, knowing them to be ſatisfyed by your owne Authors (c) *Ribera*, and (f) *Aquinas* long-agoe.

(9) *Eſtius Ieſ. Com. in Heb. cap. 7. verſ. 17.* Ex quibus omnibus intelligitur, Chriſtum vocari Sacerdotem in Æternum ratione Perſonæ, ratione Officij, & ratione Effectus. Perſonæ quidem ratione, quoniam nullus ei Succeſſurus. Officij ratione, quià ſemper in cœlis interpellat pro nobis, quod eſt Sacerdotis Officium. Nec caret hoc Sacrificium ſua oblatione, quià ſeipſum hominem, & vulnetum ſigna, quæ paſſus eſt, exhibet, & offert Patri pro ſalute Electorum. Denique ratione Effectus, quià per Sacrificium pro nobis oblatum factus eſt nobis Cauſa redemptionis & ſalutis æternæ.

(c) *Ribera Ieſ.* Thomas Expoſitionem alteram præfert, nempè per [Cœleſtia] appellari ipſum cœlum, cujus figura erat tabernaculum. Et emundari dicitur, quia homines per Chriſtum emundati ſunt, qui in illud ingredientur. Thomam ſequutus eſt Lyranus. ——— Mihi etſi Emundatio iſta non placet, placet tamen [Cœleſtia] appellari cœlum ipſum, quià ita Vocabulum propriè accipitur. Et cogit quod ſequitur, [Non enim in manufacta ſancta Ieſus eſt ingreſſus, ſed in exemplaria verorum:] nempè, Cœli, quod cap. 8. dicitur Tabernaculum verum, quod Deus fixit & non homo. Etiam cœlum polluebatur ab hominibus. *In eum locum.* (f) *Aquinas.* [Melioribus hoſtijs] Id eſt, meliori ſanguine. Ob. Illa erat una hoſtia. Reſp. Licet non ſit in ſe, tamen pluribus hoſtijs veteris Legis figurabatur. *In Heb. 9.* [*Meaning, that the Apoſtle uſed the Plurall number, becauſe he was now in Speech of* Multitudes of Sacrifices.]

That

That the former Romiſh Sacrilegious Derogation, from Chriſts Prieſtly Function *in Heaven, is contradicted by ancient Fathers; firſt in reſpect of* Place, *or* Altar, *and* Function.

Sect. VIII.

Theodoret is (a) alleged by you, as denying that *Chriſt* now *offereth* any thing by *himſelfe*, but onely in the *Church*: albeit hee ſaith not ſo, ſimply; but, that hee offereth not in the *Church* perſonally, which all confeſſe: for otherwiſe *Theodoret* preſently after (b) expreſſeth, that *Chriſt exerciſeth his Prieſthood ſtill as man.* As for the *Church*, his words are not, that Shee offereth the *Body and Blood of Chriſt* in Sacrifice, but, *The Symbols of his Body and Blood*: Therfore is this his Teſtimony unworthily and unconſcionably objected. But wee will conſult with the direct ſpeeches of Antiquity. Firſt if you aske the Offering, *Ambroſe* anſwereth you, that (c) *The offering of Chriſt here below is but in an image: but his offering with the Father is in truth.* If of the Prieſt, *Auguſtine* telleth you, (d) *The Prieſt is to be ſought for in heaven, even Hee, who on earth ſuffered Death for thee.* There is ſome difference then ſure.

As little reaſon have your Diſputers to object that one and onely Teſtimony of *Auguſtine*, (f) *Presbyteri propriè Sacerdotes*: which hee ſpake not abſolutely, but comparatively (namely) in reſpect of Lay-Chriſtians, who in Scripture are otherwiſe called *Prieſts*. (As your owne * *Bellarmine*, and Romane *Catechiſme* diſtinguiſh, calling the former the *Inward*, which onely the Faithfull have by the Sacrament of *Baptiſme*; the other *Outward*, by the Sacrament of *Orders*.) And with the like liberty doth Saint *Auguſtine* call the Sacrifice of the Old Teſtament (although moſt proper) but a *Signe*, in reſpect of the *Spirituall Sacrifice of this worke of mercie*; which hee (g) calleth *True*, namely in the *Truth of Excellencie*, al-

(a) *Theod. in Pſal.* 109. Sacerdos nunc eſt Chriſtus, non ipſe aliquid offerens, ſed vocatur Caput Offerentium, quandoquidem corpus ſuum Eccleſiam vocat. *Objected by Bellarm. lib. 1. de Miſſa, cap 6.*

(b) *His words immediately following are theſe:* Et propterea Sacerdotio fungitur ut homo: recipit autem ea quæ offeruntur ut Deus. Offert autem Eccleſia Corporis & ejus ſanguinis ſymbola. *So Theod.*

(c) *Ambroſ.* Nunc Chriſtus offertur, hîc in Imagine, ibi in veritate, ubi apud Patrem Advocatus pro Nobis. *Lib. 1 de offic. cap. 48. ſub finem.*

(d) *Aug. in Pſal.* 94. Imponimus in ara Sacrificium, quando Deum laudamus: at verò Sacerdotem ſi requiras, ſuper cœlos eſt, inter pellat pro te, qui in terris mortuus eſt pro te.

(f) *Aug. lib. 20. de Civit. cap.* 10. Epiſcopi & Presbyteri (inquit) ſunt propriè Sacerdotes. *Bellarm. objcit. lib. 1. de Miſſa, cap 17.* Sed erunt omnes Sacerdotes Dei & Chriſti, & regnabunt cum eo mille annis, *Apoc. 20.* Non utique de ſolis Epiſcopis & Presbyteris dictum, qui propriè jam Vocantur Sacerdotes: ſed ſicut omnes Chriſtianos dicimus, propter myſticam Chriſma: ſic omnes Sacerdotes, quoniam membra ſunt unius illius Sacerdotis. (*) Duplex Sacerdotium, alterum Interius, omnium fidelium, qui aquâ ſalutari abluti ſunt, Apoc. 1. 16. —— alterum Exterius tantùm eorum, qui externo Sacramento ordinis ad aliquod proprium ſacrumque miniſterium aſcribuntur. *Catechiſ. Rom. par. 2. de Ordine, num. 22.* (g) *Aug. ibid. in Apoc. 20. 6.* [Sed erunt Sacerdotes Chriſti, & regnabunt cum Eo, &c.] Non utique de ſolis Epiſcopis aut Presbyteris dictum eſt, qui propriè jam vocantur in Eccleſia Sacerdotes: ſed ſicut omnes Chriſtianos dicimus propter myſticum Chriſma, ſic omnes Sacerdotes, quià membra unius Sacerdotis, &c. [*For there is a double Reaſon of naming Chriſtians* Prieſts; *one is in generall, becauſe of their* offering up ſpirituall Sacrifices of prayers and Praiſes to God, 1 *Pet.* 2. 5. *And another is in ſpeciall,* by publike Function, *commending the ſame ſpirituall Sacrifices, in publike Service, in the name of the Church.*] *And ſo, according to the ſame libertie of terming them properly* Prieſts, *wherewith before (as you have heard) in comparing* Almes *with the Iewiſh* Sacrifice, *he called* Almes *the true* Sacrifice, *and the other but* The ſigne of it; *notwithſtanding the bodily Sacrifice of the Iewes was, in proprietie of Speech,* The true Sacrifice, *and the other but* Analogicall.]

though not of Propriety, as you may ſee. And laſtly, here you have urged one, than whom there is ſcarcely found among Proteſtants a greater Adverſary to your fundamentall Article of your Sacrifice, which is the Corporall exiſtence of Chriſt in the Euchariſt. All which notwithſtanding, the dignity of our Evangelicall Function is nothing leſſened, but much more amplifyed by this Compariſon.

If furthermore wee ſpeake of the *Altar*, you will have it to be rather on earth below, and to that end you object that Scripture, Hebr. 13. 10. *Wee have* [θυσιαστήριον] that is, *an Altar* (ſaith the Apoſtle) *whereof they have no right to eat, that ſerve at the Tabernacle.* This (h) ſome of you greedily catch at, for proofe of *a proper Sacrifice* in the *Maſſe*, and are preſently repulſed by your (i) *Aquinas*, expounding the place to ſignifie *Either his Altar upon the Croſſe, or elſe his Body, as his Altar in Heaven:* mentioned Apocal. 8. and called *The golden Altar*. If wee our ſelves ſhould tell you, how ſome one affirmeth that *This Altar, ſpoken of by the Apoſtle, is the Body of Chriſt himſelfe in Heaven, upon which, and by which all Chriſtians are to offer up their ſpirituall Sacrifices of Faith, Devotion, Thankefulneſſe, Hope, and Charity*; you would preſently anſwer, that This one certainely is ſome *Lutheran* or *Calviniſt*, the words are ſo contradictory to your Romiſh Garbe: notwithſtanding you may finde all this in the (k) *Antididagma* of the *Divines of Colleu.* Beſides your Argument drawne from the word *Altar*, in this Scripture, is ſo feeble and lame a Souldier, that your (l) Cardinall was content to leave it behinde him, becauſe *Many Catholikes* (ſaith hee) *interpret it otherwiſe.*

(h) *Rhemiſts in their Annot. upon the place: and M. Brerely in his Booke of the Liturgie Tract. 3. Sect. 3. Subd. 4.*

(i) *Aquinas.* Iſtud altare vel eſt crux Chriſti, in quâ Chriſtus immolatus eſt, vel ipſe Chriſtus in quo, & per quem preces noſtras offerimus: & hoc eſt Altare aureum, de quo Apoc. 8. *Com. in hunc locum.*

(k) *Antididag. Colonienſ. de Miſſæ Sacrificio.* 5. Poſthac——[Habemus Altare] Heb. 13. & Apoc. 8. [Aureum altare,] in quo, & per quod omnes Chriſtiani univerſa Sacrificia ſpiritualia fidei, devotionis, gratiarum actionis, ſpei, & charitatis Deo Patri debent offerre. ——Atque ità fit, ut Chriſtus ſit altare, Sacerdos, & Sacrificium. Auguſt. lib. 10. de Trinitate.

(l) *Bellarm.* Quia non deſunt ex Catholicis, qui interpretantur hunc locum vel de Cruce, vel de Chriſto ipſo, non urgeo eum. *Lib. 1. de Miſſa, cap. 14.*

✠ And, indeed, who is of ſo ſhallow a braine, as not to diſcerne the notorious unconſcionablenesſe of your Diſputers; who confeſſing that the Apoſtles, in their times, did * *Abſtaine from the words Sacrifice, Prieſt, and Altar*, do notwithſtanding allege the word, *Altar*, in the Text to the *Hebrewes*, for proofe of a *proper Altar* in the *Maſſe*? Will you be contented to permit the deciſion of this point to the judgement of your Ieſuite *Eſtius*? (10) Hee adhereth to the Interpretation of *Aquinas*, which is, that here, by *Al-*

* *See above, Chap. 5. Sect. 15.* (10) *Eſtius Comment. in 13. ad Hebr.* [Habemus Altare.] Thomas Altare hoc interpretatur Crucem Chriſti, vel ipſum Chriſtum, de quo edere, inquit, eſt fructum paſſionis percipere, & ipſi tanquam Capiti incorporari. Crucem Chriſti proprie vocari Altare nulla dubitatio eſt. Vnde Eccleſia vocat Aram Crucis—— Arbitror Expoſitionem Thomæ magis eſſe germanam, quam innuit Apoſtolus, cum paulo poſt dicit [Ieſum extra portam paſſum eſſe,] i.e. in ara Crucis oblatum. Vt taceam, quod toties in hac Epiſtola, atque ex inſtituto per Antitheſim comparat Sacerdotem miniſtrantem Tabernaculo, cum Chriſto ſeipſum offerente in Cruce.——Sanè cum nullam facere voluerit mentionem Sacrificij incruenti novæ legis, non multum veriſimile eſt, eum nunc aliud agentem, velut ex abrupto voluiſſe de Sacrificio incruento ſermonem jungere; Sed potius cruenti in cruce oblati memoriam ex antedictis renovare.——Huc pertinet quod Corpus Chriſti in Cruce oblatum, Panis vocatur, fide manducandus. Vt Ioh. 6. Panis quem ego dabo.

tar,

tar, is meant the *Croſſe of Chriſts ſufferings*: which hee collecteth out of the Text of the Apoſtle, where hee ſaith of the Oblation of Chriſts Paſſion, that *It was without the gate*; and obſerveth, for Confirmation-ſake, that the Apoſtle often, of purpoſe, oppoſeth the *Sacrifice of Chriſt upon the Croſſe* to the *Bloody Sacrifice of the Old Teſtament, ſo farre, as never to make mention of the Sacrifice of the New Teſtament*. So hee. What is, if this be not our Proteſtantiall profeſſion, concerning this word, *Altar*, to prove it to be taken *Improperly* for the Altar of Chriſts Croſſe; and not for your pretended proper *Altar of the Maſſe*? ✠

But wee are cited to conſult with the Ancient Fathers, be it ſo. If then wee ſhall demand where our *High-Prieſt Chriſt Ieſus* is, to whom a man in *Faſting muſt repaire*, (m) *Origen* reſolveth us, ſaying, *Hee is not to be ſought here on earth at all, but in Heaven*. If a Biſhop be ſo utterly hindred by perſecution, that hee cannot partake of any Sacramentall Altar on earth, *Gregory Nazianzen* will fortifie him, as hee did himſelfe, ſaying, (n) *I have another Altar in Heaven, whereof theſe* (Altars) *are but Signes; a better Altar, to be beholden with the eyes of my mind, there will I offer up my Oblations*: as great a Difference (doubtleſſe) as betweene *Signes* and *Things*. This could not hee have ſayd of thoſe *Altars*, if the *Sacrifices* on them both were, as you pretend, ſubjectively and corporally the ſame. If wee would know how, what, and where the thing is, which a Chriſtian man ought to contéplate upon, when hee is exerciſed in this our Euchariſticall Sacrifice? (o) *Chryſoſtome* is ready to inſtruct him, *Not to play the Chough or Iay, in fixing his thoughts here below, but as the Eagle to aſcend thither where the Body is, namely* (for ſo hee ſaith) *in Heaven*. According to that of the Apoſtle, Heb. 10. *Chriſt ſitting at the right hand of God*. Verſ. 12. What therefore? *Therefore let us draw neere with an Aſſurance of faith*. Verſ. 22.

If wee would underſtand wherein the difference of the Iewiſh Religion and Chriſtian Profeſſion eſpecially conſiſteth, in reſpect of *Prieſthood*, (p) *Auguſtine* telleth us that *They have no Prieſthood; and the Prieſthood of Chriſt is eternall in Heaven*. And the holy Fathers give us ſome Reaſons for theſe and the like Reſolutions. For if any would know the Reaſon why wee muſt have our Confidence in the Celeſtiall *Prieſt*, *Sacrifice*, and *Altar*; (q) *Oecumenius* and (r) *Ambroſe* will ſhew us

(m) *Origen.* Iejunans debes adire Pontificem tuum Chriſtum, qui utique non in terris quærendus eſt, ſed in cœlis: Et per ipſum debes offerre Hoſtiam Deo. *In Levit. Cap.* 16. *Homil.* 10.

(n) *Gregor. Nazianzen.* Si ab his Altaribus me arcebunt, at aliud habeo, cujus figuræ ſunt ea, quæ nec oculis cernimus, ſuper quod nec aſcia, nec manus aſcendat, nec ullum Artificum inſtrumẽtum auditum eſt: ſed mentis totum hoc opus eſt, huicque per contemplationem aſtabo, in hoc gratũ immolabo Sacrificiũ, oblationes & Holocauſta, [χρείττονα; ὅσῳ χρεῖττον σκίας ἀλήθεια] tantò præſtantiora, quantò Veritas umbrâ. *Orat.* 28. *pag.* 484.

(o) *Chryſoſtom. in* 1. *Cor.* 10. *Hom.* 24. Illud ſanè tremendum Sacrificium, ut cum concordia ad illud accedamus, ut Aquilæ facti ad ipſum cœlum evolemus: ubi enim cadaver, ibi aquilæ. Cadaver Domini corpus, propter mortem: Aquilas autem non oportet ad inferiora trahi aut repere, ſed ad ſuperiora volare, & Solem Iuſtitiæ intueri oculo mentis acutiſſimo. Aquilarum enim hæc menſa eſt, non Graculorum. (p) *Aug. adverſ. Iudeos, ca.* 9. Nam & Aaron & Sacerdotium jam nullum eſt in aliquo templo, & Chriſti Sacerdotium eſt æternum in cœlo. (q) *Oecumen. in Heb.* 10. *ſuper hæc verba*, [Cum certitudine fidei.] Cum deinceps nihil viſibile ſuperſit, neq; Templum, hoc eſt cœlum; neq; Pontifex, id eſt, Chriſtus; neq; Hoſtia, quæ Corpus illius eſt, fido deinceps opus eſt. (r) *Ambroſ. in Heb.* 10. Cum fiducia, ait Apoſtolus: nihil enim hic viſibile, neque Sacerdos, neque Sacrificium, neque Altare.

that

that it is becauſe *Here below there is nothing viſible; neither Temple, ours being in Heaven; nor Prieſt, ours being Chriſt; nor Sacrifice, ours being his Body; nor yet Altar,* ſaith the other. Heare your owne *Canus:* (1) *Chriſt offereth an unbloody Oblation in Heaven.*

(1) *Canus loc. Theol. lib. 12. cap. 12.* Oblatio, quam Chriſtus in cœlis incruentum facit. *pag. 421.*

✠ *Chryſoſtome* will not be behind his diſciple *Oecumenius*, in expreſſions, who differenceth our Chriſtian Religion from the Iewiſh, for that (11) *Our Sanctuary, Prieſt, and Sacrifice is in Heaven.* And if Chriſtians intend any other Sacrifice than that, hee admoniſheth that they may be ſuch, which may be accepted of in the *Heavenly Sanctuarie*; as namely *The Sacrifice of Iuſtice, Praiſe, and of a Contrite Spirit*, and the like, all meerely Spirituall (as you confeſſe) and therefore but *Metaphorically* called *Sacrifices:* And (12) *Saint Hierome* alſo inviteth us *To Celebrate our Paſſeover with him above.* ✠ Thus in reſpect of the place of Reſidence of Chriſt our *High-Prieſt*, and his Function, which hath beene already confirmed by the Fathers of the firſt Councell of *Nice.* And thus farre of the place of this *Altar*, the *Throne* of *Grace*; ſomething would be ſpoken in reſpect of Time.

(11) *Chryſoſt. in Hebr. Hom. 11. in Moral.* Quantum eſt inter Aaron & Chriſtum, tantum eſt inter Iudæos & nos: quippe nos habemus Sacrarium in Cœlis, Sacerdotem in cœlis, & hoſtiam, &c. Talia igitur nos offeramus Sacrificia, quæ in illo Sanctuario poſſunt offerri. *And then explaining what they were, viz* Sacrificium laudis, juſtitiæ, Spiritus contribulati; hæc ſacrificia offeramus. (12) *Hierom. in Epiſt. ad Hebidib. quæſt.* 2. Aſcendamus igitur cum Domino cœnaculum magnum ſtratum, & accipiamus ab eo ſurſum Calicem novi Teſtamenti, ibique cum eo Paſcha celebremus, inebriantes inebriemur ab eo Vino Sobrietatis.

That the former Sacrilegious Derogation, from Chriſts Prieſtly Function *in Heaven, is contradicted by Scriptures, and Fathers, in reſpect of the Time of the execution thereof.*

Sect. IX.

CHriſt his Bodily exiſtence in Heaven (as wee have* heard) is ſet out by the Apoſtle in theſe termes: *Hee abideth a Prieſt for us. Hee continueth a Prieſt. Hee having a continuall Prieſthood. Hee, without intermiſſion, appeareth before God for us.* Thus the Apoſtle. But what of this, will you ſay? Do but marke. Are you not All heard ſtill proclaming, as with one voice, that your Romiſh *Sacrifice* of the *Maſſe* is the onely ἀιδιολάχυστος, and (2) *Iuge Sacrificium*, that is, the *Continuall Sacrifice*; *Continually offered: Whereof the* [Iuge] *and Continuall Sacrifice of the Law was a Signe.* So you. But it were ſtrange that the *Iuge Sacrificium of the Law*, continuing both

(*) *See above Chap. 3. Sect. 9.*

(2) *Barradas.* Quod ſingulis diebus Chriſtus offert incruentè, Hoc juge Sacrificium eſt Eccleſiæ. *Tom. 4. lib. 3. cap. 15. Salmer.* Effuſio ſanguinis ſemel facta ſemper prodeſt, modo jugiter offeratur. *In Heb. 10. Diſp. 19. Becanus.* Iuge Sacrificium Veteris Teſtamenti fuit figura Miſſæ in novo, ratione determinationis temporis: ſicut ille offerebatur mane & veſpere, ita Chriſtus à principio mundi uſque ad finem. Apoc. 13. Agnus occiſus ——— *Lib. de Analog. utriuſque Teſtam. cap. 13. num. 14.*

Morning

Morning and *Evening*, ſhould be a figure of your *Maſſe-Sacrifice*, which is but onely offered in the *Morning*. As if you would make a picture, having two hands, for to repreſent a perſon that hath but one. But, not to deny that the Celebration of the Euchariſt may be called a *Iuge Sacrificium* (for ſo ſome Fathers have termed it:) Yet, they no otherwiſe call it *Iuge*, or *Continual*, than they call it a *Sacrifice*, that is, *Vnproperly*; becauſe it cannot poſſibly be compared for *Continuance of Time* to that *Celeſtiall* of Chriſt in the higheſt Heaven, where Chriſt offereth himſelfe to God for us day and night, *without Intermiſſion*.

Whereupon it is that *Irenæus* exhorteth men to pray often by Chriſt at his Altar, (b) *Which Altar* (ſaith hee) *is in Heaven, and the Temple open.* Apocalyp. 11. 19. (c) *Where* (ſaith Pope *Gregory*) *our Saviour Chriſt offereth up his burnt Sacrifices for us without Intermiſſion:* And whereupon your Ieſuite *Coſter*, out of *Ambroſe*, affirmeth, that (d) *Chriſt exhibiteth his Body wounded upon the Croſſe, and ſlaine, as a* [Iuge Sacrificium] that is, *a Continuall Sacrifice, perpetually unto his Father for us.* And to this purpoſe ſerve the fore-cited Teſtimonies of *Auguſtine, Gregory Nazianzen, Ambroſe, Chryſoſtome*, and *Oecumenius*; ſome pointing out the *Altar in Heaven*, as the *Truth*; ſome by Exhortations, and ſome by their Examples inſtructing us to make our *Continuall Approach* unto the *Celeſtiall Altar*.

(b) *Irenæus.* Nos quoque victimas offerre ad altare frequenter. Eſt ergò Altare in cœlis, illuc etiam preces noſtræ & orationes dirigendæ; & templum —— ut ex Apoc. apertum eſt. *Li. 4. cap. 34.*

(c) *Greg.* Sine intermiſſione pro nobis Holocauſtum Redemptor immolat, qui ſine ceſſatione Patri ſuam pro nobis incarnationem demonſtrat. *Moral. lib 1. cap. 24. in Iob.*

(d) *Coſter. Enchirid. contro. cap. 9. Solut. ad Obiect. 1. ex Ambroſ.* Sicut in cœlis Chriſtus corpus ſuum, olim in cruce vulneratum, & occiſum, tanquam juge Sacrificium æternis oculis perpetuò pro nobis exhibet; ità hic in terris per Miniſterium Sacerdotum idem Corpus in ſpecie mortui & exanguis offert. [*That is objectively; for it is the Bloody Body, that is preſented by us in the Euchariſt.*]

CHALLENGE.

NOw you, who ſo fixe the hearts and minds of the Spectators of your *Maſſe* upon your ſublunary *Altars* and *Hoaſts*, and appropriate the *Iuge Sacrificium* thereunto (in reſpect of *Time*) during onely the houres of your *Prieſtly Sacrificing*; allow your attention but a moment of Time, and you will eaſily ſee the Impiety of that your Profeſſion.

The *Iuge Sacrificium* of Chriſt, as it is preſented to God by him in Heaven, hath beene deſcribed to be *Continuall, without Intermiſſion, Alwayes* (that is) without any Interruption of any moment of *Time*: to the end that all ſorts of Penitents and faithfull Suters, ſolliciting God by him, might finde (as the Apoſtle ſaith) εὐκαιρον βοήθειαν; that is, *Helpe at any time of need.* The Gates of this *Temple, Heaven*, being ever open; the matter of this *Sacrifice*, which is the *Body of Chriſt*, being there ever preſent; The *Prieſt*, who is *Chriſt* himſelfe, ever executing his Function. Whereas, contrarily, you will confeſſe,

(wee

(wee dare ſay) that the *Doores* of your *Churches* may happen to be all *locked*, or *interdicted*; your *Sacrifice* ſhut up in a *Boxe*, or lurched, and carryed away by *Mice*; your *Prieſt* taken up with ſport, or repaſt, or journey, or *ſleepe*: yea, and even when hee is acting a *Sacrifice*, may poſſibly nullifie all his *Prieſtly Sacrificing Act*, by reaſon of (* Confeſſed) *Almoſt infinite Defects*.

(*) *See hereafter Book 7. Cha. 5. Sect. 5.*

Therefore the Sacrilegiouſneſſe of the Doctrine of your *Maſſe* is thus farre manifeſted, in as much that your owne *Miniſteriall Prieſthood* doth ſo prejudice the *perſonall Prieſthood* of Chriſt, as it is in Heaven, as the Moone doth by her interpoſition ecclipſe the glory of the Sunne: by confounding things diſtinct, that is, (as wee have * learned from the Fathers) *Image* with *Truth*; The ſtate of *Wicked* Partakers with the *Godly*; Matters *Viſible* with *Inviſible*; *Signes* with *Things*; *Worſe* with *Better*; *Iayes* with *Eagles*, and the like.

(*) *In the two former Sections.*

A Second Challenge,

✠ *Againſt your Cardinall* Bellarmine *his principall Grounds; out of the Confeſſion of your owne Ieſuit, both from Scriptures, and from ancient Fathers.*

Chriſt (ſaith the Apoſtle) *is a Prieſt for ever, according to the order of Melchiſedech.* This [*for ever*] your Cardinall (13) *Bellarmine* reſtraineth to the time of Mortality, only to the end of the world, and that *Chriſts Prieſthood* can have no further Extent; concluding thereupon, that (for the preſerving of the Prieſthood of Chriſt) *Hee, either by himſelfe, or by ſome other, muſt neceſſarily offer ſome ſacrifice unto the end of the world, becauſe it cannot bee that that, which was but once done, can ever againe bee repeated, namely, his bloody Sacrifice upon the Croſſe.* So hee, Concluding it muſt therefore bee the *unbloudy Sacrifice* in your Romiſh Maſſe.

(13) *Bellarm. lib. 1. de Miſſa, Cap. 6.* Quod ſi Sacerdotium Chriſti durat uſque ad conſummationem mundi (id enim Scriptura æternum vocat) certè Sacrificij ritus durare debet ——— at Sacrificium Crucis ſemel tantùm peractũ eſt, nec repeti poteſt, ergò aliud eſſe debet quod jugiter offeratur. *Et poſt aliquot paginas* Quod ad æternum Chriſti Sacerdotium attinet, neceſſe eſt ut ſæpius offerat, vel per ſe, vel per Miniſtros, non quidem cruentè, ſed aliquo alio modo. Idem Paulus docet, cum dicit: Omnis Pontifex ad offerendũ hoſtias conſtituitur——nec dicitur æternum Sacerdotium, quod non jugiter Sacrificatur: nec ſufficit æternum quoad effectum. *So be,* [*His other Reaſons have been alleged in the former Sections.*]

Although this Argument deſerve no other Confutation, than what hath been given out of the Confeſſions of your own Ieſuit, Yet becauſe another of the ſame Society, and of ſingular eſtimation in your Church, namely *Vaſquez* (who often expreſſeth his reading of the works of *Bellarmine*) may ſeeme as it were to offer his ſervice unto us, as being deſirous to oppoſe againſt the Iudgement of your Cardinall, wee may not deny him our due Attention. He both out of *Scriptures* and ancient *Fathers* (alleged in the Margin) con-

cludeth

cludeth (14) that *Chriſt is called a Prieſt for ever after the order of Melchiſedech, not in reſpect onely of the time, to the end of the world, but everlastingly beyond all worlds: and this not onely in reſpect of any Sacrifice to bee made hereafter, but of that his Bloody Sacrifice once and onely offered upon the Croſſe.* Profeſſing, that the contrary Aſſertion is repugnant to *Scripture*, even *By the Expoſition of ancient Fathers, expreſly teaching, that Chriſt's Prieſthood is called Eternall, becauſe it reacheth beyond all mortalitie.*

And your Cardinall objected that out of *Hebr.* 5. *Every Prieſt muſt have ſomething to offer: Ergo, Chriſt, being a Prieſt, muſt not bee without a preſent and continuall Sacrifice, which can bee no other than that in the Euchariſt.* Againſt which the ſame Jeſuit replyeth; *But all the Greeke Fathers upon this Text* (ſaith hee) *and ſome of the Latine Fathers alſo, interpret this not of the unbloody, but of the bloody Sacrifice of Chriſt: which may bee ſufficient for his eternall Prieſthood, by reaſon of the unitie of his Humanitie and Divinitie, which is eternall. Nor is there any one* (ſaith hee) *of all the Fathers, whom wee have cited in Confutation of Heretikes, that expound that Scripture to exclude the Sacrifice of the Croſſe.* So hee, and much more, in the place quoted againſt the particular and petty Reaſons objected to the contrarie. What Confutation can be more convincent then that, which is warranted and fortified by the confeſſed Evidences of *Scriptures*, and Teſtimonies of *Ancient Fathers?* ♦

(14) *Vaſquez. in 3. Thom. Diſp. 85. cap. 1. num. 1.* Thomas non alio modo explicuit perpetuitatem Sacerdotij quàm ratione effectus, nempe Redemptionis noſtræ, qui eſt permanſurus in æternum. *Poſſ.* —— Quod autem dicunt prædicti Theologi, non poſſe eſſe æternum Sacerdotium, quod non habet Iuge Sacrificium, falſum eſt, oſtendemus enim manſurum Sacerdotium ſine ullo Sacrificio. *Num. 5.* — Modus, quo recentiores explicant æternitatem Sacrificij, mihi nunquàm placuit, atque non ſolum Scriptura, ſed etiam manifeſtâ ratione refelli poteſt: in primis autem ex illo ad Hebr. 7. ubi Paulus de Chriſto, [Hic autem eo quod maneat in æternum, perpetuum habet Sacerdotium] verſ. 24. Vnde Chryſoſtom. Homil. 13. Sacerdotium verè eſſe ſine fine, eo quòd Chriſtus manet immortalis in æternum ——Pontifex, ſicut alij multi quia mortales, ità hic unus quia immortalis. Eadem verba habet Ambroſius in eum locum —— Clarius Theophylactus. Videas quemadmodum legis Sacerdotes hic præſtat, quantum quod mortale eſt immortale ——prædicti Patres exponunt ἀπαράβατον utroque modo in commutabile & ſucceſſione carens. *Poſſ. cap. 2.* Sacerdotium Chriſti æternum dici, quia Vnio naturæ humanæ cum verbo in ſempiternum durabit —— Eſt omne Sacerdotium non quidem nudum miniſterium, ſed etiam poteſtas Sacrificij offerendi: nam et qui dormit Sacerdos eſſe poteſt. *Num. 27. Illud Ob.* Apoſtoli [Omnis Pontifex ad offerendum munera & hoſtias] quod quidem non videtur ad aliud referri poſſe, quam ad Miſſæ Sacrificium, ut diximus, & ita adhuc in Cœlis aliquid eſſe quod offerat. *Reſp.* Verùm Græci omnes Patres in eum locum, & ex Latinis Ambroſius & Anſelmus, non de Sacrificio incruento, ſed de cruento, quod in Cruce oblatum eſt intelligunt—— *Quare ad Ob. Reſp.* Satis eſſe Chriſto unum aſſignare Sacrificium cruentum, hoc ipſo quod eſt Sacerdos, quia ad hunc finem facta eſt Vnio —— neque opus eſt aliquid denuo offerre —— quod autem offertur in Miſſa per Miniſtros ſe offerat incruento modo, non ideò eſt quod indigeat hac functione, ut permaneat Sacerdos, ſed ut meritum univerſale Sacrificij cruenti applicetur —— *Num. 35. Diſp. 86.* Ex Patribus, quos nos contra Hæreticos ſupra adduximus, nullus eſt qui aſſerat, ex eo ſolum dici Chriſtum Sacerdotem ſecundùm ordinem Mechiſedech, quòd in cœna Sacrificium Corporis ſub ſpeciebus Panis & Vini obtulit. —— *Num. 38.* Si attente conſideremus modum loquendi Scripturæ, nunquam inveniemus dictum Sacrificium Chriſti, vel ſecundùm ordinem Melchiſedech, vel ſecundùm ordinem Aaron, quod ſit in perpetuum Sacerdos — qui una oblatione conſummavit, &c.

Of the ſecond Typicall Scripture, which is the Paſſeover: *ſhewing the weakneſſe of the Argument taken from thence, for proofe of a* proper Sacrifice *in the Maſſe.*

Sect. X.

FIrſt, it is meet wee heare your Obiector ſpeake, even your [a] Cardinall, who albeit hee confeſſeth the *Paſchall Lambe* to have been the figure of Chriſt on the Croſſe, yet did it in the Ceremonies thereof (ſaith hee) *more immediatly and principally prefigure the Euchariſt than the Paſſion, which is proved by Scripture,* 1. *Cor.* 5. [*Our Paſſeover is offered up, therefore let us feaſt it in the Azymes of Syncerity and Truth.*] *Which offering up was not fulfilled on the Croſſe; but it is evident that the Apoſtle did eat this true Paſchall Lambe, the fleſh of Chriſt, at his Supper: and this Apoſtle exhorteth us to this Feaſt, in ſaying,* [*Let us therefore keepe our Feaſt, &c.*] So hee, beſtowing a large Chapter of Arguments, wherewith to bleare our eyes, leſt that wee ſhould ſee in this Scripture [*Our Paſſeover is offered up*] *Rather* the Immolation of Chriſt on the *Croſſe*, than in the *Euchariſt*. We willingly yeeld unto his alleged Teſtimonies of ancient Fathers, who by way of Alluſion, or Analogie, do all call the Euchariſt a *Paſchal Sacrifice*. But yet that the words of this Scripture ſhould more properly and *principally* meane the *Euchariſticall Sacrifice* (as if the Jewiſh Paſſeover did rather prefigure the Sacrifice of Chriſt in the Maſſe, than on the Croſſe) not one.

It were a tedious worke to ſift out all the droſſe of his Argumentations; Neverthelesſe, becauſe he putteth Proteſtants unto it, ſaying as followeth, [b] *But our Adverſaries* (ſaith hee) *will ſay, that the Apoſtle, in ſaying our Paſſeover is offered up, ſpeaketh of Chriſt's Sacrifice offered upon the Croſſe: but wee will prove that this figure was properly fulfilled at his Supper.* (So he.) Wee will now ſhew you, that other Adverſaries, than *Proteſtants*, are ready to encounter this your Champion.

Firſt, the choiſeſt Chieftaine of his owne ſide, armed with the Authoritie of Chriſt himſelfe, Joh. 13. 1. [*Before the day of the Paſſeover, Ieſus knowing that his hower was come, that he muſt paſſe out of the world unto the Father.*] Now when was this ſpoken? Even then, ſaith (c) *Tolet* your Cardinall & Jeſuit, *When he came to the celebrating of the Sacrament of his Body and Blood*, that is, at his *laſt Supper*. But what was meant hereby? namely, *Chriſt*

(a) *Bellarm.* Immolatio Agni Paſchalis poteſt quidem dici figura Paſſionis: nam ſi Agnus ille fuit figura Euchariſtiæ, Euchariſtia autem figura Paſſionis, quis negat Agnum iſtum figuram fuiſſe & Repræſentationem Paſſionis? Quarè Ioh. 19. Videmus Evangeliſtam reddere cauſam, cur non fuerant crura Chriſti confracta in Paſſione, quia ſcriptum eſt de Agno Paſchali, [Os non comminuetis ex eo.] Tamen magis immediatè & principaliter Ceremonia Agni Paſchalis potiùs fuit figura Euchariſtiæ, quam Paſſionis. *Lib.* 1. *de Miſſa, cap.* 7. §. Illud. — Quod celebratio Agni Paſchalis fuit figura celebrationis Euchariſtiæ, probatur ex Scripturis, 1. Cor. 5. Paſcha noſtrum immolatus eſt Chriſtus: itaq; epulemur in Azymis Veritatis. —— Dicent Adverſarij impletum fuiſſe hoc in Cruce — At conſtat Apoſtolos in cœna manducaſſe carnem Chriſti, —— Verum Agnum Paſchalem, ad cujus epulum nos hortatur Apoſtolus 1. Cor. 5. Epulemur, &c. *Bellarm. ibid.* §. Quod igitur, & §. Dicent.

(b) *Bellar. quo ſupra* §. Dicent &c. Dicent Adverſarij Apoſtolum loqui de Immolatione in cruce facta: at nos probabimus figuram illam propriè impletam fuiſſe in cœna. (c) *Ioh.* 13. 1. [Antè diem Paſchæ ſciens Ieſus quia venit hora, ut tranſiret ex hoc mundo ad Patrem.] Hic mortem Tranſitum vocat. —Alludit ad Paſcha, ac ſi Latinè diſceret, Antè diem feſtum Tranſitûs, ſciens quia venit hora ut tranſiret ipſe: Ipſe enim Paſcha noſtrum immolatus eſt Chriſtus. —— Optimus autem terminus, Tranſitus ejus ex hoc mundo ad Patrem. *Tolet. Ieſ. Com. in cum locum.*

alluded

alluded unto the Iewish Passeover (saith hee) *in signification of his owne passing over by death to his Father.* So he. So also your Jesuite (a) *Pererius*, out of *Augustine*.

Secondarily, to the Scripture objected 1. Cor. 5. [*Our Passeover is offered up, Christ.*] that is, [*As the figurative paschall Lambe was offered up for the deliverance of the people of Israel out of Egypt, so Christ was offered up to death for the Redemption of his people, and so passed by his passion to his Father.* So your (b) *Alanus*. [*Our Passeover.*] Namely, *By his Sacrifice in shedding his Blood on the Crosse.* So your Jesuite (c) *Becanus*. And, *By this his Passeover on the Crosse was the Passeover of the Iewes fulfilled.* So your Bishop (d) *Iansenius*, as flat diameter to your Cardinall's Objection as can be.

A third Scripture wee find, Joh. 19. [*They broke not his legs, that the Scripture might bee fulfilled which is written, A bone of him shall not be broken.*] which your (e) Cardinall himselfe confesseth to relate onely to Christ's *Sacrifice on the Crosse*; and notwithstanding dare immediatly oppose, saying, *Nevertheless the Ceremony of the Paschall Lambe did more immediatly and properly prefigure the Eucharist than Christ's passion:* wherein, whether he will or no, he must be an Adversary to himselfe. For there is no Ceremony *more principall* in any Sacrifice than are these two, viz. The *matter of Sacrifice*, and the *Sacrificing Act* thereof. Now the matter of the Sacrifice was a *Lambe*, the Sacrificing Act was the killing thereof, and *offering* it up killed unto God. Whether therefore the *Paschall Lambe* did *more principally prefigure* the *visible Body of Christ on the Crosse*, or your imagined *Invisible in your Masse*, whether the slaine *Paschall Lambe* bleeding to death, did more *properly and immediatly prefigure* and represent a living and perfect Body of Christ, than that his Body wounded to death, and blood-shed, Common sense may stand for Judge.

The Ancient Fathers, when they speake of the Sacrifice of Christ's passion, in a precise proprietie of speech, do declare themselves accordingly. If in generall, then as (f) *Origen*: *All those other Sacrifices* (saith hee) *were perfigurations of this our perfect Sacrifice.* If more particularly, then as (g) *Chrysostome*, from the objected Text of the Apostle. 1. Cor. 5. [*Our Passeover is offered up, Christ, Let us therefore keepe our Feast, &c.*] *Dost thou see* (saith hee) *in beholding the Crosse, the joy which wee*

(a) *August. in psalm. 68.* Cum venit Dominus ad sacramentum sanguinis & Corporis sui, relinquitur Pascha quod hora venit, ut transiret ad Patrem de mundo. Quibus verbis expressit finitum Pascha. *Pererius in Exod. cap. 12. Disp. 8.*

(b) 1. Cor. 5. Pascha nostrum immolatus est Christus, ergo epulemur Azymis sinceritatis & veritatis. [*Quamvis non assignat quare fuerint abrogata esse* Azyma: *quæ quidem Ratio sumitur ex mysterio Passionis.*] Sicut Agnus figuralis immolatus est a filijs Israel, ut populus liberaretur —— ità Christus occisus ab Israelitis, ut populus liberaretur à servitute Diaboli. Christus enim per passionem transiit ex mundo ad patrem. Joh. 13. *Hæc Aquin. Com. in 1. Cor. 5. And Tostat in his Testimonie before cited. So Becanus Ies.*

(f) [Pascha nostrum. 1. Cor. 5.] Nempe per immolationem in cruce, & effusionem sanguinis illius, liberatum est genus humanum. *Analog. utriusque Testam. cap. 13. pag. 313.*

(g) Impleta erat figura Paschalis, quando vere nostri Pascha est immolatus Christus Iesus, & nos per ejus sanguinem liberati eramus. *Paulus Concord. Evang. cap. 132. pag. 805.* (h) Joh. 19. [Crura non confregerant, ut implereretur quod scriptum est, Os non comminuetis ex eo.] *Bellar. quo supra, yet gaine saith with his Amen, &c. 5.* Illud. (i) *Origen.* Sacrificium, pro quo hæc omnia Sacrificia in typo & figura præcesserunt, unum & perfectum immolatus est Christus. Hujus Sacrificij carnem quisquis tetigerit, sanctificabitur. *In Levit. cap. 6. Hom. 4.* (k) *Chrysostomus de Cruce & Latrone.* 1. Cor. 5. Pascha nostrum immolatus est Christus: festivitas ergo, &c. Vides crucis intuitu præceptam lætitiam? in cruce enim immolatus est Christus: Vbi immolatio, ampurato peccatorum; ubi ampuratio peccatorum, reconciliatio Domini —— novum Sacrificium —— nam ipse Sacrificium erat, & Sacerdos; Sacrificium secundùm carnem, Sacerdos secundùm Spiritum, offerebat secundùm Spiritum, offerebatur secundùm carnem — & Altare Crux fuit. *Chrysost. Tom. 3. pag. 316.*

have from it? for Chriſt is offered upon the Croſſe, and where there is an Immolation, there is Reconciliation with God: this was a new Sacrifice, for in this the fleſh of Chriſt was the thing ſacrificed, his Spirit the Prieſt and Sacrificer, and the Croſſe his Altar. Inſomuch, that elſe-where hee teacheth every Chriſtian how, as a ſpirituall *Prieſt*, hee may (l) *Alwaies keepe the Paſſeover of Chriſt.* ♦ And yet againe the ſame Father, as if hee had thought this point deſerved to be got by heart of every Chriſtian: *That wee may ſpeake of Chriſts Paſſion* (ſaith hee) *what ſaith the Figure? [Take unto you a Lambe:] but Chriſt commandeth no ſuch thing, for hee himſelfe* (namely at his Paſſion) *offered up himſelfe to the Father.* So hee. ♦ What greater plaineneſſe can be deſired? and yet behold, if it be poſſible, a greater from (m) *Origen*, calling the Sacrifice on the Croſſe, the *Onely true Paſſeover*. Which ſaying his Reporter *Socrates* imbraceth, as a *Divine Contemplation*.

(l) ἀεὶ πάσχα ἑορτάζωμεν. Idem, Tom. 5. Ser. 88. Edit. Savil. pag. 602.

♦ Idem in Iob. 2. Homil. 13. Vt de paſſione incipiamus, quid dicit figura? Sacrificate Agnum. Chriſtus autem nihil huiuſmodi præcipit, ſed ipſe factus eſt Sacrificium, & oblationem offerens ſeipſum. ♦

(m) Socrat. Hiſt. lib. 5. cap. 22. Origenes Doctor valdè ſapiens cum animadverteret Legis Moſaicæ præcepta ad literam non poſſe intelligi, præceptum de paſchate ad divinam contemplationẽ tradukit: ἐν πάσχα τοῦτο ἐδήλωσεν.

♦ *That the third objected* Typicall Scripture *out of* Exod. 24. [The Blood of the Teſtament] *is not juſtly objected for proofe of a* Proper Sacrifice *in the Maſſe.*

Sect. XI.

THis Text *Exod.* 24. ſpeaking of the Sacrifice of the Old Teſtament [*This is the Blood of the Teſtament*] being ſo conſonant to the words of Chriſt, delivered in his Inſtitution of the Euchariſt [*This is the Blood of the New Teſtament*] in the Goſpell, ſeemeth to your Cardinall to be an Argument of great force, and therefore doth hee dart it againſt us with all his ſtrength of Arguing, ſaying; (15) *The Blood of the Old Teſtament was the Blood of an Hoaſt truly ſacrifiſed; Therefore the Blood of the New Teſtament mentioned in the Euchariſt (whereof the other was a figure) muſt needs be the Blood of Chriſt properly ſacrifiſed therein.* So hee, heaping up Reaſon upon Reaſon, as it were to make a mountaine; and preſently after his much working and heaving, cometh one of his owne family of the Ieſuites, *Vaſquez* by name, and kicketh all downe with his heeles, as it had beene but a Mole-hill, ſaying; (16) *That it is called* [*The Blood of the New Teſtament*] *by Chriſt, not as it is in this Sacrament, but as it referreth to the Sacrifice of Chriſtes Paſſion.* Which hee confirmeth by the moſt Authenticall kinde of proofe, even *from the Scripture*, out of one Chapter of the *Epiſtle to the Hebrewes*, in ſeverall places. One from theſe words [*A Teſtament is confirmed in men dead.*] The next, Heb. 9. [*Where a Teſtament is, there doth neceſſarily intervene the death of the Teſta-*

(15) Bellar. lib. 1. de Miſſa, cap. 8. Tertium noſtrum Argumentum ſumitur ex Exod. 24. et Hebr. 9. Hic eſt ſanguis Teſtamenti, quod mandavit ad vos Deus. De quo Marc. 14. Hic eſt ſanguis Novi Teſtamenti—Sic arguẽtamur. Sanguis Teſtamenti veteris erat ſanguis victimæ jam immolatæ et verè ſacrificatæ, Exod. 24. Ergò ſanguis novi Teſtamenti apud Chriſtum eſt ſanguis victimæ verè & propriè ſacrificatæ: Eſt autem ſanguis ille Chriſti, ut ipſe dicit, Hic eſt ſanguis meus, Ergò ipſe fuit victima in cœna immolata et ſacrificata.

(16) Vaſquez. Ieſ. in 3. Tho. Diſp. 193. num. 15. [Novum Teſtamentũ in ſanguine meo] apud Evange-

Teſtator.] And againe; [*Chriſt was once ſacrificed to take away the death of many.*] He might have added a fourth verſ. 15. *Chriſt is the mediator of the New Teſtament, that death coming betweene, for Redemption, &c.*

Each one of theſe pointing out *Chriſts Bloody Sacrifice on the Croſſe*, teacheth us to deale with you, by law of Retortion thus: The *Old Teſtament* was confirmed by the Death and Blood-ſhed of the Creature ſacrifiſed: And ſo (according to the Apoſtles Compariſon) was the *New Teſtament* confirmed by the Death and Blood-ſhed of *Chriſt* our Teſtator. Therefore could not the Bloody Sacrifice of the Old Teſtament be a Figure of an Vn-bloody Sacrifice in the New.

vangeliſtas & Paulum, in ſanguine Chriſti, prout eſt in hoc ſacramento, non convenit. Nam quavis ſacramentum Eucharistiæ ſit ſacramentum Novi Teſtamenti, & hac ratione dici poſſet Novi Teſtamenti — tamen longè alio ſenſu dicitur Novi Teſtamenti, aut Novum Teſtamentum, quàm ſit conſummatio & conſummatio Novi Teſtamenti, hoc eſt gratiæ, quam Chriſtus promeruit generi humano, de quo Hebr. 9. [Teſtamentum in mortuis confirmatum eſt] hoc eſt morte Teſtatoris, —— undè ſequitur [neque vetus Teſtamentum ſine ſanguine dedicatur] inde colligit, Novum ſanguine Chriſti confirmari —— Et rurſus, [ubi Teſtamentum ibi mors intercedat Teſtatoris neceſſe eſt] & eandem ſic concludit Caput Apoſtolus: [ſic Chriſtus ſemel oblatus eſt, ad multorum exhauriendi peccata] conſtat igitur ſanguinem Teſtamenti dici eatenus, quatenus eſt effuſus in confirmatione illius, ſicut hac ratione ſanguis hircorum & vitulorum effuſus eſt. Exod. 24. [hic eſt ſanguis Teſtamenti] nam ſacrificium incruentum in Euchariſtia non erat cauſa univerſalis Redemptionis —— illud ergo [Effundetur in Remiſſionem peccatorum] ſignificat futuram Effuſionem in Paſſione.

That your Cardinall Bellarmine *hath Contradicted the Doctrine of the* Ancient Church of Rome, *taught by* Pope Leo *the Firſt.*

Sect. XII.

POpe *Leo* is hee, whom the Church of Rome will be thought to eſteeme as equall with the beſt of Popes, and therefore, hath honoured him with the ſingular Title of *Magnus, (Oh inſignem ſanctitatem, doctrinam & eloquentiam,* ſaith your Ieſuit * *Poſſevin*) who lived above a thouſand yeares ſince. Him doth your (17) Cardinall object for proofe of the *Sacrifice of the Maſſe*, from the *Signe of the Paſchall Lambe*, in a Sentence, which in it ſelfe is ſufficient to tell us what was the *Faith of the Church of Rome* in his dayes; and to direct you in the point now in Queſtion: in manifeſting that your Cardinall hath egregiouſly abuſed his Teſtimony, for proofe of an *Vn-bloody Sacrifice* of Chriſts Body in the Euchariſt; which *Leo* ſpake ſo evidently and expreſly of the Sacrifice of his Paſſion, that your Ieſuite *Vaſquez* was enforced to (18) confeſſe thus much, even then, when hee ſought to defend the Romiſh *Sacrifice* of the Euchariſt.

The words of *Leo* are generall. *All thoſe things which were performed, concerning the Sacrificing of the Lambe by Moyſes, from Gods command, were propheſied of Chriſt, and*

* *poſſevin. Apparat. Tit. Leo.*

(17) *Bellar Lib 1. de Miſſa, Cap. 7.* Leo Sermone 7. de Paſſione Domini. Vt umbræ cederent Corpori, & ceſſarent imagines ſub præſentia veritatis, antiqua obſervantia novo tollitur Sacramento, hoſtia in hoſtiam tranſit, ſanguinem ſanguis excludit, & legalis feſtivitas dum mutatur, impletur. Et infra de ſacramenti inſtitutione loquens, vetus Teſtamentum conſummabat, & Novum Paſcha concebat.

(18) Leo Papa de Paſſione Domini, Serm. 7. In ſolemnitate Paſch li exercendi

and did properly declare the Slaying of Christ. So lee. *Ergo* hee spake of a *bloody Sacrifice.* And if these Prefigurations of the Old Law, in the *Sacrifice of the Lambe*, do *properly* point at the *Bloody Sacrifice* of Christ, then were they not properly *Types* of any Sacrifice in the Masse. And lest you might thinke that *Leo* was singular in this Opinion, your Iesuit will have you know that *Chrysostome hath also the same words.* Now whether you are bound rather to believe an *Ancient Romane Pope*, or a *late Romane Cardinall*, judge you. In the last place wee are to remove an Objection

cendi furoris sui Iudæi acciperent potestatem: Opportebat enim, ut manifesto implerentur effectu, quæ diu fuerant figurato promissa mysterio. Ut oves significarentur ovis veræ removeret; & ut uno expleretur Sacrificio variarum differentia victimarum. Nam omnia illa, quæ de Immolatione agni divinitùs per Moysen fuerant præstituta, Christum prophetarunt, & Christi occisionem propriè nunciarunt. Vt ergo umbræ cederent corpori, & cessarent imagines sub præsentia veritatis, antiqua observantia novo tollitur sacramento, hostia in hostiam transit, & sanguinem sanguis excludit, & legalis festivitas dùm mutatur, impletur. *Teste Vasquez in 3. Tho. Disp.* 223. *Quæst.* 83. *Cap.* 6. *Againe.* Solet ex Leone probari Missæ sacrificium unicum esse ex Sermone 7. de Pascha etc. Opportebat, &c. Verùm ibi loquitur de sacrificio cruento Christi, subdit enim [omnia illa Christi occisionem pronunciârant] per occisionem planè intelligit cruentum sacrificium. Eadem ferè verba habet Chrysostomus in Psalm. 95. [*Lest the word*, [Sacrament] *in the sentence of* Leo, *may move any to conceive that it is spoken of the Eucharist, or yet of any other Sacrament of the Church of Rome, It is to be observed, that nothing is more familiar with* Leo, *than to call every Mysterie and Christian Article*, Sacramentum. *As for Example, in the beginning of this Sermon, hee calleth the Feast of Easter*, Sacramentum Salutis. *De Festo Nativitatis Serm.* 2. Reparatæ nobis salutis nostræ annua revolutione Sacramentum. *Et Serm.* 16. *De voce Christi*, [Transeat Calix iste] —— quod non sit exaudita, magna est Expositio Sacramenti.]

An Objection taken from the Comparison betweene the figure of the Old Testament, and the thing figured in the New; earnestly insisted upon, and as easily refuted.

Sect. XIII.

THe Briefe of your Reason is this. (19) *Figures are necessarily inferiour unto the Things prefigured.* But, *In the Old Testament, the Bread of Melchisedech, the Shew-bread, the Bread of Manna, and the Paschall Lambe were figures of the Eucharist in the New Testament; Therefore the matter in the Eucharist is not simply Bread, but the Body of Christ.* Thus your Cardinall. Your D^r. *Heskins* also playeth his descant upon this Base, and runneth voluntary in a large discourse from the (20) *Brazen Serpent on a Pole, the figure of Christ Crucified*: From *Ionas in the Belly of the Whale, a figure of Christ's Resurrection*; and from the *Paschall Lambe, a figure of Christ offered in the Eucharist. Now the Thing being better than the Signe, therefore Christ herein offered is better than the Lambe*: *But if (as the Sacramentaries say) the Eucharist be but a Signe, then was the Paschall Lambe but the figure of a Piece of Bread, wherewith there is no Similitude. But that the things prefigured are more excellent than their Signes, is proved out of the Epistle to the Hebrewes, in preferring the*

(19) *Bellar. lib.* 1. *de Euch. c.* 3. [De figuris veteris Testamenti.] Sumitur hoc Argumentum —— Figuræ necessario inferiores esse debent rebus figuratis. —— Sed veteris Testamenti Sacramenta, panis Melchisedech, panis Propositionis —— Agnus Paschalis, Manna, erant figuræ Eucharistiæ simplici pani æquales, vel præstantiores. Ergo Eucharistia non est simplex panis, significans corpus Christi, sed et ipsum corpus Christi Majorem et Minorem probam ex Patribus.

(20) *Dr. Heskins in his Parlam. lib.* 3. *chap.* 14.

New

New Teſtament before the Old. Whereby I may Conclude (ſaith hee) *that the Paſchall Lambe being a Signe of this Sacrament, this is not Bread, but the Body of Chriſt.* So hee. The Anſwer is eaſie, by a Diſtinction of *Things prefigured.* Some are Figures Principall, which are called *Arche-types*, and ſome leſſe principall, called onely *Antitypes.* We ſhall make the matter plaine by Authenticall Examples, 1. *Cor.* 10. 2. *Wee are Baptized into Moſes in the Cloud and in the Sea.* Hence all Expoſitors (aſwell as your [21] *Aquinas*) teach that *The Sea, thorow which the Iraelites paſſed under Moſes, was a Signe of Baptiſme: by which Baptiſme wee are buryed into Chriſts death, Rom.* 6. This Expoſition ſtandeth firme without any Contradiction. Whereby you may perceive, that the *Archetypon*, or thing *Principally prefigured* by that *Sea*, is *Chriſt's buriall:* and *Water in Baptiſme*, is but as the *Antitype*, or thing leſſe principally prefigured thereby.

(21) *Aquinas upon the ſame place.*

If then you ſhall compare the *Type*, or *Figure*, with the *Thing* prefigured, as *Archetype*, or Principall thing figured or prefigured, wee are bound by Chriſtian verity to believe your Propoſition to be moſt true, (to wit) *Chriſt's buriall* is infinitely more excellent than either the *Type* in the Old Teſtament, which was the *Sea* they paſſed thorow; or yet than *Water in Baptiſme* in the New Teſtament, as the *Antitype* thereof. But if you compare the *Type* of the Old Teſtament with the *Antitype* or figure of the New, then can nothing be more falſe than is this your generall Propoſition, affirming that *Figures and Signes are inferiour to the thing prefigured*, as you may ſee in the Apoſtles Example. The *Sea* under *Moſes*, a figure of *Baptiſme* under *Chriſt.* ([22]) *For as the Sea was there* (ſaith Athanaſius) *ſo is Water here.* Yet was not the Element of *Water* in the *Sea* of leſſe worth in Subſtance, than is the Element of *Water* in the *Font of Baptiſme*; both having equally in them the Subſtantiall *Properties of Water.*

(22) *Athanaſius Interpret. Parabol. de Baptiſmo poſt quæſt.* 103. *Tom.* 2. Baptiſma ſecundum erat Mare rubrum. τύπος ἦν· ὥσπερ γὰρ ἐκεῖ ἡ θάλασσα, οὕτως τὸ ὕδωρ ἐν τῷ βαπτίσματι.

Our next Example, in the ſame Chapter, is this: *They* (to wit, the Jewes) *ate of the ſame ſpirituall meate, and dranke of the ſame ſpirituall drinke*; (namely) *Chriſt's Body and Blood*; the one whereof was prefigured by *Manna*, the other by the *Water out of the Rocke* in the Old Teſtament. Even as the ſame *Body of Chriſt* is configured by *Bread*; and his *Blood* by *Wine* in the *Euchariſt*, which is the Sacrament of the New Teſtament; as hath beene proved from Fathers, and Others, in a full * Section. And for this cauſe *Gregorie Nazianzen*, ([23]) *I dare ſay* (ſaith hee) *that the Legall Paſſeover was a Figure of a figure; but ſomewhat more obſcure.* So hee. Which ſcarce any of your Doctors dare ſay, leſt that the *Euchariſticall* Oblation ſhould be judged

(*) *See above B.* 5. *Chap.* 2. *Sect.* 2.

(23) *Greg. Nazian. Orat.* 42. τὸ γὰρ νομικὸν πάσχα τοῦ μυστικοῦ καὶ λέγω, πάσχα τύπος ἦν καὶ ἀμυδρότερος.

judged a *Figure of Chriſt's Sacrifice*, and not the *Proper Sacrificing* of Chriſt. Now then, Compare *Manna* and *Bread* with *Chriſt's Body*; and the *Water of the Rocke*, and *Water of Baptiſme*, with his *Blood*, and your Conſequence is moſt Divine: *viz, The thing prefigured excelleth, beyond all Compariſon, the Signes thereof.* But yet againe Compare the *Signes* and *Antitypes*, viz, *Manna* with *Bread*, and the *Water of the Rocke* with *Wine in the Cup*: and in their Natures and Subſtances, the one doth not exceed the other.

You will then aske, If the Sacraments of both Teſtaments were in this maner joynt *Antitypes*, that is, Correſpondent *Signes* of the ſame *Body and Blood of Chriſt*; wherein then conſiſteth the *Excellencie* of the Sacraments of the New, if it be not in reſpect of their naturall and ſubſtantiall properties? Wee were about to tell you, namely, that Although theſe former Sacraments of both Teſtaments be but Corporall food, and drinke; yet have the Sacraments of the Goſpell a threefold Privilege above the other. The Firſt is in reſpect of the *Efficacie of the Signification*. Signes of the Old being Propheticall, and darkly promiſing *Chriſt's Body and Blood* to come. But, Signes of the New are Hiſtoricall, poynting out, unto life, Chriſt already come, and crucified in his Body, and his Blood ſhed. The Second, in reſpect of the *Efficacie of Application*, and *Exhibition* of both theſe, ariſing from the former Ground. For Saint *Paul* ſaid more effectually, *Chriſt, who dyed for mee, and gave himſelfe for mee*; than any Iſraelite under the Law could ſay, *Chriſt, who ſhall dye for mee, and ſhall give himſelfe for mee.* The Third is the *Excellencie of Duration*, for thoſe Signes as *Shadowes*, had an end long ſince: Whereas the Evangelicall Symbols, as Images, are to be perpetuall to the end of the world, as Saint *Paul* did intimate in his ſpeech of the Euchariſt, *You ſhew the Lord's death untill his coming againe*, 1 Cor. 11. Now then that you ſee what is, indeed, the *Betterneſſe* betweene the figure and thing figured, may you not ſay it had beene better that your Diſputers had forborne their Objection? From *Typicall Scriptures* wee deſcend to *Propheticall*. ✠

CHAP.

Chap. IV.

That the objected Prophetical Scriptures *of the old Teſtament are by your Diſputers violently wreſted, for proofe of a* Proper Sacrifice *in the Maſſe.*

The firſt Text is Malachy chap. 5. verſ. 1.

THe firſt, *Mal.* 5. 1. is objected by your Cardinall in this maner: [*From the riſing of the Sunne to the going downe of the ſame, my name ſhall be great among the Gentiles, and in every place ſhall Sacrifice, and Oblation be offered to my name.*] This, ſaith your Cardinall, * *Is a notable Teſtimony for the Sacrifice of the Maſſe.*

(*) *See the Teſtimony following.*

The State of the Queſtion.

BE ſo good, as to ſet downe the State of the Controverſie your ſelves, (a) *The whole Controverſie is, whether this Scripture ſpake of a Sacrifice properly ſo called, or of an Vnproper Sacrifice, ſuch as are Prayers and Thankſgiving, &c.* So you. You contend for a *Proper Sacrifice*, and Wee denye it: and now that wee are to grapple together, wee ſhall firſt charge you with alleging a corrupt Tranſlation, as the ground of your falſe Interpretation.

(a) Inſigne teſtimonium pro Sacrificio Miſſæ, Mal. 5. 1. in his verbis [Ab ortu ſolis uſque ad occaſum magnum eſt nomen meum in Gentibus, & in omni loco ſacrificatur & offertur nomini meo oblatio munda: quià magnum eſt nomen meum in Gentibus, dicit Dominus.] *Lib. 1. de Miſſa, cap.* 10. Tota controverſia eſt, An Malachias loquatur de Sacrificio propriè dicto, quale eſt in Eccleſia Euchariſtia, an verò de Sacrificio impropriè dicto, quales ſint laudes, & Orationes, &c. *Bellarm. Ibid.* Argum. 1. Propheta utitur voce Minhhah, quod eſt Sacrificium abſolutè, abſque adjuncto, ut cum dicitur, Sacrificium laudis, &c. Argum. 2. Vox [Munda] opponitur immundis oblationibus Iudæorum, quæ non dicuntur immundæ ex parte offerentium tantùm, quià opponit illis oblationem: non enim Munda diceretur in omni loco, cum in pluribus ſint mali Miniſtri. Argum. 3. Dicitur [Non accipiam munus à manibus veſtris.] Hinc colligimus, non ſolùm mundam eſſe hanc noſtram, ſed & novam ——— Argum. 4. ex antitheſi. Contemptus Hebræorum erat in publicis Sacrificijs, non in privato cultu tantùm. Ergò gloria oblationum apud Chriſtianos erit in publico Sacrificio. Argum. 5. Opponit Malachias non omni populo, ſed Sacerdotibus tantùm veteris Legis, non omnes Chriſtianos, ſed certos homines, qui Sacerdotibus ſuccedunt. Ergò non loquitur de ſpirituali, ſed de Sacrificio proprie dicto.

That the Romiſh Objection is grounded upon a falſe Text, *which is in your Romiſh* Vulgar Tranſlation; *even by the judgement of Ancient Fathers.*

Sect. I.

YOur Romiſh *Vulgar Tranſlation* (which was decreed in the *Councell of Trent* to be the *onely Authenticall*, and which

thereupon you are injoyned to uſe in all your *Diſputations*; and not this only, but bound alſo thereunto by an *Oath* in the *Bull of Pius Quartus*, not to tranſgreſſe that Decree) doth deliver us this Text [*In every place is ſacrificed and offered to my name a pure Oblation, &c.*] without any mention of the word *Incenſe* at all: whereas (which your Cardinall [b] confeſſeth) *Both the Hebrew and Greeke Text hath it thus*; [*Incenſe is offered in my name, and a pure offering, &c.*] and that *More plainely*, ſaith your (c) *Valentia*. Which warranteth us to call your *Vulgar Tranſlation* falſe, as wee ſhall now prove, and you perceive, without any farre Digreſſion. For wee meddle not now with the generall Controverſie, about this Tranſlation, but inſiſt onely upon this Particular, that as *A Lion is knowne by his claw*, ſo your Vulgar Tranſlation may be diſcerned by this one Clauſe, wherein the word, *Incenſe*, is omitted quite.

If yee will permit us, without being prejudicated by your Fathers of *Trent*, to try the Cauſe by impartiall Iudges, which are the Ancient Fathers of Primitive Times; eſpecially now, when you your ſelves are ſo urgent in preſſing us with multitudes of their Teſtimonies, for Defence of your Romiſh Sacrifice, even in their Expoſitions of this Text of *Malachy*: Looke then upon the (*) *Marginalls*, and you ſhall find mention of the word, *Incenſe*, (according to the *Hebrew* and *Greeke* Texts) in the very ſame objected Teſtimonies of *Tertullian, Irenæus, Hierome, Chryſoſtome, Euſebius*, and *Auguſtine*. Notwithſtanding, wee ſhould not be ſo vehement, in condemning your Romiſh Tranſlation in this point, if the matter, now in hand, did not challenge us thereunto: the word, *Incenſe*, being ſufficient in it ſelfe to ſatisfie all your Objections taken from the Sentences of Fathers, and urged by virtue of the word, *Sacrifice*, and *Oblation*, as will appeare.

(b) *Bellarm.* In Hebræa, & Græca Editione ſic Legimus [Incenſum offertur nomini meo, & Sacrificium mundum.] *Quo ſupra.*

(c) Septuaginta apertiùs. *Valent. lib. 1. de Miſſa, cap. 4. pag. 526.*

(d) *Bellar.* Vocem illam [Incenſum] interpretatur Tertull. Orationem, ut & ante eum Iren. lib. 4. cont. Hæreſ. cap. 33. Incenſa autem Iohannes vocat orationes Sanctorũ. *Lib. 1. de Miſſa, cap. 10. §. In altero. — Hieron.* Thymiama, i.e. Sanctorum orationes Deo offerendas. *In Mal. 1. Chryſoſt. in Pſal. 95.* Thymiama purum *vocat* Preces, quæ poſt Hoſtiam offeruntur, ut Pſalm. 140. Oratio mea dirigatur tanquam Incenſum, &c. *Euſeb. Ceſar. demõſt. Evang. lib. 1. cap ult.* De Orationibus Prophetæ: Oratio mea ſiat incenſum, Pſal. 140. *Aug.* In omni loco Incenſum nomini meo, Græcè Thymiama. Apoc. Orationes *L. 1. contr. Adverſ. Legis & Propher. cap. 20.*

(*) *See the preceding Marginalls.*

That the Text of Malachy *doth not imply a* Proper Sacrifice *in the Euchariſt, by the Expoſitions of Ancient Fathers.*

Sect. II.

TWo words wee finde in this Prophet, concerning the new Teſtament: One is, *Incenſe*, in the Text now alleged; the other is the word, *Levites*. The firſt in Chap. 1. verſ. 3. [*In every place there ſhall be an Offering of Incenſe, and a Sacrifice, &c.*] You All affirme of *Prayers, Praiſes*, and *holy Actions*, that they are *Spiritual*, and no *proper Sacrifices*. But the Fathers, by you objected, (to wit, *Tertull. Irenæus, Hierome, Chryſoſtome, Euſebius*, and *Auguſtine*) do * Expound *Incenſe* to ſignifie theſe *Spirituall Duties*, which are unproperly called *Incenſe*. Therefore may wee as juſtly conceive, that the word, *Sacrifice*, uſed by

by them, and applyed to the ſervice of God in the New Teſtament, was meant Improperly; and that ſo much the rather, becauſe your Cardinall hath no Objection out of the Fathers for his advantage in the word, *Sacrifice*, which hee loſeth not by the word *Incenſe*, from point to point.

For to the firſt Objection wee oppoſe, ſaying, The word *Incenſe*, is likewiſe uſed without (a) *Addition*. To the ſecond, Wee accordingly ſay, *Incenſe* was meant alſo to be *Pure*: for you will not imagine, that God would promiſe to his faithfull in Chriſt *Impure* things. To the third, It is as well ſaid concerning *Incenſe*, as of *Sacrifice* (againſt the Iewes, verſ 10.) *I will not receive any offerings at your hands*: * *Incenſe is an abomination unto mee*. To the fourth, The ſame Godleſſe Iewes did joyntly contemne Gods worſhip made by *Incenſe*, as by *Sacrifice*, except you ſhall thinke it credible, that the ſame men ſhould be both devout and profane in one preſcribed Service of God. To the laſt, *Malachy* in the ſame Sentence (and as it were with the ſame breath) equally taketh exceptions to the Iewiſh *Prieſts*, in both *Sacrifice*, and *Incenſe*. Therefore, as the word, *Incenſe*, ſo accordingly the word, *Sacrifice*, was uſed Improperly of the Fathers. Do you not now ſee what reaſon your Cardinall had, to make choiſe of a corrupt Text, wanting the word *Incenſe*? which hee peradventure foreſaw would prove as bitter as *Coloquintida* in his *Pottage*.

The ſecond word in *Malachy* is [*Levite,*] *I will purge the ſonnes of Levi*; which was ſpoken (as your Cardinall (b) confeſſeth) of the *Miniſters of the New Teſtament*. Well then, did the Prophet call the *Miniſterie* and Service of the *New Teſtament, Pure Sacrifice*? And did hee not in the like maner call the Miniſters of the New Teſtament *Purged Levites*? as alſo ſome of the Ancient * Fathers (you know) uſed to do: and as your Church, in degrading of Arch-Biſhop *Cranmer* from his order of (c) *Deaconſhip* once did. Therefore both alike were uſed *Improperly*, in imitation of this Prophet, and alſo of that in * Iſaiah, *I will ſend them Prieſts and Levites*.

(a) *See in the Teſtimonies above cited, for it is called abſolutely* Incenſe, *and not* Incenſe of Prayer, &c.

(*) *Iſaiah* 1.13.

(b) *Bellar.* Poſt. quam dixerat Malachias [Offertur nomini meo oblatio munda] Exponit ca. 3. à quibus offerenda ſit munda oblatio: Purgabit, inquit, Filios Levi: ubi, per Filios Levi, non poſſunt intelligi Levitæ veteris Teſtamenti—ſed noſtri Sacerdotes. *Lib.* 1. *de Miſſa*, cap. 10. §. Quintum.

(*) *Auguſtine, Ambroſe, Cyprian, Leo.*

(c) *Mr. Foxe Acts and Monuments* pag. 2117. Levitico ordine te privamus.

(*) *Iſa.* 66.

That the Text of the Prophet Malachy *doth confute the Romiſh Pretence of* Sacrifice, *even by the objected Teſtimonies of Ancient Fathers.*

Sect. III.

PErmit you us, for brevity-ſake, to contrive this Section into *Ob.* and *Sol.* your Cardinalls Objections, and our Solutions or Anſwers. I. *Ob. Sacrifice is called pure alwayes, and in all places, Ergo,* Chriſts Body. *Sol.* And *Chryſoſtome* (who is * objected) termeth *Prayers, Pure Incenſe* (meaning when, or

(a) *Chryſoſt. in pſal.* 95. (*Objected*) Malachias appellat Thymiama purum, ſacras preces.

whereſoever.) II. *Ob.* The word, *Sacrifice, is ſpoken of in Malachy, without an Adjunct*, as to ſay the *Sacrifice of praiſe, &c.* for theſe are improperly called *Sacrifices, Ergo*, &c. *Sol.* Yet Firſt, [b] *Tertullian* (objected) expounded the ſame word, *Sacrifice*, to ſignifie *Benedictions, and Praiſes.* And Secondly, [c] *Euſebius* (objected) calleth this *Pure Sacrifice, Pious Actions and Prayers.* Which your Cardinall could not Anſwer, but with a marvellous and miſerable Illuſion. III. *Ob.* By the word, [d] *Sacrifice*, were not meant *Spirituall Sacrifices*, &c. *Sol.* Yet [e] *Hierome* (objected) expreſly nameth the *Sacrifice, in Malachy, Spirituall.*

To come to your Cardinals principall Reaſon. IV. *Ob.* The *Iewiſh Sacrifices* were called *Vncleane*, not in reſpect of the *Offerers* onely, but of the *Offerings*; intimating thereby, that this Offering in the new Teſtament can be no leſſe than the very Body of Chriſt. *Sol. Irenæus* (objected) plainely putteth the difference to be made, by *Malachy*, betweene the *Sacrifices*, as they were the Offerings of the wicked Iewes, and the Sacrifices of godly Chriſtians; and hee giveth this Reaſon, becauſe [f] *The Iewes* (ſaith hee) *offered up their Oblations with wicked hearts*, but the Chriſtians performe theirs with *pure Conſciences.* And that the Iewiſh Sacrifices were not rejected for themſelves, but for the impiety of their Sacrificers; your owne Ieſuit [g] *Ribera* confirmeth both by the *Conſtitutions of Pope Clement*, and alſo by this Teſtimony of *Irenæus.* A Truth ſo evident to your Divines of *Collen*, that they preſume [h] *None to be ignorant, that the Sacrifices of the old Teſtament were all cleane and pure, becauſe God hath ordained them, and they became impure by the wicked hearts of the Offerers.* And *Tertullian* giveth the ſame Obſervation for the Reaſon, why God, in rejecting them, ſaid, [i] *I will no more of* [*your*] *Sacrifice, and not of* [*my*] *Sacrifice.*

(b) *Tertul. Ob. by Bellarm. lib. 3. contr. Marcion. ex Pſalm. 57.* In Eccleſijs benedicite Dominum Deum, ut pariter cõcurreret Malachiæ prophetia, In omni loco Sacrificium mundum: Gloriæ ſilicet relatio, & Benedictio, & Laus, & hymni. [*Which words Bellarmine reſtraineth to* Prayers and Prayſes *onely, in the Maſſe, whereas Tertullian ſpeaketh of* Prayers *in generall.*] *Againe, Lib. 4 adverſ. Marc. a little after the beginning.* Dicente Malachia, Sacrificium mundũ, ſcilicet, ſimplex oratio de conſcientia pura. [*Where hee expoundeth* Pure Sacrifice *to be* Praier.]

(c) *Euſeb, Demonſt lib. 1. cap 6.* [In omni loco Incenſum & Sacrificium, &c.] Quid aliud ſignificat quàm orationis Incenſum, & Sacrificium, quod [mundum] dicitur? eſt enim non per cruores, ſed per pias actiones ſummo Deo offerendum.

(d) *Bellar. Reſp.* Non quaſi Oratio ſit ipſum Incenſum, ſeu Sacrificium, ſed illud quod per Orationem, id eſt, per verba Conſecrationis perficitur. Solent enim Patres verba Conſecrationis orationes, ſeu myſticas preces interpretari. *Lib 1. de Miſſa, cap. 10.* [*Firſt, fondly, for the words of Conſecration containe in them no terme of Prayer: And ſecondly, falſely, for the Fathers did not call theſe words* Prayer. *Both which have beene amply diſcuſſed.*] (e) *Hieron. (objected)* Malach. 1. Vt ſciant Iudæi carnalibus Victimis ſpirituales ſucceſſuras. Thymiama, hoc eſt, Orationes Sanctorum offerendas, Oblationem mundam, ut eſt in ceremonijs Chriſtianorum. *Bellar.* Licet per Incenſum intelligat orationem, tamen per Sacrificium intelligit Euchariſtiam: dicit enim offerri in Ceremonijs Chriſtianorum. [*Be it ſo, but the Queſtion is, whether the Action of the Euchariſt be not called* ſpirituall, *that u (as it confeſſed) an* Vnproper Sacrifice.] (f) *Irenæus (ob.) adverſ. Hæreſ lib 4. cap. 34. ſpeaking as well of Sacrifices* in Iudaico populo, *as in* Eccleſia, *ſaith*; Non Sacrificia ſanctificant hominem, ſed Conſcientia pura ejus, qui offert, &c.] *Then of* Eleemoſynæ, *Which the Apoſtle calleth* Hoſtiam acceptabilem: [Opportet nos oblationem Deo facere in ſententia pura. *And then*, Eccleſia offert oblationem hanc Fabricatori puram, offerens ei cum gratiarum Actione ex creatura ejus. Iudæi autem non offerunt, quia manus eorum plenæ ſanguine, &c.

(g) *Ribera ſeſ.* Ad loca Scripturæ adducta reſpondere Apoſtoli. Apud S. Clementem. lib. 6. Conſt. Apoſt. C. 22. in hunc modum. Recuſabat Deus populi Sacrificia ſæpenumero in eum peccantis, atq; exiſtimantis Sacrificijs eum, & non pœnitentiâ placatum iri. Idem docet Iræneus lib. 4. c. 33. *in Hoſ. 6. num. 24.* (h) *Antilidag. Colon. Tract. de Sanct. Miſſæ, §.* De Conſecratione. Quis ignorat vetera Patrum Sacrificia, quæ Chriſtum figurabant, vel ob id quod Deus ea præcepiſſet, per ſe munda fuiſſe? Nihilominus tamen frequentius immunda vocantur in Scripturis, non ratione ſui, ſed propter malam voluntatem offerentium. (i) *Tertull. li. 3. adverſ Marcion.* Sacrificia rejecta, quia non ſecundùm Dei religionem celebranda, ſua jam, non Dei fecerant. *pag 160. And,* Sacrificia ſpiritualia accepta, *which he nameth above*, Cor contribulatum, laudem, &c. *Lib. adverſus Iudæos.*

But

But you will ſay, Some of the Fathers ſpake directly of the *Proper Sacrifice of the new Teſtament.* Wee anſwer, that as they apply it to the *Euchariſt*, they meant no *proper Sacrifice*, as the Subject, but onely as the Object therein, which was that of the *Croſſe*. In which reſpect (k) *Chryſoſtome* (objected) calleth it that *Sacrifice*, whereof *Saint Paul* writeth, ſaying, [*Chriſt gave himſelfe up a Sacrifice for his Church.*] Epheſ. 5. Laſtly, *Cyprian* (objected) calleth it the (l) *New Sacrifice of Praiſe*: which is, you know, a *Spirituall*, and no Corporall or *Proper Sacrifice*.

(k) *Chryſoſt.* (*objected*) *in Pſal.* 95. Ex hoſtia prima menſa myſtica cœleſte Sacrificium, ſummèque venerandum. Eſt autē in nobis varia differentia: Lex multas habet Hoſtias, Gratia nova unam—Vis ſcire Victimas, quas Ecclesia habet? —quando ſit Sacrificium mundum & immaculatum? audi Scripturam Tibi palàm exponentem hanc differentiam. Et Sacrificium, quod antea dixi ſpirituale, illud myſticum donum, in quo Apoſtolus Epheſ. 5. Chriſtus tradidit ſe ipſum prò Nobis Deo Sacrificium. (l) *Cypr.* (*object.*) *ex lib.* 2. *cont. Iudæos cap.* 16. Novum Sacrificium, Sacrificium Laudis.

The ſecond Propheticall Text (as is pretended) is Pſal. 72. 16. *concerning a* [Handfull of Corne in the Top of the Mountaines:] *objected to prove a* Sacrifice *in the Romiſh Maſſe; but yet as very Romiſhly, as were the reſt.*

Sect. IV.

OF this *Corne* your (a) Diſputers *Coccius*, *Duræus*, *Sanctesius*, *Genebrard*, out of *Galatinus*, and Hee out of the *Chaldee* Tranſlation, and other his ſuppoſed *Iewiſh Rabbins*, have obſerved a *Cake on the top of the Mountaines*. But what of this? This *Cake*, forſooth, was by their Doctrine a Propheticall prediction of the Romiſh *Wafer-Cake*, *which is heaved up over the head of the Prieſt for a Sacrifice*. And this is called, by Maſter *Brerely*, (b) *A moſt ſtrong Argument*, in behalfe of the ſaid Doctrine. ✠ Yea, and your Jeſuite (c) *Suarez* ſeemeth to like this *Cake*, for hee alſo will needs have a licke at it. ✠ But wee muſt tell you, that your *Galatinus* is too credulous, and that his *Rabbinicall* Abſtracts are no better than the *Gibeonites old torne Shooes, and mouldy Bread*, ſeeming *to have come from farre*, even from old *Rabbins*, when as they were invented and brought from their latter Rabbins and Glozers, as it were from the next bordering Countries: becauſe your Author *Galatinus* (who produceth the foreſaid *Rabbiniſh* prediction of that *Cake*) is branded, for ſuch like his Conceipts, with the marke of a *Vaine man*, by your judicious (c) *Senenſis*. And the *Chaldee*

(a) Pſal 72. juxtà Heb. [Et erit pugillus frumenti in ſummitatibus montium] vulg. Lat. [Et erit firmamentū in terra in ſummis Montium.] *Galatinus de Arcanis Cath. Veritatis, li.* 10. *cap.* 5. Hoc eſt, dicit Chaldæa Tranſlatio Rabbi Ionathæ, Et erit ſacrificium panis in ſummis montium. —Cùm ergo ait, Erit placenta frumenti in terra, in capite montium, vult dicere, quod placenta panis huet Sacrificium in capitibus Sacerdotum, qui ſunt Eccleſia. Hæc ibi — Nec mirum de ſapientibus antiquis Judæorum Meſſiam placentam frumenti, & fruſtum panis futurum dixiſſe. *The ſame hath Coccius Theſaur. Cath. lib.* 6. *Art.* 4. *pag.* 679. *He addeth other Authors, to wit*, P. Galatinus, Claud. Sanctesius, & Genebrard. in hunc Pſal. *Coccius ibid Art.* 16 *pg.* 763. (b) *Maſter Brerely in his Proteſtants Apol. noting Duræus the Ieſuit to have urged the ſame out of Galatinus.* (c) *Suarez* in 3. Thom. Diſp. 74. §. 2. Adduci ſolent verba illa Pſalmi 72, ut in Hebr. erit Placenta —— qui Pſalmus ſine dubio de Meſſia ſcriptus eſt. (c) *Senenſis Bibliotb. lib.* 2. §. Traditiones. Non poſſum ſatis mirari ſtudium Petri Galatini, qui ——in eam Vanitatem devenit, ut doceret opera Thalmudica in Latinum verti oportere, & publicè in Scholis Chriſtianorum explicari.

Para-

Paraphraſe, which talketh of your *Sacrificed Cake*, is rejected, as being a *Corrupt Fuddle of Iewiſh Fables*; and fabulous in this very Point, by your great Romane Dictator (d) *Bellarmine*.

(d) *Bellar. in Pſal. 71. ver. 16.* Scio quod Paulus Burgenſis ex Paraphraſi Chaldaica adferat ad probandum hoc in loco Sacrificium Miſſæ: ſed ſcio etiam quâ multis fabulis Iudaicis Pharaphraſis illa ſcateat, ideò piget ex lacunis Expoſitionũ Iudaicarum haurire, &c.

Which wee ſpeake not, as being offended to heare any *Rabbi* calling that, which is in the hand of your *Prieſt*, and *above his head*, *A Cake*, which in your Romiſh Phraſe is called, a *Wafer-Cake*: for if it be indeed and truly a *Cake*, then is not it *Accidents* onely, but hath ſtill in it the *Subſtance of Bread*. And ſo farewell your *Helena of Trent*, called *Tranſubſtantiation*. Now becauſe the *Sacrifice* can be no better than the matter thereof will permit it, it followeth that the *Sacrifice* is not *Properly* the *Body of Chriſt*, but the *Element of Bread*. And thus your Authors (after their laborious kneading and moulding, their greedy longing, and their ſweetly chewing hereof) are at length in a maner choaked with their owne *Cake*.

CHALLENGE,

By way of Vindication of the truth of our Allegation of the words of Maſter Brerely; *againſt a late ſlanderous Romiſh Traducer.*

Sect. V.

(*) *As I received it from a Right Honourable Perſon, the Lord Cra:*

A Bold Romaniſt of late, as it ſeemeth, not well diſgeſting this *Cake*, hath in his diſperſed (*) Papers divulged me in this maner: "*MY Lord of Durham ſaith of the former Reaſon, that it is called of Maſter* Brerely *a* [*Moſt ſtrong Argument*;] *but is moſt untruly ſaid, as will appeare to any one that readeth the Proteſtants Apology. Pag.* 156. So hee. Flatly and ſharply, as you ſee, charging mee with a palpable untruth, and for Tryall referring himſelfe to the Booke it ſelfe; and I Subſcribe, ſaying, *Sit Liber Iudex*. The Booke is *Maſter Brerely his Apology in his Treatiſe* 1. *Sect.* 4. *Subd.* 12. *Pag.* (as the Romiſh Seducer himſelfe hath truly quoted it) 156. where Maſter *Brereley* his words (for I hope they are not flowne out of the Booke ſince) are expreſſely theſe: *This therefore ſo plaine foreſaid Prediction, made by the ancient Rabbins before Chriſts time in behalfe of Catholike Doctrine, concerning Reall preſence, demonſtrating it ſelfe ſo evidently to have proceeded, not from any Secondary cauſe, but onely from a Divine inſtinct; yeeldeth hereby a* [Most Strong Argument] *in behalfe of the ſaid Doctrines*. So hee.

Therefore do not I know what to impute unto this Romaniſt,

maniſt, becauſe of his denyall of theſe words, *a moſt ſtrong Argument*, rather than the ſpirit of a *ſtrong Deluſion*, iſſuing from the worſt kinde of malice, whereof the Adage ſpeaketh, *Veritas odium parit.* Yet ſhall this piece of Falſhood be accounted ſcarce a Venial Sin among you, being ſpoken to the diſgrace of a Proteſtant, and in Defence of a Romiſh Prieſt. The beſt is, that the Seducer ſeemeth to be aſhamed of the Abſurdity of this your Rabbiniſh Objection, which hee was ſo loath to acknowledge.

A Second Vindication againſt another Sinister Romish Detraction; ſhewing that the other Scriptures, *which are ſaid to be* Propheticall, *are not Judicially objected by your Cardinall.*

Sect. VI.

YOur Cardinall hath (1) collected divers Texts of the Old Teſtament, which the Fathers apply to the Euchariſt under the name of *Sacrifice*, thereby concluding, that they judged the *Euchariſt* to be a *Proper Sacrifice*. Theſe places have beene thought to an importunate Romaniſt worthy the Anſwering, which I purpoſely paſſed by, as ſuperfluous, and ſuch as were effectually enough ſatisfied in the Confutation of your other Objections, made out of the *Figure and Type of Antichriſtdeth*, and *Prophecie of Malachy.*

Now our Taske muſt be, to ſhew the Injudiciouſneſſe of your Cardinall, in urging ſuch Teſtimonies of the Fathers, as if they were neceſſarily Concludent, for a *Proper Sacrifice*; who conſidered not, that moſt of ſuch like Applications, uſed by the Fathers, as *Proper Interpretations*, were no other than *Allegoricall Alluſions*, and *Aſſimulations.* Wherein wee durſt Appeale to your Cardinall himſelfe, who if hee had thought theſe kinds of *Applications* to be *Argumentative*, might have made five moe Chapters of the like *Alluſions.* This our Anſwer may be exemplified and illuſtrated by the like liberty and liberality of Speech uſed by the ſame Fathers in their Witty and Elegant *Alluſions to Baptiſme*, whereof your owne *Lauretus* (3) giveth you divers Inſtances from the Teſtimonies of Ten Fathers, applying

(2) *Bellarm. lib. 1. de Miſſa, cap. 9.* In 1. Reg. cap. 2. Sacrificium ſucceſſurum Aaronico, interpretatur Sacerdotio & Sacrificio Chriſtianorum. Prov. 9. Sapientia poſuit hoſtias, miſcuit Vinum, De Sacrificio Domini. Iſaiæ 19. Ægyptij colent Deum in hoſtijs, id eſt, Gentiles verò Deo Sacrificia offerent. Iſaiæ 66. Aſſumam ex eis Sacerdotes & Levitas, de Sacerdotibus Chriſtianis: & Ierem. 33. De Sacerdotibus & Levitis. Dan. 8. 11. Vbi Antichriſtus tollet juge Sacrificium, de Antiocho, ut gerebat figuram Antichriſti, qui Apoc. 13. Kemnitius reſpond. Intelligi poſſe de Sacrificio Spirituali, & prædicatione verbi, & adminiſtratione Sacramentorum. Sed iſta omnia vaniſſima ſunt. Scriptura nuſquàm appellat Sacrificium abſolutè, & præſertim in numero ſingulari, quod non eſt proprie dictum Sacrificium. Quare Daniel cum vocat Juge Sacrificium, loquitur de vero & propriè dicto Sacrificio. (3) *Hieron. Lauretus Sylva Allegoriarum Tit.* Aqua. *Citeth ten Fathers.* Aquæ Marah, quæ per Lignum factæ ſunt dulces. Exod. 15. Baptiſmus. Aquæ uſque talos. Ezek. 47. Baptiſmus mundans peſtes. Aqua in pelvi. Iud. 6. Baptiſmi gratia. Aqua contradictionis. Pſalm. 80. Eſt Baptiſmus ijs, qui ficte accedunt. Aqua, in quam miſſi ſunt pulveres vituli, Exod. 32. Eſt Baptiſmus, ubi omne peccatum conteritur. Poteſt etiam Aqua ſignificare Baptiſmum, & Spiritualia dona gratiæ. [*And he citeth above 40. Texts in the old Teſtament.*]

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the *Water of Marah*, Exod. 15. *The Water which tooke men up to the Anckles*, Ezek. 24. *The Water in a Baſon*, Iud. 6. *The Waters of Contradiction*, Pſalm. 80. *The Waters wherein the duſt of the Golden Calfe was throwne*, Exod. 32. Each one of which *Waters* they apply unto *Baptiſme*. And, being not contented with theſe, hee referreth you unto above Forty places moe of the Old Teſtament, which may have the like Relation to *Baptiſme*; none whereof can be properly called a Literall Explication, but onely an *Allegoricall Application* of Scriptures.

The Second Argument of his Injudiciouſneſſe is diſcernable in this, that all that is alleged proveth no more than that which Proteſtants confeſſe, to wit, that the Euchariſt may be called a *Sacrifice*, either *Euchariſticall*, or *Latreuticall*, in a Spirituall Senſe, as the Fathers do after expound themſelves.

Thirdly, to come to that wherein your Cardinall is moſt peremptory, ſaying that the [*Iuge Sacrificium*, that is, *Continuall Sacrifice*] prophecied of, ſhould be taken away by *Antichriſt*, cannot meane any Spirituall and improper Sacrifice, but the Reall and *Proper Sacrifice of the Maſſe*. But wee ſay that the Fathers underſtood it of the proper Spirituall worſhip of Chriſtians. Now whom would you wiſh to be Moderator betweene us? Wee gueſſe ſome Romiſh Doctor ſhould be the man; and above all, ſome one out of the Schoole of the Ieſuites; and of theſe, ſuch an one muſt be moſt fit, who is knowne to be of a more moderate Temper than the moſt of them. Behold the man, even your Ieſuite (4) *Pererius*, who coming to explaine this [*Iuge Sacrificium*] out of the Fathers, granteth that indeed theſe Fathers, *Hierome*, and *Theodoret*, underſtood thereby the *Divine worſhip* of Chriſtians, in generall. And that *Pope Gregory* expoundeth it of the *Chriſtian Converſation of Life, which ſhall be interrupted by Antichriſt*. So hee. But yet the ſame Ieſuite, perceiving that this reached not home to the *Sacrifice* of your *Maſſe*, ſtraineth courteſie with the Fathers, and without any their Authority, or rather againſt it, cometh in with his [QVANQVAM:] *Notwithſtanding* (ſaith hee) *this name of, Continuall Sacrifice, may be referred to the Sacrifice of the Maſſe, becauſe that is not as the Sacrifice of the Iewes, in one place onely, or at morne and night, but continually in all places, and at all times*. So hee. Which any *Iew* (if hee heard it)

(4) *Pererius Ieſ. in Dan.* 12. Anti-Chriſtus tollet Iuge Sacrificium, vel, ut eſt Græcè, Endelechiſmum, quod vocabulum ſonat Continuitatem, nimirum Divini cultus, qui in Eccleſia Dei omni tempore exhibetur: ſic enim interpretatur Hieronymus, Theodoretus. Et hunc Dei continuum cultũ appellavit Angelus Iuge Sacrificium ——— QVANQVAM id nominis præcipuè referri poteſt ad ſanctiſſimum Miſſæ Sacrificium ———& hoc rectè nominatur Sacrificium juge. Nàm non uno duntaxat in loco, nec bis tantum per ſingulos dies, manè & veſperi, ut illud Iudaicum, ſed in omni loco & omni tempore Deo offertur. *Idem Lib. 9 in Dan. Cap.* 8. Gregorius triceſimo Moralium, Cap. 12. Omnia verba, de Antiocho, explicamus de Anti-Chriſto ———Iuge Sacrificium tollit, quià ſtudium ſanctæ converſationis Eccleſiæ in eis quos cæperit, interrumpit.

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would thinke were unadviſedly ſpoken, ſaying of their Iewiſh *Continuall Sacrifice*, that it *Continued* to be offered both in their *Morning and Evening worſhip*; whereas the time of your Romiſh is prefixed but in the Morning Service onely, and therefore cannot be ſo juſtly called [*Inge*] or *Continuall*, as the Jewiſh was; becauſe nothing can be called [*Inge*] in reſpect of Place, but onely in reſpect of Time. ✤

CHAP. V.

Of our Second Examination of this Controverſie, by the Indgement of Ancient Fathers, ſhewing that they never called the Eucharift *a* Sacrifice, Properly.

Our Generall Propoſition.

The ancient Fathers never called the Eucharift, Properly, *a* Sacrifice: *proved by many Demonſtrations.*

THe Demonſtrations, which wee are to ſpeak of, are many; ſome taken from the proper, and ſome from the pretended *Subject* of the *Euchariſt*; ſome from the parity of like ſpeeches of Fathers, as well in other Sacraments, Acts, and Adjuncts, as in theſe which are belonging to the Eucharift.

The firſt Demonſtration,

That the Fathers called Bread *and* Wine *a* Sacrifice; (*but Improperly*) *as being the* Subject matter *of the Euchariſt.*

SECT. I.

THat Ancient Fathers called *Bread* and *Wine* a *Sacrifice*, even *before Conſecration*, wee have it confeſſed aſſeverantly by

your owne (a) Ieſuite, where hee will have you furthermore to obſerve, that *Bread* and *Wine, before Conſecration*, is called an *Immaculate Sacrifice*, even in your Romane *Maſſe*. And that the Primitive Fathers called *Bread* and *Wine, Sacrifice, after Conſecration* alſo, wee have likewiſe proved in two full * Sections: which your Cardinall is bound to acknowledge, who, to prove that *Melchiſedech* Sacrificed *Bread* & *Wine*, produced the Teſtimonies of *Ambroſe, Auguſt. Chryſoſt. Oecumenius*, and *Theophylact*, to conclude them to have beene *Figures of the Euchariſt*, which wee deſire you to carry ſtill in minde, untill wee end this Section.

Hereupon wee demand, whether you thinke that *Bread* and *Wine*, in the Euchariſt, can be called of Chriſtians a *Sacrifice Properly*, either before, or *after Conſecration? No* (ſaith one [b] Ieſuite) *becauſe it is not agreeable to our Prieſthood. No* (ſaith a [c] Second) *becauſe it were moſt abſurd that the Church of Chriſt ſhould have a liveleſſe Sacrifice, and conſequently more vile than was the Iewiſh. No* (ſaith a [d] Third) *becauſe it were an heinous impiety now, after the abrogation of the terrene Sacrifices of the Iewes, to believe that the Church of God ſhould profeſſe an Offering of Corporall and earthly Sacrifices. No* (ſaith a [e] Fourth) *for it is the judgement of all Chriſtians, that there is no Sacrifice in Chriſtian Religion, but the Body and Blood of Chriſt: becauſe otherwiſe the Act of Sacrificing thereof, being a Divine worſhip, ſhould be exerciſed upon Bread and Wine.* So they. Wee would be glad to take the Apoſtle of Chriſt to be our Guide, for our better ſecurity, hee (as is likewiſe [f] confeſſed) teacheth, that God now is not to be *worſhipped*, by way of *Sacrifice*, with any *outward thing*.

Oh that your Divines would exerciſe their quils in publiſhing ſuch ſound Truths as this is, wee then would wiſh them *Good ſpeed* in all their Writings. Notwithſtanding, upon conſideration of the Premiſes, wee are inforced to complaine of the Vnconſcionableneſſe of your Cardinal, who, to prove a *proper Sacrifice in the Euchariſt*, did (as you may remember) produce

(a) *Maldonat. Ob. Irenæum lib 4. cap. 32. & 34.* Scribit Chriſtianos Deo offerre primitias creaturarũ panem & vinum—— Dicebatur etiam ſacrificare homo profanus, qui Sacerdoti tradebat victimam, ut eam pro ſe ſacrificaret: non quòd illa traditio eſſet Sacrificium. Ita locuti ſunt etiam Chriſtiani antiqui, ut conſtat ex verbis Cypriani in Serm. de Eleemoſ. Locuples matrona ſine Sacrificio in Dominicum veniens. Nec neceſſe eſt (ut Irenæus loquitur) de proprio Sacrificio, quia nefas eſt credere Eccleſiam obtuliſſe rem ullam corpoream & terreſtrem Deo poſt abrogata omnia hujuſmodi Sacrificia terrena. *Maldon. loco citato.* Accipiendo Sacrificium pro re, quæ ſacrificatur, negari non debet, panem & vinum aliquo modo in Miſſa offerri, & proinde pertinere ad rem præſentem: nam cùm ante Conſecrationem dicimus [Suſcipe, Sancte Pater, hanc tuam immaculatam Hoſtiam] certè pronomen, Hanc, demonſtrat ad ſenſum id quod tunc manibus tenemus, id autem panis eſt. Et ſimiles ſunt in Liturgia non paucæ ſententiæ, quæ panem offerri apertè ſanè demonſtrant. Denique veteres Patres paſſim idem tradunt. Iren. lib. 4. cap. 32. dicit Eccleſiam offerre Sacrificium ex creaturis. Et Cyprian. lib. 2. Ep. 3. Chriſtum obtuliſſe Calicem vino & aqua mixtam. *Bellar. lib. 1. de Miſſa, cap. 27. §.* Reſpondeo ut. (*) *See above Chap. 3. Sect. 2.* (b) *Valent. Ieſ. objicienti* Melchiſedechum obtuliſſe panem & vinum tantùm. *Reſp.* Sacerdotium Chriſti ſecundùm ordinem Melchiſedech—— Etjam ratione rei oblatæ, non quatenus oblatione illius ſubſtantiæ deterrebimatæ, ſcilicet panis & vini, exercebatur. *Lib. 1. de Miſſa, cap. 4.* (c) *Bellarmin. reſpondens quæſtioni*; An cum ſolus Panis mutatur, ſi propriè ſacrificaretur? *Inquit*, Id abſurdiſſimum eſſet: tum haberet Eccleſia Sacrificium inanimum, & vilius multo quàm habuerint olim Hebræi. *Lib. 1. de Miſſa, cap. 27. §.* Sed hæc. (d) Nefas eſt, credere Eccleſiam obtuliſſe rem ullam corpoream & terreſtrem Deo poſt abrogata omnia hujuſmodi Sacrificia terrena. *Maldonat. Lib. de 7. Sacram. Tom. 1. de Euchariſt. part. 3. §.* Primum Argumentum. (e) *Salmeron.* Communis ſenſus eſt omnium Chriſtianorum, non eſſe aliud Sacrificium quàm Corpus & Sanguinem Chriſti—— At ſi panis eſſet Sacrificium, ſequeretur, quòd res inanimata ſacrificaretur—— Et quòd ſumma Latria eſſet circa panem & vinum. *Tom. 9. Tract. 29. §* Quinta. (f) *Bellarmin.* Apoſtolus declarat, non eſſe terrenum aliquid quod offert Chriſtus, ſi eſſet ſuper terram, ex Heb. 8. 4. Et oſtendit nunc meliores hoſtias offerri *Lib. 1. de Miſſa, cap. 6. §.* Reſp. quid. [*See above Chap. 3. Sect. 2.*]

the Teſtimonies of five Fathers, wherein that, which they called a *Sacrifice*, they expreſſed to be *Bread* and *Wine*; which by the joynt and conſonant Confeſſion of the Cardinall himſelfe, and other prime Ieſuites of his owne ſociety, cannot be held to be *Proper Sacrifices*, without *Abſurdity* and *Impiety*. And the like obliquity of Iudgement you may finde in your Rhemiſh Divines, in * alleging the Teſtimonies of *Irenæus*, for proofe of the *Sacrifice* of your *Maſſe*, which your Ieſuite *Maldonate* hath truly obſerved to have beene ſpoken of *Bread* and *Wine*, even * *before Conſecration*.

(*) *Rhemiſts Annot. in Luc. 22. 19.*

(*) *See above at* (a.)

One word more. By this you may perceive another proofe of the Idiome of Ancient Fathers, in Extending the word [*Sacrifice*] beyond it's literall ſenſe: which (beſide the former) the laſt annexed Teſtimonie of (g) *Auguſtine* confirmeth, ſhewing, that now there is in this our *Sacrifice* no other Subject but *Bread and Wine*. This may ſerve for the preſent, concerning the true and proper Subject of the Euchariſt, *Bread and Wine*. Wee in the next place are to examine the pretended Subject, which your Church will have to be the *Body and Blood of Chriſt*.

(g) *To theſe former, wee add another objected Teſtimony of Auguſtine, Lib. de fide ad Pet. Diac. cap. 19.* Nullatenus dubites unigenitum Dei filium obtuliſſe hoſtiam Deo pro nobis, cui nunc cum Patre & Spiritu Sancto offerimus Sacrificium panis & vini, in fide & charitate, in Catholica Eccleſia per univerſum mundum.

Our Second Demonſtration,

That the Ancient Fathers held not the Body and Blood *of Chriſt to be the* proper Subject *matter of the* Euchariſt, *in calling it a* Sacrifice.

Sect. II.

HOw cometh the *Body and Blood* of Chriſt to be a *Proper Sacrifice* in the Euchariſt? Your Cardinall will tell us, to wit, *Bread* and *Wine* are conſecrated, and by *Conſecration* made the *Body* and *Blood of Chriſt*: ſo that now [a] *Not Bread* (ſaith hee) *but the Body of Chriſt is the thing ſacrificed*. This is plaine dealing, and as much as if hee had ſaid, If there be in the Euchariſt no *Tranſubſtantiation* of the *Bread* into Chriſts *Body*, by *Conſecration*, then cannot *Chriſts Body* be a *proper Sacrifice*. But that there is no ſuch *Tranſubſtantiation*, or *Corporal Preſence* of *Chriſts Body* in the Sacrament, hath beene proved to be the Iudgement of Ancient Fathers, by many Demonſtrations thorow-out the third and fourth Bookes. A ſtronger Argument there needeth not.

(a) *Bellarm. lib. 1. de Miſſa, cap 27.* §. His igitur.——In Miſſæ Sacrificio requiritur ut res profana ſit ſacra: ſic hic, ubi panis convertitur in corpus Chriſti—§. Reſpondeo, &c. Non panis, ſed quod ex pane factum propriè ſacrificatur. [*For ſtill the Queſtion is that of Lombards*; Quæritur ſi quod geric Sacerdos, ſit propriè ſacrificium. *Lombard. lib. 4. Diſt. 12. lit. G.*

Our Third Demonſtration is,

Becauſe the objected places of Antiquity, for proofe of a Repreſentative Sacrifice, Properly *ſo called, do not point out anywhere the* Body *of* Chriſt, *as the proper* Subject, *but only as the* Object *of the* Sacrifice *ſpoken of.*

Sect. III.

The neceſſary uſe of this Diſtinction.

OVr Diſtinction is this. Theſe words, *The Body and Blood of Chriſt*, as they are applyed to the Euchariſt, in the name of *Sacrifice*, may admit of a double Aeception; one is to take them Subjectively, as being the proper *Materiall Subject* of this Sacrament; the other is to underſtand them Objectively, that is, to accompt the *Body and Blood* of Chriſt, as they were the *Sacrifice* of Chriſt upon the Croſſe, to be onely the proper *Object* of a Chriſtian Celebration, according to the Direction and Inſtitution of Chriſt, ſaying, *Do this in remembrance of mee.* Your Romiſh Church profeſſeth the *Body and Blood* to be the proper Subject; Wee nay, but the proper Object of our Celebration. This Diſtinction, well learned, will be unto our Reader as an *Ariadne's thred*, to winde him out of the *Labyrinth* of all Obſcurities, and ſeeming Repugnancies of Ancient Fathers; out of all the confuſed Subtilties, and equivocall Reſolutions of your Romiſh Diſputers; and out of the Perplexities, wherewith ſome Proteſtants alſo may ſeeme (in ſome ſort) to have beene intangled.

The Demonſtration it ſelfe,

Becauſe the Euchariſt, being onely Commemorative *and* Repreſentative, *cannot be a* Proper Sacrifice: *anſwering the Romiſh Objection taken from the Sacrifices under the Law.*

Sect. IV.

THat it cannot be called properly a *Sacrifice*, which is onely for *Commemoration* and *Repreſentation*, is the Concluſion of your owne (a) Cardinall; although it cannot be denyed, but that Improperly it may be ſo called, aſwell as you may call the Image of Chriſt crucified, the *Crucifix*. But, to come to your

(a) *Bellarm.* Si ſola repræſentatio Sacrificij crucis, tùm non poteſt dici oblatio in hunc modum: Offero tibi Pater, &c. ac à Patribus Oblatio dicitur. *Lib* 1. *de Miſſa, cap.* 15. §. Quartò.

your Objection, your (b) Rhemiſh Diuines and Romiſh Cardinall are very earneſt and inſtant in proving, that becauſe the *Iewiſh Sacrifices*, being *Repreſentations of the Paſſion of Chriſt*, were notwithſtanding *True* and proper *Sacrifices: Therefore the Being Repreſentative can be no hindrance that the Euchariſt ſhould be a proper Sacrifice.* So they. But yet ſo, as if they had meant to ſay nothing to the purpoſe, becauſe the *Iewiſh Sacrifices*, albeit they were *Repreſentations* of Chriſts Paſſion, yet were they not onely Repreſentations thereof, as the Euchariſt is, but were alſo, beſide that, *Sacrifices* in themſelves, and ſo ordained to be by God; firſt in their matter, as *Bulls, Sheepe, Goates*; next in their *Sacrificing Act*, which was *Deſtructive*, as to be ſlaine; and laſtly, in their proper and peculiar end, which was (as your (c) Cardinall witneſſeth) *For expiation of legall Pollutions, and remiſſion of temporall Puniſhments.* Each one of theſe may ſatisfie your Objection: ✠ And (as your (1) *Vaſquez* will ſay) for *The acknowledgment of Gods Soveraignty over life and death.* ✠

(b) *Rhemiſts Annotat. in Luke* 22. *and Bellarm.* Finis erat Sacrificiorũ præcedentium repræſentare Sacrificium Crucis, ut futurum, & ſicut vetera Sacrificia non amittebant veram & propriam rationem Sacrificij, ex eo quòd eſſent repræſentativa: ita nec Sacrificium Euchariſtiæ amittit propriam Sacrificij rationẽ, propter Commemorationem. *Lib.* 1. *de Miſſa, cap.* 12. §. Quod verò.

(c) *Bellarm.* Sacrificia illa Levitica non culpam. & pœnam æternam, ſed immunditiem legalem, & pœnam temporalem expiabant. —— Patet ex Dei promiſſione de remiſſione peccatorum; ex menſura Sacrificij majoris & minoris pro majore & minore delicto. Levit. 6. & 4, & 5. At pro peccatis gravioribus, ut blaſphemia, homicidio, &c. nulla videmus inſtituta Sacrificia. *Lib.* 4. *de pœnitent. cap.* 15. §. Reſpondeo. & §. Ex his. Non quoad culpam & pœnam Gehennæ, niſi quatenus ſigna erant proteſtantia fidem in Chriſtum, ut docent communiter Theologi. *Idem l.* 2. *de effect. Sacram. c.* 17. Et omnia illa erant Sacrificia vera, & ſignacula promiſſionis Chriſti venturi & morituri. *Idem lib.* 1. *de Miſſa. cap.* 24. (1) *Vaſquez in* 3. *Thom. Diſp.* 222. *cap.* 3. Diſcrimen inter Repræſentationem mortis Chriſti in hoc Sacramento, & in Sacrificiis antiquæ legis eſt, quod illa non erant ideo Sacrificia, quia morte Chriſti repræſentabant; ſed quia Immolatione Rei oblatæ denotabant Deum, authorem vitæ & mortis.

The Confirmation of the former Demonſtration out of the Fathers; firſt Explaining of themſelves.

Sect. V.

SAint *Ambroſe* ſetting forth two kinde of *Offerings* of Chriſt, here on Earth, and above in Heaven, hee ſaith that (a) *Chriſt here is offered as one ſuffering, and above hee himſelfe Offereth himſelfe an Advocate with the Father for us.* And this our offering of him hee calleth but an *Image*; and that above hee calleth the *Truth*. Clearly ſhewing that wee have, in our *Offering*, Chriſt's *Body* onely as it is *Crucified*, which is the Object of our *Commemoration*; But the ſame *Body*, as it is now the perſonall ſubject of a preſent *Time*, and *Place*, they behold it in *Heaven*; even the ſame *Body*, which was once offered on the *Croſſe* by his *Paſſion*, now offered up by himſelfe to God, by Preſentation in Heaven; here in the Church onely by our *Repreſentation* Sacramentally on earth.

(a) *Ambr.* Vmbra in Lege, imago in Evangelio, veritas in cœleſtibus: antè agnus offerebatur, nunc Chriſtus offertur quaſi Homo, quaſi recipiens paſſionem, & offert ſeſe ipſe quaſi Sacerdos, ut peccata noſtra dimittat, hîc in imagine, ibi in veritate, ubi apud Patrem pro nobis quaſi Advocatus intervenit. *Lib.* 1. *de Offic. Cap.* 48.

Sunt *Auguſtine* dealeth as plainly with us, where diſtinguiſhing

guiſhing three States of *Offerings up of Chriſt*, hee (b) ſaith firſt, that under the Law *Chriſt* was promiſed *In the Similitude of their Sacrifices*: meaning, his bloody death was prefigured by thoſe bloody Sacrifices. Secondly, in the offering at his *Paſſion* hee was *Delivered up in Truth*, or proper Sacrifice, this was on the *Croſſe*. And Thirdly, after his Aſcenſion, *The memorie of Him is celebrated by a Sacrament*, or Sacramentall Repreſentation. So hee. For although the *Sacrifices of the Iewes* were true Sacrifices, yet were they not truly the Sacrificings of Chriſt. Note you this Aſſertion. Againe, ſpeaking of his owne Time, when the Sacrament of the Euchariſt was daily celebrated, hee ſaith, *That Chriſt was once ſacrificed* (namely upon the Croſſe) *and is now daily ſacrificed in the Sacrament*; *nor ſhall hee lye* (ſaith hee) *that ſaith Chriſt is ſacrificed.* So hee.

No, holy *Auguſtine*, ſhall hee not lye, who ſaith that *Chriſt*, as the perſonall Subject of this Sacrament, is a *Proper Sacrifice* in the Literall Senſe? (for, whether *Proper* or *Vnproper*, are the two Seales of this Controverſie.) Now interpoſe your Catholike Reſolution. Say firſt, why is it called a *Sacrament?* tell us; **If Sacraments had not a ſimilitude of things, which they repreſent, they were no Sacraments, from which ſimilitude they have their Appellation and name of the things* (to wit) *The Sacrament of the Body of Chriſt is called his Body, as Baptiſme is called a Buriall.* Be ſo good as to explaine this by another, which may illuminate every man, in the point of *Sacrifice* alſo, although otherwiſe blinded with prejudice. (c) *As when the day of Chriſts Paſſion* (ſaith hee) *being to morrow, or the day of his Reſurrection about to be the next day but one; wee uſe to ſay of the former, To morrow is Chriſt's Paſſion; and of the other, when it cometh, it is Chriſt's Reſurrection, yet will none be ſo abſurd as to ſay, wee lye in ſo ſaying, becauſe wee ſpeake it by way of Similitude: even ſo when wee ſay, this is ſacrificed, &c.* So Saint *Auguſtine.*

Who now ſeeth not, that as the *Buriall* of Chriſt is not the Subject matter of *Baptiſme*, but onely the Repreſentative Object thereof; and as *Good-Friday*, and *Eaſter-day*, are not properly the dayes of Chriſt his *Paſſion*, or *Reſurrection*, but *Anniverſarie*, and *Repreſenſative*, or *Commemorative* Reſemblances of them: So this *Sacrifice* is a Similitude of the *Sacrifice* of Chriſt on the *Croſſe*, and not materially the ſame.

❧ Laſtly heare *Auguſtine* againe: (2) *The death of Chriſt* (ſaith hee) *is the onely true Sacrifice.* ❧ Wee omit Teſtimonies of other Fathers, which are diſperſed in other Sections. Although this one Explanation might ſatisfie, yet ſhall wee adjoyne

(b) *Auguſt.* Hujus Sacrificij caro & ſanguis antè adventum Chriſti per victimas ſimilitudinum promittebatur; in paſſione Domini per ipſam Veritatem: poſt Aſcenſum per Sacramentũ memoriæ celebratur. *Cont. Fauſt. lib.20.cap.21.Tom.6.* Nõne ſemel immolatus eſt Chriſtus, & tamen in Sacramẽto quotidiè immolatur? *He addeth,* Nec tamen mentitur, qui dicit Chriſtum immolari: ſi enim Sacramenta non haberent ſimilitudinem rerum ipſarum, quas repræſentant, non eſſent Sacramenta. Ex qua ſimilitudine nomina eorum accipiunt. *Aug. lib.Epiſt.* 23.[*See of this above Book 2. Chap.2. Sect.* 5. *And yet againe, more plainely in his* 20 *Book againſt Fauſtus, cap.21. it followeth;*] Vt Baptiſmus dicitur ſepulchrũ; ſic, Hoc eſt corpus meum.

(*) *See above Book 2. Chap. 2. Sect. 8. out of his Epiſt.* 23. *ad Bonifacium.*

(c) *Epiſt.* 23. *ad Bonifac.* Paulò ante verba ſuperiora, nempè, Paſcha appropinquante, ſæpè dicimus craſtinam Domini paſſionem, cum ille ante multos annos paſſus ſit, nec omninò niſi ſemel iſta paſſio facta ſit, nempè iſto die: (dicimus) Chriſtus reſurrexit, cum ex quo reſurrexit tot Anni tranſierunt, cum nemo ita inepcus ſit qui nos ita loquentes arguat nos eſſe mentitos —ut dicatur ipſe Dies, quia non eſt ipſe, ſed ſimilis —— nonne ſemel immolatus eſt Chriſtus? &c. (2) *Aug. lib. 1. Con. adverſ. Leg. & Proph. cap.18.* Mors Chriſti unum & unicum verum Sacrificium.

joyne others, which may ſatiate even the greedieſt Appetite in the Demonſtrations following.

The fourth Demonſtration,

From the Fathers Explanation of their meaning, by a kinde of Correction.

Sect. VI.

ANcient Fathers in good number call that, which is repreſented in the Euchariſt, and which wee are ſaid to offer, *The ſame Hoſt, not many; the ſame Oblation, no other; the ſame Sacrifice, and none but it:* but they adde by a Figure κατόρθωσις, that is, a *Correction* of the exceſſe of their ſpeech, or rather for Caution-ſake, (leſt their Readers might conceive of the ſame *Sacrifice* herein as *properly* preſent) ſaying in this maner; *Wee offer the ſame Sacrifice, or rather the Remembrance thereof*; alluding ſometime expreſly to the Inſtitution of Chriſt, [*Do this in remembrance of mee.*] The Fathers are theſe, viz. [a] *Chryſoſtome*, [b] *Theophylact*, [c] *Theodoret*, [d] *Ambroſe*, [e] *Euſebius*, and [f] *Primaſius*.

Your onely Anſwer is, that their Exception, here uſed, was not to note that it is not the ſame *Body of Chriſt* here Corporally preſent, which was offered upon the Croſſe; but that it is not offered in the ſame maner by effuſion of Blood, as that was; which is indeed a Part, but not the whole Truth. For ſurvey the *Marginalls*, and then tell us! If that your *Sacrifice* were the ſame *Body* of Chriſt Corporally preſent, why ſhould *Theophylact* apply his qualification not to the maner, whether *Eloody* or *Vnbloody*, but to the perſon of Chriſt? ſaying, *Wee offer the ſame Chriſt, who was once offered, or rather a Memoriall of his Oblation.* And *Theodoret* applying it directly to the thing, [*Non aliud*] *Wee offer not another Sacrifice, but a memoriall therof.* Why *Euſebius? Wee offer a Memoriall in ſtead of a Sacrifice.* Why *Chryſoſtome? The ſame Sacrifice or rather a Commemoration of it:* every one directly requiring that the *Thing*, which wee offer, be *the ſame crucifyed Bloody Sacrifice of Chriſts Death*, (which S. *Auguſtine* but even now named *The onely true Sa-*

(a) *Chryſ. in Heb.* 10. *Hom.* 17. *pa.* 1171. [Chriſtus ſemper ſuo ſanguine intrat] Ipſe Sacrificium, Sacerdos, & Hoſtia: ſi hoc non eſſet, multa oportebat etiam Sacrificia offerri, ſæpiùs oportebat crucifigi. —— Eandem ipſam Hoſtiam, quâ Chriſtus immolabat, offerimus, [μαλλον ἢ ἀναμνησιν:] vel potiùs Recordationem ipſius, &c.

(b) *Theophylact in Heb.* 10. *pa.* 885. 886. Nunc & ipſi ſine ſanguine immolamus? Ita quidē, Sed Chriſti tunc reminiſcimur obitus: & una nobis eſt immolatio, non multæ, quandoquidē & ille ſemel immolatus eſt. Eundē ſemper offerimus, quin potiùs Oblationis illius memoriam facimus, perinde ac ſi eſſet hoc tempore immolatus. Quocirca unum eſſe hoc noſtrū Sacrificium conſtat. —— Vnicum eſt & ſemel oblatum ——

nam & unus eſt ſanguis, & ſemel fuſus. (c) *Theod. in Heb cap.* 8. Cùm effecit ut alia Sacrificia non eſſent neceſſaria, cur novi Teſtamenti Sacerdotes myſticam Liturgiam ſeu Sacrificium peragunt? ſed clarum eſt ijs, qui ſunt in rebus divinis eruditi, nos non aliud Sacrificium offerre, ſed unius illius ſalutaris memoriam peragere —— Dixit enim, Hoc facite in memoriam mei. (d) *Ambroſ. in Hebr.* 10. Offerimus quidem, ſed Recordationem ſalutaris mortis ejus, & una hæc Hoſtia, non multæ. (e) *Euſeb. Demonſt. Evangelic. lib.* 1 *cap.* 10. Sacrificamus & incendimus, aliàs autem magni Sacrificij illius memoriam, μνημεῖα ἀντὶ θυσίας: (f) *Primaſius in Heb. cap.* 10. Quod Deus &c. Offerunt quidem Sacerdotes noſtri, ſed ad recordationem mortis ejus —— ſicut ipſe dixit, Hoc facite in Commemorationem mei. —— Vna hoſtia, non multæ —— Corpus unum cum illo; quod ſuſcepit in utero virginali, non autem multa Corpora, nec nunc quidem aliud magnum, aliud minus.

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crifice of Chriſt, (in the former Section) but that they plainly notifyed unto us, that they meant the ſame *very Body*, which was the *Subject* of the *Sacrifice* on the *Croſſe*, to be the now proper Object of our *Remembrance* in the Euchariſt, but not the Subject therein.

(g) *Hier. Tom. 5. lib. 13. Com. in Ezec. cap. 44.* Qui offerat Deo Sacrificium, ita ut verus Sacerdos ſit, imò Imitator ejus, qui eſt Sacerdos ſecundùm ordinẽ Melchiſedech. *Idem Tom. 9. lib. 4. cap. 26. in Matth.* Sicut Melchiſedech panem & vinum offerens, ipſe quoque veritatẽ corporis & ſanguinis ſui repræſentat.

Which agreeth with that which in the former Section was ſaid by *Ambroſe, Our offering up of Chriſt in an Image*; and *Auguſtine* his *celebrating of this Sacrament of Remembrance*. Semblably, as *Hierome* ſpeakes of the *Prieſt*, who is ſaid to take the Perſon of Chriſt in this Sacrament, ſo that, *He* (ſaith *Hierome*) *be a true Prieſt, or rather an Imitator of him*. But a *Prieſt*, and an *Imitator*, is not Identically the ſame that is repreſented. Maſter *Brerely* is not *Chriſt*.

(3) *Hier. in Levit. & extat in Decret. de Conſec. diſt. 2. Can.* De hac—De hac quidem hoſtia, quæ in Chriſti commemorationem mirabiliter fit, edere licet: de illa verò, quam Chriſtus in ara crucis obtulit ſecundùm ſe, nulli edere licet.

❧ Yea, and Saint *Hierome* will ſpeake as directly of the Differences of the two *Sacrifices*, as hee doth of the two *Prieſts*; for diſtinguiſhing betweene them, (3) *In this Sacrifice* (ſaith hee) *which is marveilouſly done in commemoration of Chriſt, one may eat: but that which hee offered of him ſelfe upon the Croſſe, no man may eat*. Where hee noteth *two Sacrifices*, One *Here*, and another on the *Croſſe*: the firſt offered by Another, and the ſecond by *Himſelfe*. And hee ſeparateth them (in reſpect of the Subject) as THIS, from THAT; which if they were ſubjectively, really, and perſonally the ſame, then the *Eating* of the one ſhould be the *Eating* of the other, which S. *Hierome* denyeth: *Of* THIS *one may eat*, (ſaith hee) *but not of* THAT. ❧

(*) *See the former Marginalls at the latter* (f.)

Laſtly, *The ſame* (ſaid *Primaſius*) *in all places, which was born of the Virgin, & not now great, & now leſſe*. So he. But have wee not heard you number your many *Hoſts* on one *Altar*, at one *Time*? and yet the Fathers ſay, *Wee offer not many, but the ſame*, which muſt needs be the ſame one, as Object; elſe ſhew us where ever any Father denyed but that upon diverſe *Altars* were diverſe *Breads*; or that but, according to their outward Dimenſions, they were *now greater, now leſſe*; which no way agreeth with the *Body of Chriſt*, as hath beene proved in diſcuſſing the *Canon of the Councell of Nice*.

(*) *See above B. 4. Chapp. Sect. 4.*

The

The fifth Demonſtration,

Becauſe the Body *and* Blood of Chriſt, *as they are pretended by the Romiſh Church to be in this Sacrament, cannot be the* Repreſentative Sacrifice *ſpoken of by Ancient Fathers; againſt your vaine Inſtance in a* Stage-play, *being the laſt refuge of your deſperate Diſputers wherein their whole Defenſe conſiſteth.*

Sect. VII.

THat the Subject matter of this Sacrament (by you called the *ſame Sacrifice, which Chriſt offered up upon the Croſſe*) ought to be *Repreſentative*, and fit to reſemble the ſame *Sacrifice* of his *Paſſion*, is a matter unqueſtionable among all. In which reſpect the Fathers have ſo often called it a *Sacrifice of Commemoration, Repreſentation*, and *Remembrance*; and that the thing to be repreſented is his *Body crucifyed*, and his *Blood ſhed* in that *Sacrifice of his Paſſion*, is a point as queſtionleſſe: which accordeth both to the words of Chriſt his Inſtitution [*Do this in remembrance of mee,*] and to the Expoſition of Saint *Paul*, to be a [*ſhewing forth of the Lords death untill hee come:*] yea and is alſo conſonant to the laſt mentioned Doctrine of the Fathers, calling it *A Sacrifice of Chriſt, or rather a Remembrance thereof.*

The onely Queſtion will be, how *This*, which you call *The ſame Sacrifice*, meaning the Body of Chriſt, ſubjectively in the Euchariſt, being inviſible, can be ſaid to repreſent, figure, and reſemble the ſame *Body*, as it was the *Sacrifice on the Croſſe?* Wee yielding unto you a poſſibility, that one thing, in ſome reſpects, may be a Repreſentation of it ſelfe. Your Tridentine Fathers to this purpoſe ſay, that (a) *Chriſt left this viſible Sacrifice to his Church, whereby his Body ſacrificed on the Croſſe ſhould be repreſented.* So they. From whom (it may ſeeme) your Rhemiſts learned that Leſſon, which they taught others, that (b) *Chriſts Body, once viſibly ſacrificed upon the Croſſe, In and By the ſelfe-ſame Body is immolated and Sacrificed under the ſhapes of Bread and Wine, and is moſt perfectly thereby reſembled: and therefore is moſt properly Commemorative; being called the ſame Sacrifice by the Ancient Fathers.* And againe, *This neerely and lively reſembleth that.* So they. But this wee utterly deny, becauſe although a thing may in ſome ſort be repreſented by it ſelfe, yet (ſay wee) there is no Repreſentative quality of any *Body and Blood of Chriſt* (as it is ſaid by you to be in the *Euchariſt*) of his *Body and Blood ſacrificed upon the Croſſe.*

(a) *Concil. Trident.* Chriſtum reliquiſſe Sacrificium Eccleſiæ ſuæ viſibile, quo cruentum iſtud in Cruce peragendum repræſentaretur. *Seſſ.* 22. *ca.* 1.

(b) *Rhemiſt. Annot. in Luc.* 22.

Croſſe. And upon the Truth or Vntruth of this our Aſſertion dependeth the gaining or loſing of the whole Cauſe, concerning the Queſtion of *Sacrifice*, now controverted betweene Vs.

Two of your Ieſuites have undertaken to manifeſt your *Repreſentation* (by a more fit example than do your *Rhemiſts*) thus; (c) *Even as a King* (ſay they) *having got a victory, ſhould repreſent himſelfe, after his warre, in a Stage-play in fight, &c.*

(c) *Barradas Ieſ.* En tibi ſtupendam Dei adinventionem notam facimus. Animo concipiamus Regem aliquem poſt reportatam de Hoſtibus Victoriam, &c. Sic Chriſti corpus veluti in ſcena perſonatur, id eſt, ſpeciebus panis & vini velatur, &c. *Tom.* 4. *Concord. Evang lib.* 3. *cap.* 13. §. Optimus. *And Bellarmine.*

♦ Or as your Cardinall *Peron* is ſaid to have fancied; *As David might have repreſented his owne Combate with Goliah in a Theater.* ♦ So they, even in earneſt, which hath beene as earneſtly, yet eaſily, confuted by us * already; although, indeed, the *Play* deſerveth but laughter. And that ſo much the rather, becauſe the *Repreſentative* part (as your Councell of * *Trent* hath defined) is in your *Maſſe a viſible Sacrifice, whereby the Bloody Sacrifice of Chriſt on the Croſſe might be repreſented*, as you have heard. ♦ For here is no viſibly-repreſented perſon, but the *Prieſt*; no viſily-repreſented, or crucified *Body*, but the *Bread Broken*. But no more is the *Bread Chriſt's Body*, than the *Breaking* thereof is his *Crucifying*; or yet the *Prieſt*, Chriſt. ♦

(*) *See above Book.* 2. *Chap.* 2. *Sect.* 6 *there anſwered.*] Corpus & ſanguis Domini ſub ſpecie panis & vini ſigna ſunt corporis ejus paſſi, & ſanguinis effuſi, &c. *See above alſo in the ſame place, Chap.* 3. (*) *See hereafter, Chap.* 6. *Sect.* 1.

CHALLENGE.

Diſplaying furthermore the Stollidity of this your onely Romiſh Defence, concerning an Vnbloody Repreſentative Sacrifice *of Chriſt's Body ſacrificed on the Croſſe; from another Romiſh Principle, and from the Abſurdity of the Defence it ſelfe.*

ALl Chriſtians, be they Proteſtants, or Romaniſts, whenſoever they allow of the name of *Sacrifice*, whether in a large and common, or in a ſtrict and proper Senſe, they evermore profeſſe it to be the *Repreſentative* and *Commemorative* of the *Sacrifice* of Chriſt upon the Croſſe. But how it is *Repreſentative*, is become the maine hinge of the whole Controverſie. Proteſtants hold and teach this to conſiſt onely in the Analogie betweene the Conſecrated *Elements of Bread and Wine*, and the uſe thereof in the *Euchariſt*; and the *Body and Blood of Chriſt on the Croſſe*. But you Romiſh maintaine a *Repreſentation* of Chriſts Sacrifice on the Croſſe by *Analogie* with his *Body* and *Blood*, as it is in this *Sacrament*. The Analogie of *Repreſentation*, held by Proteſtants,

Proteſtants, is ſuch as your owne Doctors will grant to be true in every part and point.

First, for the End of the Celebration of the Euchariſt, it is confeſſed, that (4) *The end thereof is to repreſent the Sacrifice on the Croſſe.* Secondly, Nor will any of you deny, but the formes of *Bread* and *Wine* do Repreſent the Body and Blood of Chriſt. Nor (thirdly) will you gaine-ſay, that the Separation of *Bread* from the *Wine*, in the *Euchariſt*, doth repreſent the *Separation* of *Chriſt's Body and Blood on the Croſſe.* Which are the three Summarie Points of *Repreſentation*, held by Vs, contrarie to your profeſſed *Repreſentation* made (as you have ſaid) by *Chriſt's Body and Blood*, in the *Euchariſt*, of the ſame his *Body* and *Blood* ſeparated on the *Croſſe*, as it were in a Stage-play. ✠

(4) *Vaſquez Ieſ. in 3. Thom. Diſp.* 220. Vt finis Sacrificij veteris legis erat repræſentare Sacrificium Crucis, ut futurum: ſic finis eſt Sacrificij Euchariſtiæ repræſentare Sacrificium Crucis, ut præteritum.

You therefore (except you will be *Players*, and not Diſputers) muſt tell us, where ever it was ſeene or heard of a *King*, as *Conquerour*, or yet of any other, of what condition ſoever, acting himſelfe, and that *Viſibly*, *Perfectly*, and *Truly* (as you have ſaid) yea or elſe any way ſemblably *Repreſenting* himſelfe, when as yet the ſame *King*, or party, was to all the Spectators altogether *Inviſible?* If You can, then ſhew where this was Acted, whether it were not in *Vtopia?* And who was the Actor, if not owne: and of what Diſpoſition the Spectators were, whether not like the *Man of Argos*, who is ſaid daily to have frequented the Theater and Stage alone, void of all Actors, yet ſeeming to himſelfe to ſee all Varieties of Actions; occaſioning him to laugh, and applaud at that which hee ſaw repreſented to himſelfe onely in his owne phantaſticall Braine?

Now have you nothing elſe to Anſwer, but (which you have already ſaid) that *The Body and Blood in the Euchariſt are viſible, by the viſible ſhapes of Bread and Wine.* Whereas it had beene much better you had anſwered, indeed, nothing at all, rather than not onely to contradict that, which was ſaid by your Fathers of *Trent*, (decreeing the *Repreſentation* to be made *By the Sacrifice on the Altar it ſelfe*; and more expreſſely by your * *Rhemiſts, In and by the ſame Body in the Euchariſt:*) but alſo to expoſe your ſelves to the reproofe of your Adverſaries, and Scorne of any man of common Senſe; as if you would perſwade him his money is *Viſible* to any that will uſe his eyes, which hee hath therfore locked cloſe up in his Coffer, leſt any man might ſee it.

(*) *See above at* (8.)

✠ Beſides, this your Romiſh Principle and Doctrine of *Concomitancie* is not unknowne unto you, which is, that notwithſtanding whatſoever *Conſecration of Bread* ſeverally from the Wine, yet the *Body and Blood of Chriſt* are continually in the *Euchariſt*, as *Veſeparably united* together; his

Blood being in the veines of the ſame *Body*, as verily as it was before his Paſſion. Hence wee argue, that this *Inſeparation* of Chriſt's *Blood* from his *Body*, which you believe to be in this Sacrament, can no more poſſibly repreſent the *Separation* and *Shedding* of *Chriſt's Blood* from his *Body* (which all Chriſtians believe to have beene in his *Sacrifice* on the Croſſe) than Crookedneſſe can reſemble Straightneſſe; or Light, Darkneſſe. Therefore is not the Romiſh *Sacrifice* of the Body and Blood of Chriſt, Repreſentative of his *Body* and *Blood* on the Croſſe, notwithſtanding that (as hath beene conteſſed) this *Repreſentation be the end of the Celebration of the Euchariſt.* ✤

The Sixth Demonſtration

*Of the No-*Proper Sacrifice *in the Euchariſt, becauſe divers* Epithets *objected, as given by Fathers to thus* Sacrifice, *are uſed alſo by them where there is no* Proper Sacrifice.

Sect. VIII.

IT is objected by your Cardinall, that Ancient Fathers gave certaine *Epithets*, and Attributes to the Euchariſt. I. Some calling it a *Full* & *Pure*; II. Some, *Terrible Sacrifice*; III. Some termed it in the Plurall number *Sacrifices* and *Victimes*. His Argument (in the Margin) is this: *If the Fathers had held the Sacrifice of the Euchariſt to be but onely Repreſentative, They would not have called them in the Plurall number Sacrifices.* So hee, (a) concluding from each of theſe, that they meant thereby a *Proper Sacrifice in the Euchariſt*. Wee encounter all theſe foure kinde of Inſtances with like *Epithets* given by the ſame (b) Fathers to other Things (in your owne judgement) *Improperly* called *Sacrifices*; as namely to *Prayers*, *Praiſes*, *Giving Thankes*, and *Hymnes*, inſtiled *True*, *Pure*, and *Cleane*, and *the onely perfect Sacrifices*, by Primitive Fathers. Secondly, they are as zealous concerning the ſecond (c) Point, in terming holy *Scriptures Terrible*; the Rules touching *Baptiſme*, *Terrible Words, and Horrible Canons*; and the Chriſtian, duly conſidering the nature of *Baptiſme*, *One compaſſed about*

(a) *Bellar. lib. 1. de Miſſ. cap* 15. §. Quintò——Patres ad nomen Sacrificij Epitheta ſæpè addunt, quæ ſoli vero Sacrificio conveniunt, & quæ ineptè dicerent de ſola repræſentatione. Cyp. l. 2. Epiſt. 3. Plenum & verum Sacrificium. Chryſoſt. Hom. ad Pop. Antioch. et omnes Græci, Paſſim terribile Sacrificium & horroris plenum. Aug. lib. 10. de Civit. Dei, cap. 20. Summum verumque Sacrificium. Euſeb. lib. 1. Demonſt. Evang. cap. ult Sacrificium Deo plenum.

[*This laſt is not undoubtedly ſpoken of the Euchariſt.*] *Ibid.* §. Secundo. —— Si Patres purâſſent Sacrificium Eucharistiæ non eſſe Sacrificium niſi epræſentativum, nunquam dixiſſent in numero multitudinis offerri Deo Victimas, & Sacrificia. (b) *Auguſt. de Civit Dei, lib.* 10. *cap.* 6 Verum Sacrificium omne opus bonum, ut Deo adhæreamus, factum. *Tertull.* In omni loco Sacrificium mundum, gloriæ ſcilicet & rogatio, benedictio, laus, hymni. *Lib.* 3. *adverſ. Marcionem. Rurſus*, Sacrificium mundum oratio ſimplex de purâ Conſcientiâ *Ibid. lib.* 4. *paulò poſt initium. Iuſtin. Dialog. cum Tryphon.* Preces & Gratiarum actiones, τελείας μόνας θυσίας. (c) *Cyril. Apol.* Lectio Scripturarum terribilium. *Teſte Iewello, art.* 17. *Chryſoſt. in* 1. *Corinth Hom.* 40 *De Baptiſmate paulò poſt initium*, Poſt pronunciationem ῥημάτων φοβερῶν, καὶ τῶν φρίκτων κρίσεων δογμάτων.

with

with Horror and Aſtoniſhment. Whereof more * hereafter. And indeed what is there, whereby wee have any apprehenſion of Gods Majeſty, and Divine Attributes, which doth not worke a holy *Dread* in the hearts of the Godly?

And the third Inſtance is as idle as any of the reſt, becauſe the holy (d) Fathers named *Prayers, Giving of Thankes, and other holy Actions* and *Commemorations* themſelves, *Sacrifices* and *Hoaſts*, in the Plurall number. And is not there in the Euchariſt *Prayers, Hymnes*, and *Thankſgivings?* Nay, but know, that inaſmuch as the Fathers have called the Euchariſt in the Plurall number *Hoaſts*, and *Sacrifices*, it proveth that they were not of your Romiſh Beliefe of *Concomitancie*, to thinke (with you) that *Bread* being changed into *Chriſt's Body*, and *Wine* into his *Blood*, make but one *Sacrifice*; for there can be no *Identity* in *Plurality*.

(*) *See Booke 7. Chap. 2. Sect. 1.*

(d) *Euſeb. lib. 1. Demonſt. Evang. cap. 10.* Porrò has rurſus incorporeas & intelligentia præditas hoſtias prophetica nunciant oracula. Immola Deo Sacrificium laudis, & Orationes ſanctas, &c. *Iuſt. Martyr. Dialog. cum Triphon. pag. 269.* Suppicationes & gratiarum actiones ſolas eſſe charas Victimas Deo.

✦ *A Vindication of the Truth of an Anſwer, concerning the objected Teſtimonie of* Euſebius, *againſt a Romiſh Seducer.*

Evſebius is objected (in the Margin) as naming the *Euchariſt, Sacrificium Deo plenum.* My Anſwer there is, that theſe three words *Are not undoubtedly ſpoken of the Euchariſt.* Which a Romiſh Seducer of late traduced, as untruly anſwered: but yet giveth no Reaſon of his Exception; but as blindly as bluntly telleth mee that my Anſwer is *Falſe.* But if I be miſtaken, then hath *Euſebius* himſelfe ſeduced mee, who, before the ſame words, ſpeaketh of [*Hoſtias incorporeas, & intelligentiâ præditas:*] ſpecifying the *Sacrifice of a contrite heart*, and *Sacrifice of Prayſe.* And againe immediately after; [*At Sacrificium Deo ſpiritus contritus.*] Then, after this, hee adjoyneth [*Memoriam magni illius Sacrificij;*] *The Memoriall of that great Sacrifice*; Meaning, the *Euchariſticall Commemoration of the Sacrifice of the Croſſe*, as any that looketh not a-ſquint upon the place will eaſily perceive. Beſides, all the *Sacrifices* of the New Teſtament, by him mentioned, hee calleth *Incorporeall, and indued with Vnderſtanding.* But you do as truly grant the *Euchariſt* to be a *Corporall Subſtance*, as you wickedly * ſay, that *Chriſt's Body* therein is *Without Vnderſtanding.*

(*) *See above Booke 4. c. 9. §. 2.*

A Second Vindication of the Truth of our Anſwers to the former objected * Epithets, *out of Ancient Fathers, againſt the ſaid late Calumnious Romiſh Seducer.*

(*) *See above in this 8. Sect.*

His words are theſe: " *Bellarmine lib. 1. de Miſſa, Cap. 15.* " *To prove that the Fathers, when they called the Euchariſt*

" *a*

" *a Sacrifice, meant a Proper Sacrifice, uſeth eight uſuall*
" *Epithets, which the Fathers in this Caſe give to the word*
" *Sacrifice. My * Lord of Durham undertakes to encounter*
" *him with the like, given to the word Sacrifice, when they*
" *manifeſtly ſpeake of improper Sacrifices. This hee under-*
" *takes, but performes nothing, for hee allegeth no ſaying*
" *of any Father, where any thing of this nature is called* [*Sa-*
" *crificium Terribile, Plenum Horroris, Sacrificium Sum-*
" *mum, Sacrificium Veriſsimum, Sacrificium Singulare, Sa-*
" *crificium Deo Plenum.*] So hee.

That which ſhould have beene performed by mee, in this Treatiſe, was to ſhew that there were none of theſe *Attributes*, which *Bellarmine* collected out of the Fathers, as proper to your Romiſh *Sacrifice of the Maſſe*, but have beene as effectually applyed by Ancient Fathers unto *Prayers, Praiſes, Baptiſme, and other the like holy and pious Actions*. Which the ſame your *Bellarmine* himſelfe confeſſeth to be *No proper Sacrifice*. Notwithſtanding have I lately beene Challenged by one, who ſaith (as becomes an egregious Seducer) that I have performed hereof nothing at all. Do you heare? Flatly, *Nothing at all*: Meaning, that none of the *Epithets*, above-mentioned by *Bellarmine* (out of the Fathers) were at any time attributed by them to any other thing but to your *Sacrifice of the Maſſe*.

But what? *Nothing at all?* I. Not the *Epithet* [*Terrible?*] Falſe. For I proved that the Fathers called *Baptiſme* a (5) *Sacrifice*, and inſcribed it [6 *Terible*] II. Not the Epithet [*Summum*] that is, *Chiefe?* Falſe. For the Father (7) *Peluſiota* is alleged, naming a *Pure mind and chaſte Body the Beſt Sacrifice*. III. Not the *Epithet* [*Trueſt?*] Falſe. For there is produced Saint (8) *Auguſtine* not onely enſtiling *Every pious worke a True Sacrifice* (*& Vero nihil verius*, ſaith the Philoſopher) but alſo noting that, *Where God ſaith, I will have Mercie, and not Sacrifice*; *Mercie* (ſaith hee) *is a Sacrifice moſt Excellent*, and whereof *the other are but Signes*. IV. Not the *Epithet* [*Deo Plenum?*] Falſe. For it was proved effectually enough, in that the *Preaching* of the word, which is called of the Apoſtle, *The Power of God unto Salvation*, is termed of (9) *Chryſoſtome*, a *Pure and immortall Sacrifice*; And what would you ſay to your Divines of Collen (10) who will have you obſerve *Cyprian* naming the *Church of Chriſt*, as his *Myſticall Body*, *conſecrated to God, a pure and full Sacrifice?*

Laſtly, Not the laſt *Epithet*, which is [*Singulare Sacrificium?*] whereof your Romiſh Seducer boaſtingly ſaith as followeth: " [*Singulare Sacrificium, a Singular Sacrifice*]
" *which is the moſt convincing Epithet of all the reſt, proveth*
the

(*) *Treatiſe of the Maſſe, Booke. 6. Chap. 5. Sect. 8.*

(5) *Treatiſe of the Maſſe, Booke 6. Chap. 2. Sect. 13.*
(6) *Ibid. Sect. 8.*
(7) *See Booke 6. Chap. 7. Sect. 2.*
(8) *Auguſt. See Booke 6. cha. 7. Sect. 2.*

(9) *Chryſoſt. See oke 6. Chap. 7. Sect. 2. Bo*

(10) *Enchiridion Colonienſ. fol.* 107. Hic Eccleſia (quæ Corpus Chriſti myſticum eſt) ſe totam Deo conſecrat, adeò ut Cyprianus tale Sacrificium, verum et plenum Sacrificium non dubitaverit appellare.

" *the Euchariſt not onely to be a Sacrifice, but alſo to be the*
" *onely Sacrifice of the Church; whereas there be many im-*
" *proper Sacrifices. This the Lord Biſhop paſſeth over with*
" *Silence, and ſhutteth out for a Wrangler.* So hee. Who might thinke it hapned well to himſelfe, if hee ſhould be but onely *Shut out for a Wrangler*, and not called in Queſtion for a falſe and preſumptuous Traducer and Seducer, for denying that to be performed at all, which I did diſcharge with an Advantage, alleging that Ancient Father (11) *Iuſtine* naming *Prayers*, and *Thankſgivings* [πάντα καὶ μόνας θυσίας τῷ θεῷ εὐχαριστίας: *The perfect and onely Sacrifices well pleaſing unto God.*] Can there be any thing more *Singular* than that which is *Onely?* The voice of Saint *Auguſtine* is full as loud, for the Sacrifice of Chriſt's Paſſion: *The Death of Chriſt* (ſaith 12 hee) *is the onely Sacrifice*, which being the onely true Sacrifice muſt neceſſarily exclude the Hoaſt in your Maſſe from the property of a true Sacrifice. If therefore this *Epithet* be an *Argument moſt convincing above all the reſt*, (as is here objected) then muſt it follow that *Bellarmine* thus amply confuted, in this one, is in effect convinced of Raſhneſſe and Weakneſſe in his arguing; aſwell as this Seducer is of Falſhood and Malice in his detracting in all the Reſt. ♦

(11) *See Booke 6 Chap. 7. Sect. 2.*

(12) *Auguſt. Seq* [illegible], *Chap. 3. & Sect. 5.*

The Seventh Demonſtration,

*Of No-*Proper Sacrifice *in the Euchariſt: Becauſe the Principall Epithet, of* Vnbloody Sacrifice, *uſed by the Fathers, and moſt urgently objected by your Doctors, for proofe of a* Proper Sacrifice, *doth evince the Centrarie.*

Sect. IX.

IT hath beene ſome paines unto us, to collect the objected Teſtimonies of Fathers, for this Point, out of your divers Writers, which you may peruſe now in the Margin with more eaſe, and preſently perceive, both what maketh not for you, and what againſt you; but certainly, for you, juſt nothing at all. For what can it helpe your cauſe, that the Celebration of the Euchariſt is often called Ἀναίμακτον θυσία, καὶ λογικὴ πίστις καὶ ἀναίμακτος λατρεία, that is, *An unbloody Sacrifice, a Reaſonable and unbloody Service or Worſhip?*

In the firſt place three (b) *Liturgies*, (or if you will *Miſſals*) are objected, to prove that by *Vnbloody Sacrifice*, and *Reaſonable and unbloody Worſhip*, is betokened the *Sacrifice of Chriſt's Body and Blood* in the *Maſſe*; one of *Baſil*, another of *Chryſoſtome*, and (by ſome others) the *Maſſe of Saint Iames of Ieruſalem.*

(b) *Baſil in his Maſſe, ob. by Salmeron, Tom. 9. Tractat. 30. §. Sed confutans: and by Lindanus Panop. lib. 4. cap. 53.* Nos appropinquantes Altari tuo ſuſcipere,

pere, & digniſſimos offerre hanc λογικὴν θυσίαν, (*Lindanus*, non carnis, ſed mentis) καὶ ἀναιμακτὸν. *Salmeron Ieſ.* Abſque ſanguine hoſtiam: & admitte εἰς σὸ θυσιαστήριόν σου τὸν ἱερέα. [*And not till long after the words of Conſecration, beginning at* [Reſpice, Domine.] *Miſſa Chryſoſt. Ob. ab eiſdem quo ſupra.* Hanc noſtram ſupplicationem, tanquã ad altare, admittere non recuſes, & fac nos idoneos qui Tibi δῶρα καὶ θυσίας πνευματικὰς noſtris pro peccatis offerimus. *Idem Salmeron.* Offerimus Tibi rationabile & incruentum obſequium. [*Which words are in the body of your Liturgies put before the words of Conſecration* (*Edit. Antuerp. ex officina Plantin.* 1560. *cum privilegio Regis*) *but which Lindan will have to be ſet after Conſecration.*] *The Liturgie of S. Iames*: Pro oblatis, ſanctificatis, pretioſis, immaculatis donis divinis oremus Dominum —— acceptis eis in ſupercœleſte, mentale, ſpirituale Altare, in odorem ſpiritualis fragrantiæ, &c. *paulo poſt*: Deus Pater, qui oblata tibi dona mera, frugum oblationes accepiſti in odorem ſuavitatis. [*And after follow the words of Conſecration*: Sancto, qui in Sanctis, &c. —— Suſcipe incorruptum Hymnum in ſanctis & incruentis Sacrificijs tuis.] —— (c) *Chryſoſt. Hom.* 11. Quid eſt rationabile obſequium? quod per animam, quod ſecundùm Spiritum offertur: quicquid non indiget corpore, quicquid non indiget inſtrumentis, neque locis, in quibus ipſe quidem eſt Pontifex, ut manſuetudo, patientia, &c. Sacrificium laudis, juſtitiæ, ſpiritus contribulati. (13) *Athanaſ. cont. Macedon. Dial.* 1. *de Baptiſmo.* τοῦτο ἔστιν ἡ λογικὴ καὶ ζῶσα λατρεία ὑμῶν: ὃ γὰρ ἀπόστολος λέγει, παραστῆσαι &c. (g) ἀναίμακτον, καὶ λογικὸν λατρείαν. *Euſeb. Cæſar. lib.* 4. *De Vita Conſtant. cap* 45. *de Euchar.* Alij ſacras literas interpretantur: Alij θυσίαις ἀναίμοις, & myſticis conſecrationibus divinum numen placabant, & ſupplices preces pro communi pace offerebant. *Et Demonſt. Lib.* 1. *Cap* 6. Sacrificium mundum.

lem. In which *Epithet* of *Vnbloody* (ſay wee) could not be ſignified *Chriſt's Body*. Our Reaſons; becauſe (as the Margin ſheweth) the word, *Vnbloody*, hath ſometime Relation unto the *Bread and Wine* (both unbloody) *before Conſecration*, called in *Saint Iames* his Liturgie, *Gods gifts of the firſt fruit of the Ground*: who alſo reckoneth *Hymnes* among *Vnbloody Sacrifices*; (But *Chriſt's Body* is the *fruit of the Wombe*) or elſe ſometime it is referred to the *Acts of Celebration*, in *Supplication*, *Thankſgiving*, and *Worſhip* of God (all *Vnbloody*) naming that *A Reaſonable and Vnbloody Service*, which they had termed an *Vnbloody Sacrifice*, as *Lindan* your Pariſian Doctor hath truly obſerved. Which *Chryſoſtome* alſo ſtiled *Spirituall* (marke you) λατρεία, *Service*, or *Worſhip*. Was ever Chriſt called λατρεία, who is himſelfe rather the Perſon to be worſhipped?

Secondly, *Reaſonable*, could this point out *Chriſt's Body* in the Senſe of the objected Fathers? Suffer *Chryſoſtome* to reſolve us. (c) *Reaſonable Service*, (ſaith hee) *is that which is performed with the minde, without Bodily helpe.* ✠ The which *Athanaſius* attributeth to Baptiſme: (13) *This* (ſaith hee) *is a Reaſonable and living Worſhip; whereof the Apoſtle ſaith, Yield up your Bodies an holy lively Sacrifice, &c.* ✠

Thirdly, *The Vnbloody Sacrifice* is called *Spirituall* (as you heare) how ſhall this be properly applyed to the *Body of Chriſt*? You will ſay, not in it's naturall Eſſence, but in the maner of being *Inviſible, Impalpable*, and the like. But wee demand; the ſame head of a mans Body, is it more Spirituall in the darke than in the light?

Laſtly, all theſe termes in theſe Liturgies of *Vnbloody Sacrifice, Reaſonable Service*, and *Spirituall*, are ſpoken *before Conſecration*, when the *Body of Chriſt*, even in your owne Faith, as yet can have no being in the Euchariſt; and therefore cannot be the *Vnbloody Sacrifice* here meant by you. Will you have the full ſubſtance of all theſe Reaſons? The word, *Vnbloody*, whether it point out *Bread* and *Wine*, or the *Act* of outward *Worſhip* in this celebration, called a *Reaſonable Service*, and *Spirituall Sacrifice*, it muſt betoken a thing *void of Blood*, which no Chriſtian Profeſſor dare attribute to the *Body of Chriſt*. Wee proceed.

Euſebius ſaith indeed, (g) *Wee offer an Vnbloody Sacrifice*;

but

but what hee meant thereby, hee doth not expresse, whether the *Signes of Bread and Wine*, which hee elsewhere, with others, (as you have heard) called *Sacrifices*: or whether, as *Basil* and *Chrysostome* have done, hee understood together the *Publike Service* in celebrating the *Memory of Christ's Death*. This then concludeth not for an Existence of the *Body of Christ*, as of the *Vnbloody* Subject herein. But whereas furthermore your may observe, that *Eusebius* (objected) calleth (h) *Godly actions a pure Sacrifice*, and opposeth this against *Bloody Sacrifices*; and also termeth (i) *Holy Prayers* [ἀναίμακτα] that is, *Without Materiall Substance*, as hee did the Celebration of the Sacrament [ἀναίμακτον] that is, *Vnbloody*: And yet againe of this Sacrament, *A Memoriall*, saith hee, *instead of a Sacrifice*. These shew that *Eusebius* meant a *Sacrifice void of Blood*; which neither the word of God will permit us; nor your *Councell of Trent* will suffer you to impute to the *Body of Christ*, and therefore must needs wound your Romane Oblation of *Body and Blood* to the very heart.

Nazianzen (objected) is as directly opposite to your Masse, as East is to West, and will strike the matter dead, calling it (k) *The unbloody Sacrifice, whereby* (saith hee) *wee Communicate with Christ*. Flatly differencing *the unbloody Sacrifice, whereby*, from *Christ* himselfe, *with whom the Faithfull do communicate* in this Sacrament.

Ambrose (objected) prayeth to God, (l) *To accept of this immaculate, and unbloody Hoast*, which are the very words of your *Romane* (m) *Masse*, and which your Cardinall seeketh to justifie by Saint *Ambrose*. But this hee cannot do, except their meaning be both the same. Let then your Cardinall but tell us the meaning of the *Canon* of your *Masse*, and you will soone apprehend the Iudgement of Saint *Ambrose*. *In our Masse* (saith your [n] Cardinall) *it is sayd, Receive, holy Father, this immaculate Hoast*; where the Pronoune *This* (saith hee) *doth demonstrate Bread and Wine, because spoken before Consecration*. So hee. And the *Body* and *Blood of Christ* (you know) are not *Bread and Wine*. Let *Athanasius* put a Period to this Section, who saith that (o) *Melchisedech, in giving Bread and Wine, was the first Type of an unbloody Sacrifice*. But *Melchisedechs* was *Vnbloody*, negatively, having no *Blood* at all in it. So was never the *Body of Christ*, since his Resurrection, according to our Christian Beliefe.

(h) Non per cruores, sed per quas actiones summo Deo offerendas. *After, there followeth an Oration of Constantine*, Ad Sanctorum cœtum. Tale Sacrificiū peragitur, vacuum sanguine, & ab omni violentia. [*As ibi Dadram Doctor Parisi. transtulit it.*]

(i) *Agite, Demonst. Evang. li. 1. c.* 10. Has vestis [ἀναιμάκτους θυσίας] & spiritales expertes Sacrificia, intelligēs à peractas hostias, Prophetica nuncupat oracula? Immola Deo Sacrificium laudis. — Hymnos & sanctas Orationes celebrantes. *And again*; τὴν ἀναίμακτον λατρείαν ἀντὶ θυσίας ἐπιτελοῦμεν. *Eod. lib.*

(k) *Nazian. Invect. 1. adversus Julian. ante med* [ὅτι ἡ ἀναιμάκτου θυσίας] i. e. Vt ab incruento Sacrificio manè eluceret, per quod nos Christo, ipsiusq; passionibus, & divinitate cōmunicamus. [*Mark*, Incruentū, per quod, *is distinguished from*, Christo, *therefore was not Christ the* Incruentum, *objected by the Rhemists, Annotat. in Luc.* 22. 19.]

(l) *Ambr. lib. 4. de Sacram. cap. 6.* Sacerdos dicit, Ergo memores gloriosissimæ ejus passionis, & resurrectionis, & ascensionis in cœlum, offerimus Tibi immaculatam hanc hostiam, incruentam, & hanc panem sanctum, & hanc oblationem salutis æternæ. (m) Suscipias in sublimi Altare tuo, per manus Angelorum, sicut suscepisti dignanter munera Abel, &c. [*To be expounded, as Bellarmine doth it, of the same words in the Romish Masse.*]

(n) Accipiendo sacrificium pro re, quæ sacrificatur, negari non debet quin ad verum Christi corpus & sanguinem quodammodo pertinere ad rem, quæ sacrificatur. Nam cum antè Consecrationem dicimus [Suscipe, Pater, hanc immaculatam Hostiam] certè Pronomen, Hanc, demonstrat ad sensum id quod manibus tenemus, id autem panis est. *Bellarm. lib. 1. de Missa, cap. 19.* Respondeo &c. [*Bellarmine the Cardinall doth so in this and other Chapters justifie the Romane terme of Masse, as is already* (o) *Athan.* Melchisedech dedit Abrahamo vinum meracum addito panis [ἀζύμου] fructu — hic typus fuit offerendi Sacrificium [ἀναίμακτον] & incruentum, sanctam oblationem. *Hist. de Melchisedech. ad finem. Tom. 2.*

CHALLENGE.

WHat a faire piece of service (do you thinke) have these Objectors done, for the patronizing of your Romane *Sacrifice*, out of the Sentences of Ancient Fathers? whilest they, alleging their words, citing their Bookes, and quoting their Chapters, have so handled the matter, as if they had meant, by prevaricating in their owne Cause, to betray it: seeing that it is apparent, that they have delivered unto us the *worship*, in stead of the thing *worshipped*, out of the *Councell of Ephesus*, *Basil*, *Chrysostome*, and *Eusebius*. Next by the word, *Vnbloody*, being spoken *before Consecration* (and therefore concerneth not the *Vnbloody Body of Christ*) they have obtruded the thing, *Distinguished from Christ*, *in stead of Christ*, in the Testimony of *Nazianzen*. But especially, because in the most of the *Sentences, the word *Vnbloody*, must needs be taken negatively for want, or absence of *Blood*: and so you may bid your *Corporall Presence* adieu. All which may be strong Arguments unto us, both of the deplorable Consciences of your Doctors, and of the desperateness of your Cause. Other Testimonies, wherein there is mention of *Christs Body* and *Blood*, come now to be discussed.

(*) [*Do but examine the places againe, and you shall find Basil to have spoken of* Service before Consecration: *Chrysost.* Of Blood and Wine, before Consecration: *Eusebius in one place is interpreted (by your owne Doctor and Translator) to have spoken of a* Sacrifice void of Blood; *Nazianzene speaketh of something in the Eucharist*, differing from Christ: *so as how you may joyn Athanasius.*]

A Confirmation of the former Demonstration, from the use of the word, Vnbloody, *in the objected Sentences; wherein the Fathers make mention of the* Body *and* Blood of Christ.

SECT. X.

THis Objection seemeth to be of better moment than the former; but onely seemeth. *Clemens Bishop of Rome*, the first of that name, calleth (indeed) the Eucharisticall Celebration (a), *An unbloody Sacrifice of the Body and Blood of Christ*. In which sentence the *Vnbloody Sacrifice* is plainly distinguished from the *Body* and *Blood*, *whereof* it is a *Sacrifice*; even as both the *Act* and *Service* of *Commemoration* have been often times above, and are hereafter called of the Fathers a *Sacrifice*, in respect of the Object thereof, which is the *Body* and *Blood* of Christ on the *Crosse*. This is manifest by two especiall Reasons; the first, because that which hee calleth *Vnbloody*, hee termeth also a *Reasonable Service*.

Secondly, *Clemens* calleth the same *Vnbloody Sacrifice* the *Signe* and *Type* of *Christs Body* and *Blood*, thereby distinguishing them from that *Body* and *Blood* whereof they are but *Types*. You will then aske, what is this *Body* and *Blood*, whereof they

are

(a) *Clemens Rom. Const. lib. 6. cap. 23.* Pro Sacrificio cruento, Rationale & incruentum, ac illud mysticum Sacrificium corporis & sanguinis Christi, quod in symbolum mortis ejus celebratur. *Et lib. 7. Const. cap. 26.* Adhuc agimus tibi gratias, Pater noster, pro pretioso corpore & sanguine effuso, cujus hæc Antitypa celebramus, ut mortem ejus denunciaremus, per ipsum enim tibi gloria. Amen.

are sayd to be *Types?* Yea marry, This being knowne will set all straight. And *Clemens* telleth you, that it is his *Precious Body, and his Blood shed*, which (properly taken) all Christians professe to be *Proper* to his *Body crucifyed*, and *Blood shed on the Crosse*, for the proper Object of our *Typicall Remembrance*, as wee have formerly (*) proved, and you your selves have confessed already.

(c) *Cyril of Hierusalem* doth attend upon Pope *Clemens*, and in a sort treadeth in his steps. The maner of our Celebrating the memory of Christs death, hee calleth a *Spirituall Sacrifice, and an Vnbloody worship*; wherein, against the Iewish Sacrifice, hee opposeth *Spirituall* against *Corporall*, as hee doth *Vnbloody* against *Bloody*. But, by *Spirituall*, hee meant that which wanteth a Body. Therefore, by *Vnbloody*, hee meant that which was properly *voyd of Blood*. So farre was *Cyril* from signifying thereby the *Vnbloody Body of Christ*, as the Subject matter in the Eucharist. As for the *Body* & *Blood* of *Christ* it selfe, which hee calleth *Propitiation*, *Cyril* expoundeth himselfe to meane (for so hee nameth it) *Christ slaine for our sinnes*, which still wee say, and you cannot deny, is onely the Object of our whole Spirituall service of *Remembrance* and *Commemoration*. Both these former Witnesses have delivered their Testimonies, as spoken under a forme of *Prayer*, whereunto whether You or Protestants may more justly say *Amen*, judge you. *Cyril* Patriarch of *Alexandria* accordingly *acknowledgeth a *Sacrifice Vnbloody, Spirituall*, and *Mentall*.

(*) *see B. 2. Ch. 1 § 4 and this B. 6. Ch. 1 § 2.*

(c) *Cyril. Hierosol. Mystag. 5.* Postquàm consecimus [ὁλοθυσίαν τὴν ἀναίμακτον λατρείαν ἐπὶ τῷ θυσίᾳ ἐκείνης τὸ ἱλαστήριον.] *alibi quarto post*, Obsecramus Deum pro, &c. Et Christũ [ἱσταμεθα γὰρ τῶν ἡμετέρων ἁμαρτημάτων τὸ ἱλαστήριον] *Ob. à Salmerone Iesuita Tom. 9. Tract. 30.*

(*) *see below Sect. 11.*

The eighth Demonstration

*Of the no-*Proper Sacrifice of the Masse; *Because the Ancient Fathers called the* Eucharist *a* Bloody Sacrifice, *which all you will confesse to be Vnproperly spoken.*

Sect. XI.

TAke but unto you your owne Allegations (set downe in the [a] *Margin*) of the Sentences of Antiquity, and you shall finde how the Ancient Fathers doubted not to say that *Christ suffereth, is slaine, slayeth himselfe, suffereth often* in this Sacrament: and that *His Passion and Bloody Sacrifice is offered herein*.

And againe; *As often as Christ is offered on the Altar, so often is hee slaine and eaten of the faithfull.* Do you marke? even *so eaten*, as hee is *slaine*, but onely *so, as slaine*;

(a) *Salmer. Tom. 9. Tract. 29, pag. 33.* Hesychius lib. 2. c. 8. *In Levit. Dicit Christum, cùm semetipsum occidisse.* Chrysost. *in 1. Cor. Hom 24. In Eucharistia Christũ pati & occidi. Rursus Tract. 30. pag. 318.* Ambrosius *in Hebræos 9. Offert etiamnùm sacrificium. Alexander Papa Epist. 1. Cyprian lib. 2. Epist. 3. Paulo Domini est Sacrificium quod offerimus. Hieron. in Dialog. adversi. Lucifer. Christum pluries passuri consecratur. Pascasius de Corpore & Sanguine Domini: Sacrificium Crucis iteratur. ❖ Eusseb. Emissen. Sabbato post Domin. 2. Tout. tamen occiditur, & à fidelibus comeditur, quoties in hoc Altaris Sacramento sanctificatur. ❖*

which no living man will say, can be spoken Properly of Christs Body, after his Resurrection. ✠ These are Sayings of the highest Accent, as you see, and of no fewer nor meaner Fathers than these, *Alexander*, *Chrysostome*, *Cyprian*, *Hierome*, *Cyril of Hierusalem*, *Hesychius*, *Pascasius*, and *Eusebius Emissenus*. ✠ Vnto this holy Assembly *Gregory Nyssen* joyneth himselfe, who, although last in place, yet will appeare to be as forward in sense as the formost. Hee speaking of the Body of Christ, as it was a *Sacrifice eaten of his Disciples in his last Supper*, held the Crucifyed Body of Christ to have beene even then so necessary an Object for his Disciples Eating thereof, that hee saith: (14) *It was even then eaten as a perfect Sacrifice of Christ.* But how? to wit, saith hee, *as slaine.* His Reason; *for a Body having life* (saith hee) *cannot be fit to be eaten.* So hee. Than which nothing can make more against your *Eating of Christs Body*, as *Corporally Present*; or yet against a *Proper Sacrifice* therein. ✠

What thinke you of such Sayings? Can Christ be said properly to be *Dead* in this Sacrament? (b) *Never any Catholike said so* (saith your Iesuite *Ribera.*) What then could be the meaning of such words? If you should be ignorant, your Cardinall *Alan* would reach you, & he would have you (c) *observe* what hee saith: *Christ is said by the Fathers to suffer* (saith hee) *and so dye in this Sacrament onely so farre as his Death and Passion is commemorated and represented herein.* And so speaketh also your Romane (d) *Glosse.*

What now hindreth but that whensoever wee heare the same Fathers affirming that the same *Body* and *Blood* of Christ are *Sacrificed* in the Eucharist, wee understand them in the same impropriety of Speech, that they meant onely *Representatively?* especially when as wee see your other Grand Cardinall coming somewhat home towards us, and to confesse as followeth; (e) *If Catholikes should say that Christ doth truly dye in this Sacrament, this Argument might be of some force: but they say hee dyeth not, but in a Sacrament and Signe representing.* So hee; which yet alas is too little a crevase for so great a Doctor to creepe out at. First, because there is as well a Figurative, as there is a Literall Truth; for, *If I should say of Easter day* (said * *Augustine*) *it is the day of Christs Resurrection, I should not lye*, and yet it is but the *Anniversarie day*, betokening the other. When Christ said of one part of this Sacrament, [*This Cup is the New Testament in my*

(14) *Greg. Nyssen. Orat 1. de Resurrect. Christi.* Pro ineffabili arcanoque, & qui ab hominibus cerni nequit, Sacrificij modo suâ dispositione & administratione præoccupat impetum violentum, ac sese oblationē ac victimam offert pro nobis Sacerdos simul & agnus Dei, qui tollit peccatum mundi. Quando hoc accidit? Cùm corpus suum ad comedendum, & sanguinem bibendum præbuit. Cuilibet enim hoc perspicuum est, quòd ore vesci homo non potest, nisi comestionem mactatio præcesserit. Qui igitur dedit Discipulis suis corpus suum ad comedendum, aperte demonstrat jam perfectam agni immolationem. Non enim ad edendum idoneum esset corpus animatum.

(b) Quis unquàm Catholicè dixit Christum rursùs mori? *Ribera. Iesu. Com. in Heb. 10. num. 25.*

(c) Observandum est, Christum hoc modo impassibiliter existere in Sacramento, tamen dici à Patribus mortalem, imò morientem & passum in Sacramento, easdemque quidem, quamvis eo modo Consecrationis, ipsaque vi significationis Sacramentalis mors & passio Domini celebretur atque repræsentantur. *Alan. Card. lib. 1. de Euch. cap. 38. sub finem.* (d) *Glossa de Consecrat. Dist. 2.* Quid sit. Hoc est, ejus Mors repræsentatur. (e) *Bellarm. lib. 1. de Missa, cap. 29. §.* Respondeo si. &c. Si Catholici dicerent in Sacrificio Missæ verè Christum mori, argumentum Calvini haberet aliquid virium; sed nunc dicunt animes eum non mori, nisi in Sacramento, & signo repræsentante mortem ejus, quam aliquo modo obijt, tamen abest, ut Missa obliteret Christi mortem, ut potiùs efficiat ut nunquam obliteretur.

(*) *See above Chap. 5. Sect. 5.*

Blood]

Blood] *hee spake by a double Figure*, said your Iesuite * *Salmeron*, yet truly. (*) *Booke 2. Chap. 2. Sect. 4.*

Secondly *Christ*, who is *Truth* it selfe, in saying of Bread, *This is my Body*, or *Flesh*, spake a Truth, as you all professe; and was it not likewise a Truth, when hee called his Flesh *Bread?* yea, and also * *The true Bread.* (*) *Iob. 6.*

Thirdly, the Fathers, as they said that *Christ is Dead, and suffereth* (as you now object) *in this Sacrament in a Mysterie*: so have they also said of his Body, in respect of the Eucharist, *It is Sacrificed in an* * *Image, in a Sacrament, or Mysterie*; according to that their generall Qualification, saying, *It is the same Sacrifice which Christ offered*, or * *rather a Remembrance thereof.* (*) *Ambrose, Aug. above, Chap. 5. Sect. 5.* (*) *Above, Chap. 5. Sect. 6.*

And Lastly, the Fathers, who named *Baptisme* a *Sacrifice* aswell as the *Eucharist*, doubted not to stretch *Baptisme* up to as high a note as they have done the Eucharist, saying, (f) *Baptisme is the Passion of Christ*: and (g) *In Baptisme wee crucifie Christ.* To signifie, that the *Body* of Christ is the *Represented Object*, and not the *Representative Subject* of this Sacrament. (f) *Chrysost. in Epist. ad Heb. Hom. 16.* Baptismus est passio Christi. (g) *Ambros. de Pœnitent. lib. 2. cap. 1.* In Baptismo crucifigimus in nobis filium Dei.

An Elucidation of the Premises, by a Similitude of a Stage-play, *manifesting how the same* Vnproper Sacrifice *might furthermore have beene called both* Bloody *and* Vnbloody, *by Ancient Fathers.*

Sect. XII.

A Similitude, for explanation-sake, would be had; give us leave to borrow one from the *Stage-Play*, for manifesting a Truth, aswell as * you have done another from thence, for palliating a Falshood. You may recognize with us that Tragicall end of the Emperour *Mauritius*, by the command of one *Phocas*, (once his Slave) that Grand Patrone of the Popedome, by Privileging the Church of Rome, to be the *Head of all Churches*, as divers of your owne Historians do relate. But to the Point. By the commandement of this *Phocas* (as you * know) were slaine two of *Mauritius* his Sons, three Daughters, and his Wife; and all these before his owne eyes, and at last the Emperour *Mauritius* himselfe was also murthered. (*) *Booke 2. Chap. 2. Sect. 6. and Booke 6. Chap. 5. Sect. 7.* (*) *See Baron. Anno 602. &c.*

Were now this dolefull Spectacle acted on a Stage, might not any Spectator say (at the horrid sight thereof) *This is a Bloody Tragedie*, namely, in respect of the *Object represented* herein? And might hee not also say as truly, *This is an Vnbloody Tragedie?* to wit, in respect of the *Representative Subject*, *Action*, and *Commemoration* it selfe, seeing that there is not

not here shed any one drop of mans Blood? And from the same Evidence it will be easie to perceive, that the Greeke Fathers used to terme the *Eucharist* [θεῖκτον] and the Latines *Tremendum*, that is, a *Terrible* and *Dreadfull Sacrifice*, (namely) for the Semblance-sake, and Analogie it hath with Christ's Death: even as one would call the *Act*, representing the cruell Butchering of the Emperour *Mauritius*, an *Horrible* and *Lamentable Spectacle*. This is a cleare Glasse, wherein any may discerne the open visage of *Truth*, from the feigned Vizard of *Error*.

The ninth Demonstration,

Because Ancient Fathers likewise called the Sacrament of Baptisme *a* Sacrifice, *for the* Representation-*sake which it hath of Christ's Death; which is* Argumentum à paribus.

Sect. XIII.

WEe shall not urge the Antecedent of this Argument, taken from *Baptisme*, before that wee have made knowne the force of the Consequence thereof. First one of your Cardinals thus; (a) *If the Fathers had held the Eucharist to be only a Sacrament, and not also a Sacrifice, there had beene no cause why they should not have called Baptisme a Sacrifice, it being a Representation of Christs death: But the Fathers do no where call Baptisme a Sacrifice.* So hee. Another Cardinall thus, (b) *Who can so much as suspect that the Fathers spake abusively, in calling the Eucharist a Sacrifice, seeing this is the onely Sacrament, which they call a Sacrifice, and no other.* Next, take your learned'st Iesuite with you, who would be loth to come behinde any in vehemencie and boldnesse, thus; (c) *Ancient Fathers never called Baptisme or the Ministery thereof a Sacrifice; albeit they might have so called it Metaphorically: which wee note* (saith hee) *because of the Heretikes, who pervert the speeches of the Fathers, as if they had called the Eucharist a Sacrifice Metaphorically, and Improperly.* So they, to omit * Others. Now then if there be any sap or sense in these your Objectors, it is as much as if they had reasoned against us thus; If you *Heretikes*

(a) *Bellar. lib. 1. de Missa, cap. 15.* Si Patres existimarunt Eucharistiam solùm esse Sacramentum, & non etiam Sacrificium, nulla esset causa cur aliter loquerentur de Eucharistia, quàm de Baptismo. Nusquam autem Patres Baptismum vocant Sacrificium, nec dicunt Baptizare esse Sacrificare, vel immolare. Quo modo igitur possibile est Patres in modo loquendi nobiscum, in sententia cum Adversarijs convenisse? §. Hic igitur. *Rursus* Baptismus est Sacramentum Repræsentationis mortis Christi, Rom. 6. Et tamen nulli veterum Baptismum Sacrificium Deo oblatum unquam appellaverunt: non igitur sola repræsentatio causa esse potuit, cur actio Cœnæ Sacrificium appellaretur. *Ibid.* §. Tert. bapt. (b) *Card. Alan.* Patres abusos esse nomine Sacrificij —— quis possit cum Hæreticis vel tenuiter suspicari, cum hoc solum eo nomine appellent, nec alteri fetè Sacramento unquam tribuunt? *Lib. 2. de Euch. cap. 14.* (c) *Suarez Iesuit.* In multis Conc. vocatur hoc Sacrificium incruentum —— Solum est observandum, propter Hæreticos, qui hoc etiam ad metaphoram detorquent nomen, Sacrificium. Sanctos Patres nunquam vocâsse Ministerium Baptismi, aut alterius Sacramenti nomine Sacrificij, cum tamen Sacrificium Metaphoricè sumptum in eo conveniet. Cum ergo Eucharistiam simpliciter & absolutissimè Sacrificium vocant, signum est eos propriè de Sacrificio loqui. *Tom. 3. Disp. 74. Sect. 2. pag. 952.* (*) *M. Fisher, for one.*

(for

(for so they call *Protestants*) could shew that the Ancient Fathers did any where name the *Sacrament of Baptisme* a *Sacrifice*, which wee confesse to be onely but a *Representation of Christs death*, then should wee need no other Reason to perswade us that the Fathers called the Sacrament of the *Eucharist* a *Sacrifice* also, *improperly*, onely because it *representeth* the *Body* and *Blood* of Christ *sacrificed* on the *Crosse*. Thus for the Consequence confessed by your owne chiefest Advocates.

The Assumption lyeth upon us to prove, to wit, that the Fathers called *Baptisme* a *Sacrifice*, even from the words of the Apostle, Hebr. 10. 20. where, speaking of *Baptisme*, he saith; *To them that sinne voluntarily, there remaineth no Sacrifice for sinne.* Saint *Augustine* testifyeth of the Doctors of the Church Catholike, before his time, that (d) *They, who more diligently handled this Text, understood it of the Sacrifice of Christs Passion, which every one then offereth, when hee is baptized into the faith of Christ.* So that holy Father, who is a Witnesse without all exception; yet if, peradventure, wee should need any testimony out of your owne Schooles, the witnesse of your *Canus* may be sufficient, confessing and saying, (e) *That most of the Fathers, by Sacrifice, in this place understood Baptisme, which they so called Metaphorically, because by it the Sacrifice of the Crosse is applyed unto us.* So hee. Is not this enough for the understanding of the Dialect, and of the speech of Ancient Fathers; both in calling *Baptisme a Sacrifice*; and of the Reason thereof, *viz. for Representation* and *Application-sake onely*; and Consequently, that the *Body and Blood of Christ* are not the representing Subject, but the represented Object of his *Sacrifice?* What better satisfaction can the greatest Adversary desire, than to be (as now your Disputers are) answered according to their owne Demands?

(d) *Hebr.* 10. 26. [Voluntariè peccantibus non relinquitur Sacrificium pro peccato.] Qui diligentius pertractant hunc locum Apostoli, intelligunt de Holocausto Dominicæ passionis, quod eo tempore offert quisque pro peccatis suis, quo eamdem passionis fide baptizatus. Vt sit sensus, [Non relinquitur Sacrificium pro peccatis] hoc est, non potest denuò baptizando purgari. *August. Tom. 4. Expos. ad Rom. Col.* 1185, 1186, 1187.

(e) *Illebiet Canus.* Quæris quid Causæ pleriſq; Antiquorum fuerit, ut Baptismum Hostiam appellaverint, ideoq; dixerint non esse Hostiam pro peccato? (Heb. 10.) quia Baptismus repeti non potest——Et quia per Baptismum applicatur nobis Hostia crucis. Hinc illi Baptisma transtatitiè hostiam nuncupârunt. *Loc. Theol. lib. 12. cap. 12. pag. 424.*

The tenth Demonstration,

Because the Fathers called the Eucharist *a* Sacrifice, *in respect of divers such* Acts *as are excluded by the Romish Doctors out of the Definition of a* Proper Sacrifice.

SECT. XIV.

THe *Acts* excluded by your Cardinall out of the number of *Proper Sacrifices*, are (a) *Oblations*, or *Offerings* of

(a) *Bellarmin. lib. 1. de Missa, cap. 2.* §. Sed omissa.——Omne Sacrificium est Oblatio, sed non omnis Oblatio Sacrificium, hoc fit cùm res oblata consumitur.

any

any thing that is not *Conſecrated* by the *Prieſt*, ſuch as is the Offerings of *Bread* and *Wine* by the People, before it be *Conſecrated*. Next ([b]) *All workes of Virtue are unproperly called Sacrifices. All workes which conſiſt in Action, being tranſient, as Bowing, ſinging of Pſalmes, or the ſole Commemoration of the Sacrifice of the Croſſe:* together with all ſuch *Acts* performed to God, which otherwiſe are yielded to man, as the *Geſture of Vncovering the head in Gods Service, Bowing the knee, and all outward ſignes of Reverence, yea and all inward and inviſible Acts of man in his will and underſtanding*. All theſe *ſpirituall Acts* are eſteemed by him to be unproperly called *Sacrifices*. But that all theſe kinde of *Acts*, ſo farre forth as they are exerciſed in the holy worſhip of God, are called *Sacrifices* by the Ancient Fathers, can never be denyed by any that ever was acquainted with their Writings.

Now our Demonſtration is this, that moſt of theſe *Acts*, which are here confeſſed to be *Vnproper Sacrifices*, being uſed in the Celebration of the Supper of our Lord, occaſioned the Fathers to call the *Euchariſt* it ſelfe a *Sacrifice*; and therefore they meant thereby no *Proper Sacrifice*. As firſt (by your owne [c] Confeſſion) that the Fathers called *The Oblations of Bread and Wine, made by the People before Conſecration, Sacrifices; the Almes, and Collections for the poore, Sacrifices; Our Praiſes and Thankſgiving to God* (whereof the Euchariſt hath it's name) *Sacrifice*; and that many other Circumſtantiall *Acts* are called *Sacrifices*, even the *Sole Act of our Commemoration*, as will appeare in our laſt Examination concerning the Doctrine of Proteſtants. ✠ But yet ſome of you (among others your *Pamelius*) are ſo greedie of a *Sacrifice* in the Maſſe, that they will force *Tertullian* to ſpeake for it, even where (as is confeſſed and proved) hee ſpeaketh of ſuch *Offerings*, which belonged to the ([15]) *Relieſe of the poore*; and which was to be miniſtred by a *Woman the Wife of a Chriſtian*. ✠

(b) *Bellarm.* Opera virtutum non ſunt propriè dicta Sacrificia. *Lib.* 1. *de Miſſa, cap.* 2. §. *Hæc.* Non quæ in ſola actione conſiſtant, ut Pſalmodia, genuflexio, & opus quodlibet ad honorem Dei factum. *Ibid.* §. *Secundum.* Non quæ in ſola oblatione ſita, ut aurum, argentum, &c. *Ibid.* §. *Secundo.* Non Non decimæ aut primitiæ. §. *Sed in.* Nec Patres appellant Sacrificium, id quod ſolum eſt figura, & commemoratio Sacrificij. §. *Tertio.* Non pia voluntas, quia inviſibilis. §. *Secundò.* Non Eleemoſynæ, quia non ſoli Deo oblatæ. §. *Tertiò.* Nulla reverentia externa, ut genuflexiones, precs, quia actiones tranſeuntes. §. *Sextò.* Paſſiones Martyrum, & alia omnia bona opera, largo modo—non autem propriè & in rigore, Sacrificia dici poſſunt. *Ibid. cap.* 3. §. Reſp. Martyrum.

(c) *Caſſand. Liturg. cap.* 22. Ordo celebrandi Miſſam, ſecundùm Romanos, celebrante Pontifice, extractus ex variis libellis——*Ibid. cap.* 27. Populus dat Eleemoſynas ſuas, id eſt, Panem & vinum, tam maſculi quàm fœminæ. *Ibid.* De veteri ritu oblationis panis & vini. *Iren. lib.* 4 *cap.* 32. Primitias creaturarum offerentes—— Hanc oblationem Eccleſia ſola pura offert Fabricatori, offerens cum gratiarum actione. *Ibid. in Expoſitione ordinis Romani, & ſcriptis Gregor. Papæ.* Oblationes fidelium fuiſſe tantùm panem & vinum—— Et Collectæ in uſum Pauperum, vel reſtitutionem Eccleſiarum, opportuno tempore, non inter ſolennia Miſſarum,——quæ populi donaria, non certè Sacrificia——Sacrificium autem, ſicut Iſidorus, dictum quaſi ſacrum factum, quia prece myſticâ conſecratur. *Caſſand. ibid.* Non ignoramus veteres Theologos appellaſſe Euchariſtiam Sacrificium laudis. *Stapleton. lib. de 7. Sacrament. Tom.* 1. *pag.* 3. §. Præter hæc. *pag.* 321.

(15) *Gabriel. Epiſcop. Albiſpin. Not. in Tertull. lib. ad Vxorem, cap.* 9. Sacrificia ſine ſcrupulo, &c. Pamelius exponit de Miſſæ Sacrificio——At patiantur me liberè dicere, hæc ad Sacrificium Miſſæ non pertinere, ſed de his intelligi, quæ in Eccleſia, ſive in Pauperum, ſive in Sacerdotum alimenta: cum enim Vxores ſine conſenſu Maritorum non poſſint erogare, ait maritatam Chriſtiano ſine ſcrupulo liberalem eſſe poſſe, quòd maribus illud concedat.

Our

Our Eleventh Demonſtration,

Becauſe the Relatives *of* Sacrifice, *which are* Altar *and* Prieſt, *Objected as* Properly *taken, are uſed* Vnproperly *of Ancient Fathers.*

Sect. XV.

YOur Cardinall his Objection is this; that *Prieſt*, *Altar*, and *Sacrifice*, are *Relatives*, and have mutuall and unſeparable Dependance one of each other. So hee, and truly. But you ought to take with you a neceſſary Caution, obſerved by the ſame (a) Cardinall, that *An unproper Sacrifice cannot inferre a proper Prieſt-hood: nor an unproper Prieſt-hood a proper Sacrifice, &c.* otherwiſe, your Ieſuite can tell you of a (b) *Sacrifice* without an *Altar*, and your (c) Biſhop can point you out an *Altar without a Sacrifice.* Wherefore to take one of theſe improperly, and the other properly, were as wilde Sophiſtrie, as from a wooden Leg to inferre a body of Fleſh. Now what if wee ſhall ſay of this Point of Appellations, that *It was not ſo from the Beginning?* Hereunto wee claime but your owne common Confeſſions, viz. (d) *That the Apoſtles did willingly abſtaine from the words of Sacrifice,* [*Sacerdos,*] *and Altar.* So your Cardinall, and (e) *Durantus*, the great Advocates for your Romane *Maſſe*: whereby they have condemned not onely other your Romiſh Diſputers, who * have ſought a Proofe of a *Proper Sacrifice* in your *Maſſe* from the word *Altar*, uſed by the Apoſtle *Paul*, Heb. 13. but alſo themſelves, who from Saint *Luke*, Act. 3. [προσφέρειν] * concluded a *Proper Sacrifice.* As if the Apoſtles had both abſtained and not abſtained from the words of *Prieſt* and *Sacrifice*.

♦ And againe your Ieſuite *Lorinus*; (16) *The New Teſtament* (ſaith hee) *abſtained from the word* [* *Sacerdos*] *as from that which is more Proper to the Old Teſtament.* So hee. Wherefore this and the Engliſh word, *Prieſt*, having a different Relation, one to a *Sacrificing Miniſter* (which is proper to the Old Teſtament) the other as it is derived from the word [* *Presbyter,*] in the New Teſtament, which is *Senior*, and hath no Relation to any *Sacrificing* Function: It muſt follow, that your Diſputers ſeeking to urge the Signification of a *Sacrificing Office*, proper to the Old Teſtament, for Proofe of a *Sacrificing Act*, proper to the New, performe as fond and fruitleſſe a labour, as is the patching of old Veſtments with new pieces, whereby the rent is made worſe. ♦

But the Apoſtles did indeed forbeare ſuch termes in their

(a) *Bellarm.*—Sunt Relata, ità ut Sacrificium propriè dictum Sacerdotio propriè dicto; & Sacrificio improprie dicto impropriè dictum ſacerdotium reſpondeant. *Lib. 1. de Miſſa, ca. 2* §. Quintum.

(b) *Maldonat. Teſt.* Serpens æneus fuit Sacrificium commemorativum futuri Sacrificij Chriſti, ſed tamen non habuit altare. *Lib. de 7. Sacrã. Tom. 1. de Euch.* §. Quintum genus.

(c) *Abulenſis in Teſt.* 22. Altare hoc non fuerat ad Sacrificium offerendum. *Quæſt. 9.*

(d) *Bellar. lib. 1. de Miſſa, cap. 17* § Neque.—Neq; obſtat quod Miniſtri Eccleſiaſtici non dicebantur Sacerdotes, aut utebantur nominibus templi, ſacrificij, Altaris, & ſimilib', quia tempore Apoſtolorũ vigebat Sacerdotium Iudaicum, ideò abſtinebant ab ijſdem vocibus, ne viderentur eoſdem illos ritus innovare.

(e) *Eodem modo Durantus de Ritibus, lib. 1. cap. 1. num. 7.*

(*) *See above Cha. 3. Sect. 8.*

(*) *See above Chap. 2. Sect. 1.*

(16) *Lorin. Teſt. in Act. 14. 22. de Sacerdote.* Ab hoc abſtinet novum Teſtamentum, ut magis proprio antiqui legis Sacrificij, vel Idolorum, concedo.

(*) *Græcè, ἱερεύς.*

(*) *Græcè, πρεσβύτερος.*

ſpeeches, concerning Chriſtian worſhip, whereof theſe your forenamed Diſputers can give us a Reaſon, (f) *Leſt that* (ſay they) *the Iewiſh Prieſt-hood being as yet in force, Chriſtians might ſeeme, by uſing Iewiſh Termes, to innovate Iewiſh Rites.* Which is enough to ſhew, that you are perſwaded they abſtained from the uſe of theſe words for ſome Reaſon. Yet that this could not be the Reaſon, you may be ſufficiently inſtructed in the word, *Baptiſme*, this being as fully Iewiſh, as was either the word *Prieſt*, *Altar*, or *Temple*: and yet uſed of the Apoſtle without danger of Innovation of the *Iewiſh* maner of *Baptiſmes*. Yea, and if the Apoſtles had thought the *Altar*, *Prieſt*, *Sacrifices*, to be eſſentiall parts of Chriſtian Religion, they neither would nor ought to have concealed the words and names, leſt thereby they might have ſeemed to have abhorred the proper Characters of our Chriſtian Profeſſion.

(f) *See the former Teſtimony at* (d.)

Wee deſcend to the Fathers. It is not unknowne unto you, how the Fathers delighted themſelves, in all their Treatiſes, with Iewiſh Ceremoniall Termes, onely by *Allegoricall* Alluſions, as they did with the word *Synagogue*, applying it to any Chriſtian aſſembly; as *Arke*, to the *Church*; *Holocauſt*, to *Mortification*; *Levite*, to *Deacons*; *Incenſe*, to *Prayers* and *Praiſes*; and the word *Paſcha* to the day of the *Reſurrection* of Chriſt. But if any ſhould ſay, that theſe Fathers uſed any of theſe words in a proper Signification, hee ſhould wrong both the common ſenſe of theſe Fathers, and his owne Conſcience. It were ſuperfluous to urge many Inſtances, where one will ſerve. The word, *Altar*, applyed to the *Table of the Lord* (which anciently ſtood in the g *Midſt of the Chancell*; ſo that *They might compaſſe it round*) was more rarely called θυσιαστήριον of the Greekes, or *Altare* of the Latines, than τράπεζα, and *Menſa*, that is, *Table*; which they would not have done, if (*Altar*) had carryed in it the true and abſolute property of an *Altar*: nay but they uſed therein the like liberty, as they uſed to do in (h) applying the name, *Altar*, to *Gods People*, and to a *Chriſtian man's Faith and Heart*.

(g) *Euſeb. Hiſt. lib. 10. cap. 4. Ex Orat. panegyr. Paulino Tyriorum Epiſcopo dedicata, qui Baſilicam ibi conſtruxit.* Sanctuario hoc modo abſoluto & perfecto, ſellisque quibuſdam in altiſſimo loco ad Præſidum Eccleſiæ honorem collocatis, & ſubſellijs ordine diſpenſatis —— Altarique denique tanquàm Sancto Sanctorum (Gr. τὸ τῆ ἁγίων ἁγίων θυσιαστήριον ἐν μέσῳ θεὶς) in medio Sanctuarij ſito, &c. *Coccius Tom. 2. Tract. de Altari, & Athanaſio in vita Antonij.* Altare Domini multorum multitudine circumdatum. *Chryſoſt. (de viſione Angelorum) lib. 6. de Sacerdotio.* —— κυκλοῦντων θυσιαστήριον. *& Dionyſ. Hierarch. Eccleſ. cap. 3.* Οἱ περὶ ἱερᾶρχας ἐν μέσῳ τῆ θεῖα συναξεως ἑδρας, ἀπεικάζονται μύσει —— οἱ τῶν λειτουργικῶν ἱερέων. *Auguſt. de Verbis Dom. Serm. 46. de eo quod ſcriptum,* [Qui manducat.] Chriſtus quotidie paſcit: menſa Ipſius eſt illa in medio conſtituta. [*Theſe Teſtimonies verifie the ſame Aſſertion of Doctor Fulke againſt Gregory Martin, cap. 17.* The Table ſtood ſo, that men might ſtand round about it.]

(h) *Auguſt. quæſt. ſuper Exod. lib. 2. cap. 9.* Altare eſt populus Dei. *Lib. 1. de Serm. in monte.* Altare in interiore Dei templo, id eſt, fides. *Lib. 10. de Civitat. Dei, cap. 4.* Ejus eſt Altare cor noſtrum. *And other Fathers ordinarily.*

✠ All this notwithſtanding, you are not to thinke that wee do hereby oppugne the Appellation of *Prieſt* and *Altar*, or yet the now Situation thereof in our Church, for uſe as Convenient, and for order more Decent; but onely the Romiſh Opinion and Doctrine, whereby you hold them, in the verie proprietie of words, and not as the Fathers did, onely by way of Alluſion. For your better Apprehenſion

of

of this Truth, if you will be pleased to observe that Christ, in the time of the first Institution and Celebration of this Sacrament, propounded it, in the place where hee, with his Disciples, gave it unto them to be *Eaten* and *Drunken*; then tell us where it was ever knowne, that any *Altar* was ordained for *Eating* and *Drinking*? In Gods Booke wee find, *Levit. 9.* that the Priests themselves were not permitted to eate their Oblation *On*, but, *Besides the Altar*. Neither may you thinke it any Derogation to this Sacrament, that the place, whereon it is Celebrated, is not called an *Altar of the Lord*, seeing the Spirit of God, by his Apostle, hath dignified it with as equivalent Attributes; for the Apostle, as hee called this Sacred Banquet purposely *The Supper of the Lord*, and the Vessell prepared for the Liquid, *The Cup of the Lord*; so did hee name the place whereon it was set, *The Table of the Lord*, and the Contemners thereof, *Guiltie of the Body and Blood of the Lord*; and thereupon did denounce the Vengeance and Plague, which fell upon prophane Communicants, *The Iudgement of the Lord*: and all these in one Chapter, 1. *Cor.* 11. The like Difference may be discerned betweene your maner of Reverence, in *Bowing* towards the Altar for Adoration of the Eucharist onely: and ours in Bowing alwell when there is no Eucharist on the Table, as when there is, which is not to the *Table of the Lord*, but to *the Lord of the Table*, to testifie the Communion of all the Faithfull Communicants thereat; even as the People of God did, in Adoring him before the *Arke* his *Footstoole*, Psal. 99. 5. and 1. *Chron.* 28. 2. as *Daniels Bowing* at Prayer in *Chaldea*, looking towards the Temple of *Jerusalem*, where the Temple of Gods Worship was, *Dan.* 6. 10. And as *David* would be knowne to have done, saying, Psal. 5. 7. *I will Worship towards thy holy Temple.*

Will you suffer us to come home to you? The Father *Gregory Nazianzen*, for his soundnesse of Iudgement Sirnamed the *Divine*, comparing this Inferiour *Altar*, and *Sacrifice* on earth, with the *Body of Christ* seated in Heaven, saith that the *Sacrifices*, which hee offereth in his *Contemplation at the Altar in Heaven*, are (1) *More acceptable than the Sacrifices, which are offered at the Altar Below*, as much as *Truth* is more excellent than the *Shadow*. So hee. Therefore (say wee) the *Sacrifice* of Christ his *Body* and *Blood* are subjectively in *Heaven*, but objectively here in the *Eucharist*; here *Representative* only, as in a *Shadow*, but in *Heaven presentively*, in his Bodily presence. So vainly your Disputers hitherto (whilst that wee required Materials) have objected against us bare words, phrases, and very *shadowes*.

(1) *Nazian. orat. 18.* — Esto, ego pellor ab Altari in Ecclesia: at non aliud Altare mentis & contemplationis in cœlo, ibi ad Verbo, & Deo offeram Sacrificia, quæ sunt tanto acceptiora, quam ea, quæ offerimus ad Altare, quanto pretiosior est veritas quam umbra.

Laſtly, *Cyril of Alexandria* (k) made an Anſwer to the Objections, then publiſhed by *Iulian the Apoſtate*, againſt the Truth of Chriſtian Religion. By this conflict betweene theſe two wits, as it were by the claſhing of a Stone and Steele together, ſuch a flaſh of lightning will appeare, as may ſufficiently illuminate every Reader, for the underſtanding of the Iudgement of Antiquity throughout the whole Cauſe, concerning *Bodily Sacrifice*.

The *Apoſtate* obiecteth (See the Margin) as an Exception againſt Chriſtians, that they are not *Circumciſed*, that they *uſe no Azymes, nor keepe the Paſſeover of the Iewes*: albeit, *Cain, Abel*, and *Abraham* before the Law, and the *Iſraelites* under the Law, and *Heatheniſh Grecians* alwayes without that Law, *offered Sacrifices unto God*. But they (ſaith *Iulian*, writing of Chriſtians) *erect no Altars unto God, offer no ſuch Sacrifices as were of old, nor invent any new, but ſay that Chriſt was once offered for them*. This Obiection (you ſee) is pertinent to our Cauſe in hand, and as conſonant will the Anſwer of the holy Patriarch *Cyril* be; who to the other points held it Satisfaction enough to ſay (ſee againe the Marginalls) *That wee Chriſtians have the ſpirituall Circumciſion of the heart: That wee obſerve the ſpirituall Azymes of Syncerity and Truth*: And as for the *Paſſeover, Chriſt our Paſſeover was offered up*, namely upon the Croſſe (for ſo is it anſwerable to the words obiected by *Iulian*.) And to the Obiection of *not erecting Altars, Cyril* ſaith not a word.

But what for the point of *Sacrifice*? Hearken, (wee pray you) *Although* (ſaith hee) *the Iewes Sacrificed to fulfill Gods Precepts in ſhadowes, yet wee doing that which is right* (meaning *the Truth* oppoſite to *Shadowes*) *performe a ſpirituall, and mentall worſhip, as namely, Honeſty, and an holy Converſation*. And againe, *The Iewes offered in Sacrifice Bulls and Sheep, firſt-fruits of the Earth, Cakes, and Frankincenſe: but wee offer that which is ſpirituall*, to wit, *Faith, Hope, Charity, and Praiſes; becauſe an unbodily Sacrifice is fit for God*. And yet againe, *Wee Sacrifice to God ſpiritually, and mentally, the perfumes of vertues*. This is the ſumme of Saint *Cyril* his Anſwer, voyd of all mention of any *Offering of the Body of Chriſt*, as either *Corporally* preſent in the Euchariſt to be *Sacrificed by the Prieſt*, or yet of any *Corporall Touch* thereof (by eating) with the *Bodies of Communicants*;

(k) *Cyril. Alexand. cont. Iulian. lib. 9* (*Iulian. Ob.*) Iudæi ſacrificant,——vos autem invento novo Sacrificio——quare non ſacrificatis?——illud commune nobiſcum habent, etiam Templa, Altaria, &c. (*Reſp. Cyril. multò poſt.*) Vitæ honeſtas, & ad meliora propenſio eſt Sacrificium fragrantiſſimum——Et Paulus hortatur nos exhibere corpora noſtra Sacrificium ſanctum, rationalem cultum noſtrum Deo. ——Igitur etſi Iudæi ſacrificarent, ut in umbris præcepta implerent, nos tamen latâ viâ euntes, ad id quod rectum eſt veniemus, nempè ſpiritualem & immortalem cultum proficientes. (*Iulian.*) Moſi dicitur, ſeptem diebus azymis veſcemini: vobis parum eſt abſtuliſſe. (*Cyril. Reſp.*) Impletur Lex à nobis in azymis, maximè fide juſtificatis in Spiritu, mentalemq; cultum præponentibus tali modo.——Vnde ſcribit D. Paulus, ut diem agamus in azymis ſinceritatis & veritatis. (*Rurſus, Iulian. ibid. lib. 10*) Offerre Sacra in Altari, & ſacrificare cavetis. (*Reſp. Cyril.*) Adhibemus Sacrificia ſpiritualia, ſcilicet, & mentalia: nam illi ex ſanguine offerebant boves, & oves, ——Et ex fructibus ſimilam, oleas, &c. hos tamen tam craſſo miniſterio relicto tenue & ſubtile, at ſpirituale perficimus: offerimus enim in odorem ſuavitatis fidem, ſpem, charitatem, juſtitiam, laudes. Sacrificium enim ſecundùm naturam incorporeum decet Deum. (*Iulian.*) Et Cain obtulit Sacrificium de fructibus terræ; Abel de carnalibus. (*Cyril. Reſp.*) Offerimus melius quoddam quàm illi.——Sacrificamus enim mentaliter & ſpiritualiter virtutum fragrantias. (*Rurſus Iulian. Ob.*) Non circumcidimini, non Azyma, non Paſcha ſervatis. Non poſſumus, inquunt, (viz. *Chriſtiani*) pro nobis enim ſemel immolatus eſt Chriſtus, & prohibuit Azyma ——non Abrahami imitantes Altaria erigitis Deo, nec Sacrificatoria ædificatis. (*Reſp. Cyril.*) Circumciſionem habemus Spiritus——In Azymis ſpiritualia quæ habemus. (*Et ad paſcha Reſp.*) Abſolvit veritas, Immolatus eſt pro nobis Chriſtus Agnus verus.

nicants; no nor any intimation of any *Proper Sacrifice* profeſſed by Chriſtians.

Here will be no place for your Anſwer, to tell us that the Queſtion was of *Bloody*, and not of *Vnbloody Sacrifices*: No, for *Cyril* in his Anſwer handleth as well the unbloody Sacrifice of *Cain*, as the Bloody Oblation of *Abel*; and expreſſeth as fully the unbloody Sacrifice of *Cakes* and *Frankincenſe*, as hee doth the Bloody of *Sheepe*, and *Oxen*.

Neverthelesſe, wee ſhould confute our ſelves, for objecting this Teſtimony, ſeeing that the Cuſtome of the Primitive Church being then profeſſedly not to reveale the *Myſtery* of the *Sacrament of Baptiſme*, or of the *Euchariſt*, either to *Infidels* or *Catechumeniſts*, and therefore this ſilence of *Cyril*, in not ſo much as mentioning the *Sacrifice of the Maſſe*, might ſeeme to have beene purpoſely done, to conceale it from *Iulian*, the Patron of Heatheniſh worſhip. So indeed wee ſhould have thought, but that then *Iulian* and *Cyril* both would as readily confute us; *Iulian*, becauſe hee himſelfe had beene more than a *Catechumeniſt* in the Church of Chriſt, even (as namely *Gregory Nazianzene* witneſſeth) one: (l) *A Reader of Scriptures to the people, not thinking it any Derogation unto him ſo to do*; therefore was hee not ignorant of the (then) Chriſtian Doctrine, concerning the Euchariſt. And (which is a point as obſervable) when hee objecteth againſt Chriſtians *want of Sacrifices*, by and by, as if Chriſtians had nothing to ſay for themſelves, but that *Chriſt gave up himſelfe once*; hee expreſſeth this their Anſwer, as that which hee held not to be ſufficient. And *Cyril* alſo would controll us, who in his whole Anſwer (oppoſing *Spirituall* to *Corporall*) defendeth no Sacrifice at all among Chriſtians, but that which hee called *Spirituall* and *Mentall*; as for Example, *Godly Converſation*, *Faith*, *Hope*, *Charitie*, *Praiſes*, &c. All which are * excluded out of your Definition of *Proper Sacrifice*.

(l) *Greg. Nazian. Orat. 3. adverſ. Iulian.* (*De Gallo et Iuliano*) Quinetiam in Clerum ſeipſos aſcripſerunt, ut divinos quoque libros plebi lectitarent: non minus id ſibi amplum & honorificum exiſtimantes quàm aliud quidvis, &c.

(*) *See before Chap. 4. Sect. 14.*

The Caſe then is plaine. If that the now Romiſh Doctrine of a *Proper Bodily Sacrifice of Chriſts Body*, offered up in the hands of the Prieſt, by an *Elevation*, and after in Conſummating the ſame by eating it with his *Mouth*, which you call a *Sacrificing Act*, had beene Catholike learning in that Age, then aſſuredly could neither *Iulian* have challenged Chriſtians for *No Sacrifice*, nor *Cyril* have defended them, by confeſſing indeed *No Sacrifice among Chriſtians*, but onely *Spirituall* and *Mentall*. ❧ And undoubtedly if Materiall *Altars* (properly ſo called) had beene in uſe in Chriſtianitie at that time, the holy Fathers would not have then concealed this, eſpecially when as the want of *Altars* was objected againſt them, as a note of (17) *Atheiſme*. ❧

(17) *Origen. cont. Celſum. lib. 7. Ob. Celſi.* Non ſuſtinent Altaria Scythæ, neq; Seres *&c. Arnob. lib. 6.* Conſuetis crimen nobis maximum impietatis affigere—quòd non Altaria fabricemus, non Aras. *See alſo Athanaſius, tit. 6. contra Gentes.*

CHAP.

Chap. VI.

Our third Examination, which concerneth your Profession *of the* Romish Masse, *by your Romish* Principles.

The State of the Question.

WEll have you discerned of the two-fold acception of a *Proper Sacrifice*, which (as [a] you say) *Is sometime taken for the thing sacrificed, and also for the proper sacrificing Act.* So your Cardinall: and indeed, both these are necessary in a *Proper Sacrifice*, yet neither of these can possibly be found in your pretended *Sacrifice* of your *Romish Masse*.

(a) *Bellarm.* Sacrificium Missæ accipitur proprie pro re, quæ sacrificatur: & etiam accipitur propriè pro actione sacrificandi. *Lib. 1. de Missa, Cap. 27. §. Resp. ut.*

That the Thing, pretended to be Sacrificed, *is not* Properly *in the Romane* Masse.

Sect. I.

THe things, which your Romish Belieue professeth to be *Sacrificed* in your Masse, is the *Body* and *Blood of Christ*, corporally extant therein, as the proper Subject thereof. But that there is no *Corporall Existence* of *Christ's Body* in the *Eucharist*, was the Conclusion of our second, third, and fourth Bookes. And that the same *Body* and *Blood* of Christ is not the proper subject matter of the *Sacrifice*, used in your Masse, is our Conclusion throughout this whole Booke. Of both which you may have a *Synopsis* and generall view in the last Booke. Thus of the thing Sacrificed, now that which followeth, concerning your Romish *Sacrificing Act*, is a Point briefly expedited by two Propositions.

I. That no Act, now used in the Romane Masse, can truly be called a proper Sacrificing Act: *proved by your owne Principles.*

Sect. II.

WHatsoever *Sacrificing Act* your Advocates have held, as Proper to a Sacrifice; and assumed, as belonging to the *Sacrifice* of your Masse, have each one beene * Confuted by Doctors of your owne, Church of singular estimation; and rejected

(*) *See above Chap. 1. Sect. 5.*

rejected as utterly insufficient to prove any *Proper Sacrificing Act* in the Institution of Christ: to wit, not *Elevation*, not *Fraction*, not *Oblation*, not *Consecration*, and lastly, not *Consumption* of the *Eucharist* by the mouth of the *Priest*. *Non licet actum agere*, said one, and *Non libet*, say wee. But now are wee to discusse such Properties, as are yet awanting in your Romish Execution.

II. *That that, which is properly a* Sacrificing Act, *is wanting in the* Romane Masse; *proved by your owne* Principles.

Sect. III.

THree Properties are required of you, as necessary to a properly *Sacrificing Act*, the first is, that the Action be exercised upon a thing (a) *Visible*. Secondly, that the thing sacrificed be of (b) *Prophane, made sacred* by the Act of *Consecration*. Thirdly, that the Act be a (c) *Destructive Act, whereby the thing offered be truly destroyed, and cease to be in substance that which it was*. According to your owne objected words, πλαστὰ and θύματα signifying a *Consumption*; and thereon answerable to the *Sacrifices* of the *Old Law*, all which suffered *Destruction*; *things living by slaughter, things without life, if solid, by burning; if liquid, by powring out, and shedding, &c.* So you in *Thesi*, wee descend to the *Hypothesis*.

But before wee enter into this Disquisition, wee shall desire you to take unto you the spirits of reasonable men, whilest wee reason the matter with you in few words. First, it cannot be called *Properly Visible*, which is not *Visible* in it selfe. But the *Body of Christ*, which you call the *thing sacrificed*, is not *Visible* in it selfe, but onely (as your Councell of Trent hath taught) *In the forme of Bread*; and then, how invisible it is, onely blinde men can be ignorant. Nor will wee thinke All, among you, to be so blinde, seeing that wee heare one (and that a Iesuite) acknowledging his eye-sight, and plainly, *without Parables*, saying, that (c) *Christ in the Eucharist is in-*

(a) *Concil. Trid.* Christus tradebat visibile Sacramentum sub specie panis & vini. *Sess.* 22. *et Bellarm. lib.* 1. *de Missa, cap.* 27. §. Secundo.

(b) Septimò, ritu mystico consecratur: nam debet res illa, quæ Deo offertur, ex profanâ fieri sacra. Idem significat Sacrificare, quod sacrum facere. *Bellarm. lib.* 1. *de Missa, cap.* 2. ◆ *Medinas. de Eucharist. pa.* 353. Nostra Sententia est, in eo tantum consistit sacrificium, quod ex re prophana fiat sacra. ◆

(c) *Bellar.* Octavò, trasmutatur, quia ad verum Sacrificium requiritur, ut id, quod offertur Deo, plane destruatur, id est, ita mutetur, ut desinat esse id quod ante erat. In quo differt à simplici oblatione, quæ interdum mystico ritu elevabatur coram Deo, sed non destruebatur, nisi quando verè sacrificabatur. Ratio duplex, 1. ob significationem mortis Christi. 2. ad protestationem subjectionis nostræ erga Deum. —Ideò requiritur, ut non solum unus, sed etiam substantia consumatur. —Sacrificium requirit Consumptionem. Patet, θύειν est à θύω, macto, Matth. 22. Alibi dicuntur πεφονευμένα occisa, σφαγιασμένα, i. e. Exhalatio, in quo differt ab oblatione: Item πλαστὰ dicitur à πλάσσω, consumo. Probatur ex Scriptura, ubi omnia Sacrificia destruenda erant, si viventia, per occisionem; si inanimata solida, per combustionem; si liquida, per effusionem. Ex inanimis solidis per immolationes, sic dictas à mola, vel molendo, quamvis vox, Immolare, pro sacrificare sumatur. *Lib.* 1. *de Missa, ca.* 2. *per totum. Et idem ibid. cap.* 4. § Nunc. ◆ *Gordon. lect. lib. Controv.* 9. *cap.* 1. *nu.* 15. In Sacrificio propriè dicto necesse est ut adsit res visibilis & permanens, quæ offeratur. *Et post num.* 20. Requirit etiam Interitum & destructionem ejus rei, quæ Deo offertur. ut post Thomam bene notat Bellarminus. ◆ (d) *Conc. Trid. and Bellarm. above cited,* §. 3. *et* (2.) (c) *Salmeron.* Christus cruentus, & incruentus, non differunt, sed quod ille visibilis, hic invisibilis. *Tom* 9 *Tract.* 39. §. Iam de.

visible.

viſible. So hee. Therefore the firſt Property of a proper Sacrificing Subject is wanting in your Romane Maſſe.

Secondly, wee will not judge any of you ſo blaſphemous, as to ſay, that the *Body* of *Chriſt*, by your *Conſecration*, is of a *Prophane thing made ſacred*, which wee are ſure your ancient Romiſh Schoole did deny; which concluded that (f) *It is not Chriſt that is made ſacred, by benediction of the Prieſt, but that which the Prieſt firſt taketh in his hands to bleſſe.* And ſo your Act of *Conſecration*, by defect of the ſecond property, is no proper Sacrificing Act of the Body and Blood of Chriſt.

(f) *Aquinas.* Benedictio ſacerdotalis fertur ſuper terminũ à quo, non ſuper terminum ad quem, i. e. ſuper corpus Chriſti. *In 1. Cor. 10.*

Thirdly, it will be as incredible even in your owne Iudgements, that the *Body of Chriſt* ſhould be properly *Deſtroyed.* Wee ſay, in your owne Iudgements, who therefore are conſtrained to ſay, (g) *that The Body of Chriſt indeed ſuffereth not herein any naturall Deſtruction, but onely Sacramentall*, that is, *Metaphoricall. Ergo*, your Romiſh Maſſe is deſtitute of the proper Sacrificing Act of *Deſtruction.* And againe, whereas the word, *Immolation*, is taken of (h) *Lombard* for being *Slaine, or ſuffering by Death*; *It was moſt truly ſaid by him* (ſaith your Cardinall) *that Chriſt is not properly immolated, meaning not ſlaine, but onely in Repreſentation.*

(g) *Bellar.* Corpus Chriſti per conſecrationem accepit formam cibi, & ad comeſtionem & deſtructionem ordinatur: & licet nullam læſionem patiatur in ſe, neque amittit ſuum eſſe naturale, ſed amittit Sacramentale Eſſe, & proinde deſinit eſſe realiter in Altari, & deſinit eſſe cibus ſenſibilis. *Lib. 1. de Miſſa, Cap. 27. §. Tertio.*

(h) Lombardus cum quæritat, quid Sacerdos gerit, ſit dicendum Sacrificium aut Immolatio, accipit nomen Immolationis pro occiſione: reſpondet autem rectiſſimè, Chriſtum ſemel tantùm immolatum, id eſt, occiſum fuiſſe, non autem immolari, id eſt, occidi in Sacramento & repræſentatione. *Bellarm. lib. 1. de Miſſa cap. 15. Turſus paulò ſuperius.* §. Ad hanc.—Cruenta Immolatio ſemel tantùm verè & propriè facta eſt, nunc autem non propriè, ſed per Repræſentationem. *Lib. 4. Diſt. 12.* §. Poſt hæc. (i) *Alanus de Euchariſt. lib. 2. cap. 13.* In carnis & ſanguinis ſeparatione (unde propriè in animalibus mactatio) conſiſtit vis hujus myſterij, ut in eo ſolo cernatur divinæ mortis repræſentatio —— ſequitur Chriſtum eſſe præſentem, modò immolatio—— quod ſtatuitur in remiſſione peccatorum: ergo per modum Victimæ præſens eſt, imò Chriſtus hic præſens induit eum modum, quem habuit ut ſe offerens in Sacrificio Crucis. *(Aliquanto poſt hæc.)* Propter concomitantiam, de qua ſuperius diximus, in ſeipſo non moritur.

Well then, the State of the Queſtion, as your Cardinall himſelfe hath ſet it downe, is (ſeeing that every *Proper Sacrifice* requireth a *Proper Deſtruction*, and, if it be a *living Sacrifice*, a *Deſtruction* by death) Whether Chriſt be properly Sacrificed, or no. Marke, wee pray you, your Cardinal's Reſolution. *His bloody Sacrifice was but once truly and properly done, but now it is not properly done, but by Repreſentation.* O Spirit of Contradiction! For, that which is but *once* onely *properly* offered, can never be ſaid to be againe *properly* offered; and that which is a *Bloody Oblation*, by your owne learning cannot be *Vnbloody.*

And as great an Intoxication is to be ſeene in your Diſputers, in reſpect of the other part of the Sacrament touching the *Cup:* For your Cardinall *Alan* defendeth a Reall *Deſtruction* in this maner; (i) *In creatures living* (ſaith hee) *the thing ſacrificed muſt be ſlaine, and in this ſlaying by the ſeparation of blood from the Body doth conſiſt all force and virtue of this Myſtery, becauſe Chriſt is herein, after the maner of Sacrifice, taking upon him the maner of Sacrificing, which hee had in offering himſelfe upon the Croſſe, by ſeparation of his Blood.* So hee. All which

doth

doth inferre a Reall and Proper ſeparation and effuſion of *Blood*; yet immediatly after ſtandeth hee to the Defence of *Concomitancie*, which teacheth an *Vnion of Body and Blood* together, in as full a maner as it was in Chriſt his moſt perfect eſtate. But *Blood Separated*, and *Vnited*, are as *ἀντιστοιχα*, contrarie as can be. How much better would it beſeeme you to confeſſe plainly and truly with your *Coſterus*, that (k) *Chriſt is not offered here with effuſion of Blood, but by a repreſentation thereof.* Thus ſtill wee ſee your owne Doctors come in your moſt controverted points towards us, albeit as Rowers, looking backwards to their owne purpoſes and concluſions.

(k) *Coſterus Chriſtian. Inſtitut. lib. 1. cap. 10.* Chriſtus in cruce ſolus ſeipſum obtulit per verâ ſanguinis effuſionem & mortem: hîc per Sacerdotem, tanquam miniſtrum, ſe offert ſine Sanguinis effuſione & morte, ſed per utriuſque repræſentationem.

CHALLENGE.

A Syllogiſme will quit the Buſineſſe; as for Example.

Every *proper Sacrifice* is *properly Viſible*, of *Prophane* is *made Sacred*, and *properly ſuffereth Deſtruction.* (This is your owne Propoſition in each part.)

But the *Body of Chriſt, in the Euchariſt*, is neither *properly Viſible*, nor *properly of Prophane made Sacred*, nor ſuffereth any *proper Deſtruction.* (This is alſo your owne Aſſumption.)

Therefore the *Body of Chriſt*, in this *Sacrament*, is not a *proper Sacrifice*, nor *properly Sacrificed.* This (except men have loſt their braines) muſt needs be every mans Concluſion. And that ſo much the rather, becauſe it cannot be ſufficient, that Chriſts Body be preſent in the Euchariſt, to make it a Sacrifice, without ſome *Sacrificing Act.* A Sheepe is no Sacrifice whil'ſt it remaineth in the Fold, nor can every Action ſerve the turne, except it be a *Deſtructive Act*: for the Sheep doth not become therefore a *Sacrifice*, becauſe it is ſhorne, nor yet can any *Deſtructive Act* be held *Sacrificing*, which is not preſcribed by Divine Authority; which onely can ordaine a *Sacrifice*, as hath beene confeſſed. But no ſuch divine ordinance hath hitherto beene proved.

Is it not then a miſerable caſe which you are in, to ſuffer your ſelves to be deceived by ſuch Mountebankes, who pretend to direct mens Conſciences in the Myſteries of Chriſtian Faith, and particularly concerning this high point of *Proper Sacrifice?* and in the end give no other ſatisfaction than by meere Riddles of a *Viſible, not Viſible, Conſecrated, not Conſecrated, Deſtroyed*, and *not Deſtroyed, with Blood ſeparated*, and *not ſeparated* from the Body; and each one ſpoken of the ſame *Body of Chriſt.* Our laſt point concerning a proper Sacrifice followeth.

CHAP. VII.

Our Fourth Examination is of the Doctrine of PROTESTANTS, *in the point of Sacrifice.*

IN discussion whereof, wee are to consider first the *Acts*, which are incident unto the *Celebration* of this Sacrament: and then the *Object* thereof, which is the true and reall *Body of Christ*, as it was *Sacrificed* upon the Crosse. In respect of the Acts wee say,

I. *That* Spirituall Sacrifices, *albeit* Vnproper, *are in one respect more true, and do farre excell all merely* Corporall Sacrifices, *according to Scripture.*

SECT. I.

WHen *Christ* called himselfe the *True Vine*, the *True light*, the *True Bread*; in respect of the *Naturall Vine, Light*, and *Bread*; Hee taught us to distinguish betweene a Truth of Excellencie, and a Truth of Propriety, by their different Effects. That which hath the naturall property of *Bread* (although *Manna*) preserveth but the temporall life, for * *They ate Manna, and dyed*: but the Bread of Excellencie, which is *Christs Body*, preserveth to * *Immortality*. It is a good Observation, which your *Canus* hath, that (a) *Many spirituall things are called Sacrifices, in Scripture, because they were prefigured by the outward bodily Sacrifices of the Lambe: as the killing of Beasts were signes of mortification, which is a killing of sinne.* So hee. And the thing Archetypally prefigured (you know) is alwayes held more excellent than the figure thereof.

(*) *Iohn 6. See above Booke 5. Sect. 6*

(*) *Ibid.*

(a) *Canus.* Quia per Sacrificia legis externæ res quædam spirituales potiores præsignabantur, has omninò res, Sacrificia, holocausta, hostias sacræ literæ appellant: ut mactationes brutorum animalium figuræ erant mortificationis. *Loc. Theolog. lib. 12. cap. 12. §. In secundo.*

First, the *Sacrifice of Contrition*, Psalm. 51. 17. *The Sacrifice of God is a Contrite heart.* Secondly, of Righteousnesse, Psalm. 4. 5. *Offer the Sacrifice of Righteousnesse.* And Rom. 12. 1. by Mortification and Vivification, *Present your Bodies a living Sacrifice, holy and acceptable unto God, which is your reasonable Service.* Thirdly, the Sacrifice of Prayer and Praise, Hosea 14. 2. *Wee will render the Calves of our lips.* Fourthly, of Almes-workes, Heb. 13. 16. *With such Sacrifices God is well pleased.* Fifthly, Sacrifice the fruite of Preaching, Rom. 15. 16. *That I ministring the Gospell, that the offering up of the Gentiles might be acceptable, being sanctifyed by the holy Ghost.* Sixthly, the Sacrifice of Martyrdome, Phil. 2. 17. *Yea, and if I be offered up upon the Sacrifice and Service of your faith,* &c. Next wee say,

II. *That*

II. *That all theſe* Spirituall Acts, *although* Improperly *called* Sacrifices, *yet are they more excellent than all meerely* Corporall *and* Proper Sacrifices; *in the Iudgement of Ancient Fathers.*

Sect. II.

VPon this Contemplation Ancient Fathers have breathed out many divine Ejaculations, for the expreſſing of the excellent Prerogatives of Spirituall Sacrifices, in reſpect of Corporall. Of the *Sacrifice of Contrition*, thus: ([a]) *Gods wrath is to be appeaſed with Spirituall Sacrifices.* And ([b]) *They were then Sacrifices for ſinne, which are now Sacrifices of Repentance for ſinne.* And ([c]) *God ſheweth hee will not have the Sacrifice of a ſlaine beaſt, but of a contrite breaſt.* Of the Sacrifice of *Righteouſneſſe*, thus; ([d]) *Hee that dyeth to the world, is for himſelfe a Sacrifice.* And ([e]) *Then were Creatures ſlaine to cleanſe mens Bodies: but now are men to mortifie their vices:* ([f]) *Every one being made a Prieſt over his owne Body, to over-rule vices.* And ([g]) *They offered thoſe groſſe Bodies of ſheepe: but wee the more ſubtile and pure of virtues, becauſe unbloody things beſt agree with God.* And ([h]) *This is a new and admirable Sacrifice.* And ([i]) *The beſt Sacrifice is to have a pure Minde and a chaſte Body.*

Of the Spirituall *Sacrifice of Prayer* and *Praiſes* unto God, thus; ([k]) *Theſe are moſt perfect and onely Sacrifices acceptable to God.* Of *Preaching* the Word of God, thus; ([l]) *Wee ſlay vices with the ſword of the Word.* And of *The Function Evangelicall*, ([m]) *It is a pure Sacrifice, and immaculate.* And ([n]) *A Sacrifice ſweeter than all Spices.* Of *Almeſworkes*, thus; ([o]) *Theſe God teſtifieth to be more pleaſant unto him, than all the Sacrifices.* And ([p]) *This is a true Sacrifice, whereof the other Sacrifices are but Signes.* Of *Martyrdome*, thus; ([q]) *Wee are Gods Temple, our hearts his Altars: wee then offer up our bloody Sacrifice, when wee contend for the Truth with our Blood.* In briefe, ([r]) *Every*

(a) Non terrenis, ſed ſpiritualibus eſt Deo litandum. *Tertull. adverſus Iudeos.*

(b) Erant tum Sacrificia pro delicto, quæ nunc ſunt Sacrificia pœnitentiæ de delicto. *Ambroſ. lib. 3. Epiſt. 28.*

(c) Spiritus contribulatus. — Oſtendit Deus, ſe velle Sacrificium, non trucidati pecoris, ſed contriti pectoris. *Aug. de Civit. Dei. lib. 10. cap. 5.*

(d) Mundo moriens, ipſe eſt Sacrificium. *Idem.*

(e) Tunc corpora pro corporibus; nunc non corpora, ſed vitia corporis perimenda. *Arnob. cont. Gentes.*

(f) ἕκαστος ἑαυτοῦ σώματος ἱερεὺς καθεστὼς — ἵνα τὰς κακίας ἄρξας, &c. *Iſid. Peluſ. lib. 3. Epiſt. 75.*

(g) Illi offerebant oves & boves: nos tam craſſo prætento Sacrificio ſubtile offerimus, virtutes omnigenas: Sacrificium enim minimè carnale, ſecundùm naturam incorpoream, decet Deum. *Ambroſ.* [*The ſame which hee hath tranſlated word for word out of Cyril. Alex. cont. Iulian. See above, towards the end of Chap. 5.*] (h) *Chryſoſt. in Gen. Hom. 60.* κρεῖττον καὶ εὐπροσδεκτότερον τῆς θυσίας. (i) *Peluſiota. lib. 3. Ep. 75.* Ἡδιὰ χαλλίων τὸ ἀγγείου ἐκεῖνο ἐναγὲς, καὶ σάρκα ἀγίαν. (k) Preces & Gratiarum actiones factæ Deo, τελεία καὶ μόνα καὶ εὐαρεστα τῷ Θεῷ θυσία, καὶ ἀντῷ φίλα. *Iuſtin. Dial. cum Tryphone Iudæo. And another upon that Pſal. 68. of Dauid* [Canticum laudis plus placet Deo quam novella] *obſerveth in the Hebrew an elegant Alluſion, as if it had been ſayd,* Deo magis placet Schir, quàm Schior, id eſt, Canticum, quàm vitulus. *Baſſar. ibid.* (l) Gladio verbi mactans vitia. *Hier. & rurſus in Pſal. 36.* Hoſtia jubilationis, hoſtia prædicationis. (m) *Chryſ. in Pſal. 95.* Munus Evangelicum Sacrificium mundum & immaculatum. (n) Sacrificium prædicationis omnibus aromatibus præſtantius. *Aug.* (o) Εὐσεβεῖα dicunt, vel quòd eâ Deus præ Sacrificijs placere ſibi teſtatur: hæc ſancta veſtis aromata Sanctorum eſt. *Chryſoſt.* (p) Vbi ſcriptum eſt, [Miſericordiam magis volo quàm Sacrificium] nihil aliud quàm Sacrificiũ Sacrificio prælatum intelligi oportet: quoniam quod ab hominibus appellatur Sacrificium, ſignum eſt veri Sacrificij. *Aug. lib. 10. de Civit. cap. 5.* (q) Nos templum Dei ſumus omnes, cor noſtrum altare Dei, cruentas victimas cædimus, quando uſque ad ſanguinem pro veritate certamus. *Aug. ibid. cap. 4.* (r) Verum Sacrificium eſt omne opus quod agitur, ut Deo in ſancta ſocietate hæreamus: relatumque ad illum finem, ut beati eſſe poſſimus, *Idem. lib. 10. de Civit. cap. 6.*

good worke done, to the end that wee may enjoy God, is a true Sacrifice. ✠ Your Cardinall *Bellarmine* lighting on this Sentence, wherein Saint *Auguſtine* defineth a *Sacrifice to be every good worke wrought, that wee may in an holy Societie adhere unto God:* (1) *This Saint* Auguſtine *ſpoke* (ſaith your Cardinall) *not properly, according to the eſſence of a Sacrifice, but in reſpect of the dignitie and effects of every ſuch worke.* So hee. ✠ Hitherto of our Propoſition, by the Determination of holy Fathers. In the next place wee ſay, for the Aſſumption,

(1) *Bellarm. lib. 1. de Miſſa, cap. 2. §. Vnum.*—Sanctus Aug. lib. 10. de Civit. Dei, cap. 6. Sic definit Sacrificium: Sacrificium (inquit) eſt opus omne quod agitur, ut ſancta ſocietate inhæreatur Deo, relatum ad illum finem, ut beati eſſe poſſimus. Reſpondeo, Vocat Opus tale Sacrificium verum, ratione dignitatis & effectus, quod ſit præſtantius; non ratione formæ & eſſentiæ Sacrificij propriè dicti.

III. *That* Proteſtants *profeſſe, in their* Celebration, *divers* Sacrifices *of chiefe Excellencie.*

Sect. III.

(a) *In the Engliſh Liturgie.*

(b) *Ianſen.* Chriſtũ in cœna Sacrificium obtuliſſe, primũ quidem ſatis eſt ſignificatum, cum dicitur Gratias egiſſe: Gratiarum enim actio eſt quoddam Sacrificium, à qua Chriſti actione Sacramentum corporis & ſanguinis Domini nomen illud ab initio Eccleſia accepit. *Concord. cap.* 131.

(*) *See above Chap. 3. Sect. 5*

(c) *Bellarm.* Melanthon Euchariſtiam Sacrificium eſſe vult, —& Calvinus non ſolùm ἐυχαριστικὸν eſſe vult, ſed etiam λατρευτικὸν & εὐλογιστικὸν. *Lib. 1. de Miſſa, cap. 2. §. Ac primum, & §. Expendamus.*

(d) *Canus.* Lutherani in Apologia Auguſtana perperam Sacrificium definiebant eſſe opus à nobis Deo redditum, ut eum honore afficiamus. *Loc. Theolog. lib. 12. ca. 12. §.* Quibus rebus. *Bellar.* Melanthon dicit, Miſſam dici poſſe Sacrificium, quatenùs ſumptio Euchariſtiæ fieri poteſt ad laudem Dei, ſicut cætera bona opera. *Lib. 1. de Miſſa, cap. 2 §.* Ac primum. Et Calvinus dicit, Sacrificium generaliter acceptum complectitur quicquid Deo offertur. *Ibid. §.* Expendamus. Kemnitius dicit, Sacrificium à Patribus dici Oblationem, Immolationem, & Sacrificium, quia eſt commemoratio & repræſentatio veri Sacrificij Chriſti. *Lib. 1. de Miſſa, cap. 15. §.* Alter modus.

Corporall and Spirituall Sacrifices are by you diſtinguiſhed, calling the firſt, *Proper*, and the other *Improper*; but the Spirituall excelleth by infinite Degrees, as you have heard. In which kinde Proteſtants, in their Celebration, profeſſe foure ſorts of *Sacrifices*. For proofe hereof, wee may inſtance in our *Church* of (a) *England*, moſt happily reformed and eſtabliſhed. Firſt, the *Sacrifice of Mortification in Act*, and of *Martyrdome in Vow*, ſaying, [*Wee offer unto thee, O Lord, our ſelves, our ſoules, and bodies, to be an holy, lively, and reaſonable Sacrifice unto thee.*] Next, a *Sacrifice Euchariſticall*, ſaying, [*Wee deſire thy fatherly goodneſſe mercifully to accept of our Sacrifice of Praiſe and Thankſgiving.*] And why may wee not, with the Scripture, call this a *Sacrifice?* ſeeing that your Biſhop *Ianſenius* held it for an Argument of proving Chriſt to have offered a Sacrifice, even (b) *Becauſe hee gave Thanks: giving of Thanks being a kinde of Sacrifice.* So hee. Thirdly, a *Sacrifice Latreutticall*, that is, of Divine worſhip, ſaying, [*And although wee be unworthy to offer up any Sacrifice, yet wee beſeech thee to accept of our bounden duty and ſervice*, &c.] This performance of our *Bounden Service* is that, which * Ancient Fathers called an *Vnbloody Sacrifice*.

Nor is our *Church of England* alone in this Profeſſion: this Truth wee referre unto the Report of your (c) *Cardinall*, and of (d) *Canus*, by whom you may underſtand the agreement

betweene

betweene them, whom you name *Lutherans*, in their *Auguſtane Confeſſion*, and of *Calvin*; by acknowledging not *ſome one Act, but the whole worke of this Celebration* (according to the Inſtitution of Chriſt) *both in Communication, Commemoration, and Repreſentation of his Death, with Praiſe and Thankſgiving, to be a Sacrifice Euchariſticall*: And alſo (to uſe the words of *Calvin*) *Latreuticall, and Sebaſticall*, that is, *a Sacrifice of Worſhip and Veneration*; which every Chriſtian may and muſt profeſſe, who hath either eyes in his head, or faith in his heart: the Celebration of this Sacrament, in *Remembrance* of his abſolute Sacrifice of our Redemption, being the *Service* of all Services that wee can performe to God. Now wherein, and in what reſpect wee may furthermore be ſaid to offer to God a *Sacrifice propitiatory*, improperly, will after appeare, when wee conſider Chriſt's Body as the Object heerein.

That Proteſtants *in their* Commemoration *offer up the ſame* Body and Blood of Chriſt, *which was* Sacrificed on the Croſſe, *as the Object of* Remembrance, *and moſt abſolute Sacrifice of our Redemption: which is partly juſtified by the Romiſh Maſſe it ſelfe.*

Sect. IV.

NOw wee are come to the laſt, moſt true, and neceſſary Point, which is the *Body* and *Blood*, as the *Object* of our *Commemoration*. Still, ſtill do you urge the Sayings of Fathers, where they affirme that wee offer unto God *The ſame Body and Blood of Chriſt*, on this Altar, even the ſame which was ſacrificed on the Croſſe; which therefore you interpret as being the ſame ſubject matter of our Commemoration, *As is a King acting himſelfe upon a Stage*, as hath beene * ſhewen.

(*) *See above Chap. 5. Sect. 7.*

Wee as inſtantly, and more truly, proclame that wee offer (*Commemoratively*) the ſame, undoubtedly the very ſame *Body and Blood of Chriſt* his *All-ſufficient Sacrifice on the Croſſe*, although not as the *Subject* of his *Proper Sacrifice*, but yet as the only adequate *Object* of our *Commemoration*; (as the Emperour *Mauritius* is ſayd to be repreſented in a *Stage-play*) wherein wee cannot poſſibly erre, having Truth it ſelfe for our Guide, who ſaid, *Do this in remembrance of mee*, namely, of the ſame [*Mee*;] meaning *Chriſt*, as crucified on the Croſſe, as the Apoſtle commenteth, ſaying, *Hereby you ſhew the Lords Death till hee come*, even the *Same Body*, as the *Same Death*; whereunto *beare all the* Fathers *witneſſe*, throughout this Treatiſe. Wee ſay againe, for your better Obſervation, the *Same Body*, as the *Same Death*: but it cannot be the *Same Death*, but objectively onely.

Ergo,

Ergò, can it not be the *Same Body*, but onely Objectively. Whereby it will be eaſie for us to diſcerne the ſubject Sacrifice of Chriſt from ours, his being the *Reall Sacrifice* on the Croſſe, ours onely the *Sacramentall Repreſentation, Commemoration*, and *Application* thereof.

(2) *Bellar. Recog. Librorum de Miſſa.* Feriâ ſextâ majoris hebdomadæ non celebratur Miſſæ ſacrificium: quâvis in illa Actione dicat Sacerdos, [Orate, Fratres, ut et meum et veſtrũ Sacrificium &c.] Et paulò antè; [Sic fiat Sacrificium noſtrũ in conſpectu tuo, ut placeat Tibi, Domine Deus.] In his duobus locis vox, Sacrificiũ, non videtur propriè accipienda, ſed largo modo pro tota illa Actione. Et quòd in iſta feria Miſſa non propriè celebretur, legimus in Ordine Romano antiquiſſimo. &c.

✠ For your better ſatisfaction, Wee exhibit unto you the ancient Practiſe of your Romiſh Church, in the *Service of the Maſſe*, celebrated every *Saturday in the Paſſion-weeke*; *wherein* (as your (2) Cardinall doth certifie you and us) *the Prieſt, in your Miſſall, Prayeth twice to God to receive* [*His Sacrifice.*] although it be, properly, but onely a Sacrament, the *whole Action thereof being called a Sacrifice.* So hee, even as directly for our purpoſe, as wee could wiſh; hereby juſtifying our Calling the *Whole Celebration of the Euchariſt* (albeit *Properly* a *Sacrament* onely) a *Sacrifice*, in a *Large* and qualified *Senſe*, according to the Practiſe of ancient Fathers; as wee have proved throughout the whole Sixt Booke, by Eleven Demonſtrations. ✠

Chap. VIII.

Of the Second Principall part of this Controverſie, which concerneth the Romiſh Sacrifice, *is as it is called* Properly Propitiatory.

THis part is divided into an
1. Explication of that which you call *Propitiatory*.
2. Application thereof, for *Remiſſion of Sinnes*.

The State of the Queſtion of Propitiatory, *what it is.*

Sect. I.

THe whole Difference ſtandeth upon this, whether the ſubject matter of our Repreſentation in the hands of the Prieſt be *Properly a Propitiatory Sacrifice*, or no. Now *Propitiatory* is either that which pacifieth the wrath of God, and pleaſeth him by it's *owne virtue and efficacie*, which (as all confeſſe) is onely the *Sacrifice of Chriſt* in his owne ſelfe; or elſe a thing is ſaid to be *Propitiatory* and pleaſing to God, by God's *Gracious acceptance and indulgence*. The Romiſh profeſſe the *Sacrifice* of their *Maſſe* to be ſuch, in the proper Virtue of that which the Prieſt handleth. For the *Tridentine* Faith, concerning your *Propitia-*

Propitiatory Sacrifice, is this, viz. (*) *It is that whereby God being pacified doth pardon sinnes.*

And least that there might be any ambiguity, how it doth *pacifie God*, whether by his *gracious Acceptance*, or the *Efficacie of offering*, your generall *Romane Chatechisme*, authorized both by your *Councell of Trent*, and the then Pope *Pius* the fift, for the direction of your whole Church, instructeth you all, concerning your Sacrifice of the *Masse*, that (a) *As it is a Sacrifice, it hath an Efficacie and Vertue, not onely of merit, but also of satisfaction.* So they, as truly setting downe the true nature of a *Propitiatory Sacrifice*, as they do falsly assume and apply it unto the *Sacrifice* of your *Masse*, which *Protestants* abhorre and impugne as a Doctrine most Sacrilegious; and onely grant the Celebration to be *Propitiatory* (Improperly) by God's *Complacencie* and favourable acceptance, wherewith hee vouchsafeth to admit of the holy Actions and Affections of his faithfull.

Tryall of all this is to be made by Scriptures, and Fathers, by your owne Romish Principles, and by the Doctrine of Protestants. In the Interim, be it knowne that our Church of England in her 31. Article, saith of your Propitiatory Sacrifice of the Masse, as it is taught by you, that it is *A Blasphemous Fable, and Dangerous Deceit.*

(a) *Synod. Trid.* Sacrificium verè propitiatorium — Hujus oblatione placatus Deus, gratiam & donum pœnitentiæ concedens dimittit peccata, una enim eademque hostia est, idem nam offerens Sacerdotum ministerio, qui seipsum in cruce obtulit. *Sess.* 22. *cap.* 2.

(b) *Catechis. Rom.* (*Jussu Conc. Trident. & Pij Quinti Pont. editus.*) Vt Sacrificium est, non solum merendi, sed & satisfaciendi quoq; efficaciam habet. *De Euch. num.* 55. *Osorius Iesuit. Conc. Tom.* 4. *de Missæ Sacrificio, in Psalm.* 4. [Sacrificare Sacrificium.] Vnicum hoc Sacrificiū est Sacrificium laudis, gratiarum actionis, expiatorium & satisfactorium pro peccatis, & impetratorium pro vivis & defunctis *Ita tradit Conc. Trid.*

That the Romish Propitiatory Sacrifice *hath no foundation in the* Institution of Christ.

Sect. II.

YOur onely Objection is, that Christ, in the words of his first Institution, said, *Take, this is the New Testament in my Blood, shed for you and for many, for the Remission of sinnes.* Heare your Cardinall, (*) *These words do most evidently teach, that Christ now in his Supper offered up his Blood for the sinnes of his Apostles.* So hee. But if this his Exposition of Christ's words *be most evident*, alas! what a number of other *blinde Guides*, of great estimation among you, hath your Church favoured, pampered, privileged, and authorized, who could see nothing in the words of Christ, but the flat contrary (namely) that they were *Spoken in the Present Tense* (Tropically) *For the Future, not that it was then shed, but that it was to be shed on the Crosse immediately after*; among whom have * beene reckoned *Gregory de Valentia, Salmeron, Barradas, Vasquez*, and *Suarez*, five prime Iesuites, your Bishop *Iansenius*, yea and the Author of your *Vulgar Translation*, and the Authorizers thereof.

(a) *Bellarm.* Secundum Argumentū sumitur ex his verbis Institutionis, quæ apertissimè docent, Christum obtulisse in cœna pro peccatis Apostolorum *Lib.* 1. *de Missa, cap.* 16. Secundum.

(*) *See above. Chap.* 1. *Sect.* 2.

And that you may the better discerne, how hard the fore-

heads of your *Cardinall*, of your *Rhemiſts*, of Maſter *Brerely*, and of ſuch others are, who haue made that Obiection, you haue beene likewiſe aduertiſed, that in the very tenour of your owne *Romiſh Maſſe* it ſelfe, the word is expreſly [* *Effundetur*] *It ſhall be ſhed*: Wee ſay in the Tenour of your Romiſh *Maſſe*, publiſhed by the Authority of Pope *Pius* the fift, repeated by every one of your ſelues, (you being Romiſh *Prieſts*) and accordingly believed of all the *Profeſſors* of your Romiſh Religion. Which Interpretation was furthermore confirmed by *Fathers*, and by *Scripture* (in the places obiected) and by a Reaſon taken from your owne Generall Confeſſion, granting that *Chriſt his Blood* was not *Really ſhed in his laſt Supper*. This is that which wee had to oppoſe unto that your Cardinals *Moſt evident Argument*, as Sun-ſhine to Moone-light.

(*) *In the foreſaid place.*

) *See above, 1. Sect. 3.*

That many things are ſaid to pacifie and pleaſe God, *which are not* properly Propitiatory, *by their owne Virtue, according to criptur es and your owne Confeſſions.*

Sect. III.

IN Scripture, our *Mortification* of the fleſh is called a *Sacrifice well-pleaſing to God.* Rom. 12. 1. *Almes*, *Workes* of *Charity*, are likewiſe called *Sacrifices, wherewith God is delighted*, Heb. 13. 16. Comforting, and cheriſhing the *Miniſters* of God, is called *A Sacrifice acceptable, and well-pleaſing to God*, Phil. 4. 18. So the Scripture.

And that *ſpirituall Sacrifices* are more pleaſing unto God, than all the Hecatombs of *Corporals* could be, is a Confeſſion, which wee will take from the quill of *Valentia* the Ieſuite, ſaying that (a) *All right and juſt Actions may be ſaid, in ſome ſort, to bee Propitiatory, and to pacifie God.* As likewiſe of Prayer; *Scripture* (ſaith hee) *attributeth a Propitiatory force unto Prayers, ſo farre forth as wee obtaine many Bleſſings of God, through his mercie, by them.* So hee. Which confirmeth our former Diſtinction of *Propitiatory*, by the mercifull *Acceptation* of God, diſtinct from your *Propitiatory*, which is of meritorious Satisfaction by its owne virtue: which meere man muſt *let alone for ever*. Thus of our Examination from Scripture.

(a) *Valent.* Omnes actiones rectæ rectè propitiare Deum aliquâ ratione cenſeri debent. *Lib. 2 de Miſſa, cap. 5* Idem. Peculiari ratione Precibus propitiandi vis in Scriptura tribuitur, quatenᵗ beneficia divina ex miſericordia Dei, per illas impetramus. *Ibid.*

The Doctrine of Ancient Fathers, concerning a Propitiatory Sacrifice.

Sect. IV.

ALbeit our Premiſes in the former part of this Controverſie touching *Sacrifice*, and proving both by Scripture and ancient

ancient Fathers, that the *Euchariſt* is not properly a *Sacrifice*, might give a *Superſedeas* to all your further contending by their Authority, for Defence of a *Sacrifice properly Propitiatory*; becauſe that which is not properly a Sacrifice, can no more be a Sacrifice properly *Propitiatory*, than that which is not properly a ſtone can be properly called a Mil-ſtone: Notwithſtanding, wee would be loath to be indebted unto you for an Anſwer to your objected Fathers, in this Point alſo. The Objections, which you uſe and urge, are of two kindes: ſome, wherein there is no mention of the *Body* and *Blood of Chriſt* at all; and the other ſort ſuch, wherein they both are named and expreſſed.

Chap. IX.

That the objected Teſtimonies of Ancient Fathers might well be underſtood to call the Celebration of the Euchariſt A Propitiatory Sacrifice, *in reſpect of divers* Spirituall Acts *therin, without any Conceit of a Proper Virtue of* Propitiation *it ſelfe.*

Sect. I.

A Propitiatory in Gods mercifull acceptance wee defend, but not in Equivalencie of Valour and Virtue in it ſelfe. Firſt, as it is an Act commanded by Chriſt, in which ſenſe your Ieſuite * *Valentia* ſaith, that *Every right Act is in a ſort Propitiatory.* Secondly, as it is a godly Act, wherby wee do affiance our ſoule to God, *Every good worke,* (as* *Auguſtine* ſaith) *which is done that wee may adhere unto God, is a True Sacrifice.* Thirdly, as it is an Act ſerving peculiarly to Gods worſhip, for *Religiouſneſſe is that* (ſaid* *Chryſoſtome*) *wherewith God teſtifieth himſelfe to be well pleaſed.* Fourthly as it is an *Act of Commemoration* and *Repreſentation* of that onely properly *Propitiatory Sacrifice* of Chriſt *upon the Croſſe*, wee muſt grant to your Cardinall, that *Commemoration* alone hath not any *Propitious Efficacie* in it ſelfe: But yet by the *Propitiatory Sacrifice* of Chriſt, reſembled thereby, God vouchſafeth to be Propitious unto us; in which reſpect (a) *Origen* exhorting *Chriſtians to reſort unto Chriſt, whom God hath made a Propitiation through faith in his Blood, and alſo to reflect upon the Commemoration which was commanded by Chriſt, ſaying, Do this in remembrance of mee:*

(*) *See above, Chap. 8. Sect. 3.*

(*) *Auguſt. See above, Cha. 5. Sect. 8.*
(*) *Chryſoſt. ibid.*

(a) *Origen. in Levit. Hom.* 13. Si reddeas ad illum quem Deus propoſuit Propitiatorem per fidē, & ſi reſpicias ad illā commemorationem, de qua dicit Domin', Hoc facite in commemorationem mei, iſta eſt ſola commemoratio, quæ propitium facit hominibus Deum.

This (ſaith *Origen*) *is the only Commemoration which maketh God propitious.*

If any would ſay, how then ſhall wee not make *Commemoration* to be *Propitiatory* in it ſelfe? Wee anſwer, as a man holding in his hand a precious Iewell, which is incloſed in a Ring of gold, and putting it on his finger to preſerve him from a Convulſion, the Preſervative Virtue is not attributed to the Ring, but to the Iewell; and yet wee ſay, the Ring is the only meanes to us, which maketh the finger capable of that Virtue. So ſay wee, Chriſt his owne Sacrifice, which was the onely precious Subject matter of our Redemption, is made now, by our *Remembring*, the *Object* of our *Commemoration* and *Application* of it, for our *Remiſsion* and *Iuſtification*.

(*) *See Chap. 5. Sect. 11.*

Nor is *Origen* alone in this, but all they (who were * many) whom you have heard ſaying that *Chriſts Death and Paſsion, yea his Bloody Body is offered herein.* Your owne Ieſuit *Salmeron* is witneſſe unto us (for the *Councel* of *Epheſus*, *Euſebius*, and Saint *Auguſtine*) that (b) *They declared us to have expiation of our ſinnes by this Sacrifice, becauſe the bloody Sacrifice of Chriſt is remembred and commemorated herein.*

(b) *Salmeron. Ieſ. Tom. 9. Tract. 31. §. Poſtremò ſupereſt. pa. 238. Quidâ Patres judicant inprimis hâc hoſtiâ expiari peccata, quòd cruentâ memoret Sacrificium. Hanc dicendi rationem ſequitur Concil. Epheſ. in Ep. ad Neſtorem, Euſeb. in Demonſt. Evang. lib. 1. cap. 10. Auguſt. in Pſal. 75.*

That wee ſay nothing of our *Supplications* and *Prayers*, by which, through the ſame Virtue of Chriſts *Propitiation*, wee obtaine pardon and *Remiſsion* of ſinnes (whether for *Quicke* and *Dead*, belongeth not to this Diſpute, becauſe whether ſo or ſo, they are but *Supplicationes* ſtill) together with many other ſaving Bleſſings from God. Nor of the Act of *Thankſgiving*, (from which this Sacrament is called *the Euchariſt*) becauſe this is the deſtinate end of our Celebration, and therefore of all our ſpiritual Sacrifices moſt acceptable unto God, for which cauſe * *Iuſtine Martyr* called it, by the way of Excellencie, μόνας θυσίας καὶ εὐχαριστίας, that is, *The onely gratefull Sacrifices.* Laſtly, in reſpect of our Application it ſelfe, whereof in the next Section.

(*) *See above Chap. 5. Sect. 8.*

That the Ancient Fathers called it a Propitiatory Sacrifice *Objectively, for the* Application *of the* Properly Propitiatory Sacrifice of the Croſſe, *made by the faithfull in Celebration of the* Memory *thereof.*

Sect. II.

WHen it was asked, why the Ancient Fathers called *Baptiſme* a *Sacrifice*, it was anſwered, * *Becauſe the Sacrifice of Chriſts Death was applied unto us thereby.* Yet that Death, truly and onely properly Propitious, is but onely objectively offered in Baptiſme. The ſame may be ſaid of the Euchariſt, whereof

(*) *See above Chap. 5. Sect. 13. at the Letter* (c).

whereof your owne great Schoole-man, and Biſhop (a) *Canus* ſaith, that *It is ſufficient that the Euchariſt be called a proper and true Sacrifice, becauſe the Death of Chriſt is applyed thereby, as if he were now dead.* Marke, *As if hee were now dead*, which can be but *Objectively* onely, and which (as you all know) is not your Prieſtly Sacrifice.

As for the Ancient Fathers, who in their objected Teſtimonies talked of Chriſt (b) *Suffering, being ſlaine, and dying in the Euchariſt*; Wee *Proteſtants* ſubſcribe to their Iudgements with a full faith, in acknowledgement that *Chriſts Death*, the proper worke of our *Propitiation*, is the onely *Object* of our Remembrance and Faith: *which ſayings of the Fathers* (ſaith your c Ieſuite) *muſt be underſtood Sacramentally, to ſignifie the reall ſlaughter of Chriſt offered by him upon the Croſſe.* So hee. Which againe proveth our Concluſion, that they underſtood a Propitiatory Sacrifice onely *Objectively* in the Euchariſt. Wee will end with the objected Teſtimony of *Ambroſe*, thus, (d) *Here is an Image offered* [*Quaſi*, that is] *as it were a man, as it were ſuffering a Paſſion, offering himſelfe as it were a Prieſt, that he may forgive our ſinnes.* And of his now being *elſewhere hee ſaith, *The truth is in Heaven, there is Hee in truth with the Father.* So hee. Whereby is confuted your Concluſion of a *Subjective Body* of Chriſt preſent herein, from [*Quaſi homo offertur:*] for this any one may perceive to be but a *Quaſi Argument* for a *Corporall preſence*, and to make fully for our Diſtinction and Defence thereby. Enough of the Iudgement of Antiquity. Our third Examination followeth.

(a) *Canus.* Satis eſt ut vere & propriè ſit Sacrificium, quod mors Chriſti ita nunc ad peccati remiſſionẽ applicetur, ac ſi nunc ipſe Chriſtus moreretur, id quod Scriptorum veterum teſtimonijs cõfirmatur. — Auguſt. Semel immolatus in ſeipſo Chriſtus, & tamen quotidie immolatur in Sacramento. Paſchaſius: Quotidiè Chriſtus myſticè pro nobis immolatur, & paſſio ejus in myſterio traditur. Et Cyrillus in Conc. Epheſ. Athanaſ. ad Antioch. Theophyl. in Hebr. cap. 10. Greg. demũ Nazian. (ut cæteros omittam) hanc incruentam Immolationem vocant. *Lor. Theol. lib. 12. cap. 12. §. Illud. pag. 422.*

(b) *Cyrill. Myſtag. 5.* Chriſtum mactatum offerimus, ut Deum propitiũ reddamus. *Ob. per Bellarm. lib. 2. de Miſſa, cap. 2. Greg. Nyſſen. orat. 1. de Reſurr. &c.*

Theoph. in Matth. Dicunt mactationem eſſe in hac oblatione, &c. (c) *Salmeron.* Quod benignè interpretandum — nimirùm, mactationem antiquam Chriſti in cruce inveniri, non novam & realem ab eâ diſtinctam. Si in cœna mactatus erat, quomodo ad nonam horam diei uſque ſequentis vixit? abſurda hæc ſunt, & aliena à veritate. *Tom. 9. Tract. 31. §. Quartò.* (d) *Ambroſ.* Hic imago, veritas in cœleſtibus, nunc Chriſtus offertur, ſed offertur quaſi homo, quaſi recipiens paſſionem. Offert ſe ipſe, quaſi Sacerdos, ut peccata noſtra dimittat, hic in imagine, ibi in veritate ubi apud Patrem. *Lib. 1. de offic. cap. 48.* (*) *See above, Cha. 3. Sect. 8. at the letter* (c).

Chap. X.

Of the pretended Romiſh Propitiatory Sacrifice, *confuted by Romiſh Principles, as deſtitute of foure* Properties of Propitiation.

THe firſt is the *Imperfection* of the *Sacrificer*. The next, the no-*proper Deſtruction* of the thing ſacrificed. The third, the *Vnbloodineſſe* of the ſame. And the laſt, the but-*finite Virtue* and value, which you attribute unto it.

I. *Confutation, from the confeſſed* Imperfection *of the* Sacrifice.

Sect. I.

FIrſt the Reaſon, why you account your *Propitiatory Sacrifice* to be but of finite Virtue, is (a) *Becauſe it is not immediately offered up by Chriſt himſelfe, as that was of the Croſſe, but by his Miniſter.* And the Reaſon of this, you ſay, is, (b) *Becauſe the Vniverſall Cauſe worketh according to the limitation of the ſecond Cauſes.* So you. Vnderſtanding, by *Sacrifice*, not the *Object* of your *Remembrance*, which is the *Body of Chriſt*, as crucified; but the *Subject matter*, in the hand of the *Prieſt*. From whence this Conſequence muſt iſſue, whether you will or no, (namely) that *Perfection of the Sacrifice* being a neceſſary propertie of a true *Propitiatory Virtue* and efficacie, in prevailing with God for man, it is impoſſible for any of your Prieſts (becauſe All are imperfect) to offer up *Properly* a *Propitiatory Sacrifice* unto God.

None may hereupon oppoſe unto us the *Propitiatory Sacrifices under the Law*, becauſe they alſo were twice imperfect; once in reſpect of the *Sacrificer*, who was but a meere man: and ſecondly, in reſpect of the matter of *Sacrifice* it ſelfe, which was ſome unreaſonable beaſt, and had no *Virtue* of *Propitiation* in it ſelfe, for remiſſion either of guilt, or of the eternall puniſhment of ſinne, as hath beene * Confeſſed; and therefore not *Properly Propitiatory*, but *Figuratively*; onely as *Types* of the *Sacrifice of Chriſt*.

(a) *Bellar.* Ratio 2. Quare Sacrificium Crucis ſit tanti valoris, hoc autem finiti, ſumitur ex parte offerentis: nam Sacrificio Crucis ipſe offerens eſt filius Dei per ſe; at in Sacrificio Miſſæ eſt ipſe offerens per Miniſtrum. Illa actio immediatè producta à divino ſuppoſito, ipſa ab humano. *Lib. 2. de Miſſa, cap. 4.*

(b) *Salmeron. Ieſ.* Modò Chriſtus in Euchariſtia perſonã induit rei oblatæ: & quamvis Chriſtus offerat per Sacerdotes, ut Adminiſtros ejus, tamen virtus & cauſa univerſalis pro ratione cauſæ ſecundariæ operatur. Sacerdos igitur ejus nomine induit perſonam offerentis. *Tom. 9. Tract. 33. pag. 266. de Miſſis privatis.*

(*) *See above, Chap. 5. Sect. 4.*

II. *Confutation, from the Romiſh Definition of a* Propitiatory Sacrifice.

Sect. II.

SEcondly, in your (c) Romiſh definition, it is required that the Thing propitiatorily ſacrificed ſuffer a *Reall Deſtruction*, (ſo that it ceaſe to be in the ſubſtance thereof) and a *Bodily Conſumption*. Notwithſtanding you are abſolutely free from the Blaſphemy, to ſay that *Chriſt* his *Body* doth in the Euchariſt ſuffer properly a *Reall Deſtruction*. *Ergo*, ſay wee, by your owne Principle there cannot be herein a *Sacrifice properly Propitiatory*.

(c) *Bellarm. lib. 1. de Miſſa, cap. 2. See above, Chap. 6. Sect. 3.*

III. *Con-*

III. *Confutation, from the Apoſtles Poſition, againſt the* Vnbloodineſſe *thereof.*

Sect. III.

THe Apoſtles Poſition is this, that *Without the ſhedding of Blood there is no Remiſſion*, Heb. 9. 22. Your Romiſh Aſſumption is; The *Sacrifice* of the Romiſh *Maſſe* is *unbloody*. Our Concluſion neceſſarily followeth, which is this; *Ergo*, ſay wee, your *Maſſe-Sacrifice* cannot be properly *Propitiatory*. Your Cardinall, in Anſwering firſt that the (d) *Apoſtle ſpake this of the Sacrifice of the Old Law* onely, ſtandeth twice convicted of a foule Tergiverſation; firſt, by the Apoſtles Explication of himſelfe, who although hee ſpake from the obſervation of the Old Teſtament, Heb. 9. 22. yet doth he apply it to the ſtate of the New Teſtament, in the ſame Chapter, verſ. 13, 14. But much more by his owne Conſcience, who having ſpent ſome Chapters, in proving that the *Sacrifices of the Law were Types of the Sacrifice in the Maſſe*, doth now deny that this Propoſition of [*No Remiſſion of ſinnes without ſheedding of Blood*] is to be applyed to the *Euchariſt*. Hee is glad therefore to adde a ſecond Anſwer, given by your *Maldonate*, who finding no ſecurity in the former Refuge, betaketh himſelfe to another, ſaying that (e) *Remiſſion of ſinnes is not now for any preſent effuſion of Blood, but for that effuſion which had been.* Which Anſwer (if wee may ſo interpret it) is a plaine Prevarication. The Reaſon may be this; becauſe there was never *Bloody Sacrifice* (Chriſt on the Croſſe excepted, which onely was of infinite virtue, as well to times paſt, as to come) but it was alwayes actually by the *Effuſion of Blood* at the time of *Sacrificing*. Theſe kindes of ſo ordinary Doublings and Turnings, which your Diſputers uſe, as men in a maze, do plainly Demonſtrate either their irreſolute Iudgements, or elſe their diſſolute Conſciences; and in either of both their deſperate Cauſe.

Wee have not done yet, but give you further to underſtand, that as you could finde no proper *Sacrificing Act*, to make your *Maſſe* properly a *Sacrifice*, ſo neither can ye ſhew any propitiating Act, to make it properly a *Sacrifice propitiatory*. This wee prove out of your *Councel of Colen*, which (f) Concludeth, that your *Maſſe-Sacrifice cannot be called Propitiatory, in reſpect of any Act of Oblation of the Prieſt, or accommodation of the Communicants, or yet of the Church: but onely of the Oblation once made by Chriſt himſelfe on the Croſſe.* Which oblation how abſent it is, who ſeeth not, that is preſent with himſelfe? Thus were thoſe *Divines* driven to an Objective *Act* of Oblation.

(d) Loquitur Apoſtolus de Sacrificijs veteris Legis, — Poteſt etiam abſolutè & generatim accipi, quod quotieſcunque fit remiſſio, fit ſanguinis effuſio: ſed non niſi virtute effuſionis ſive nunc factæ, ſive poſt futuræ. *Bellar. lib. 1. de Miſſa, cap. 25. §. Ad illud.*

(e) Si accommodemus ad Evangelium, dicendum eſt, peccata nunc remitti, non propter præſentem effuſionem, ſed per præteritam. *Maldon. Ieſ. lib. de 7. Sacram. Tract. de Euch. immediatè ante exitum. Tom. 1.*

(f) Si reſpicimus corpus Chriſti, quod continetur in Euch. quis negat eſſe propitiatorium, non ratione oblationis, quam Sacerdos facit, ſed ratione Oblationis factæ in cruce? *Conc. Provinc. Colon. de Miſſa, fol. 105. And a little after*, Non propitiatorium, ratione Sacrificij, quod eſt ſitum in actione Sacerdotis, ſeu Miſſæ communicantium, aut Eccleſiæ: ſed ratione Sacrificij, quod in cruce oblatum.

IV. *Con-*

IV. *Confutation, from the Romiſh Diſvaluation of that which they call* Chriſt's Sacrifice.

Sect. IV.

THe laſt is in reſpect of the value, for Chriſt's Sacrifice on the Croſſe you do Chriſtianly eſteeme to have beene of (a) *Infinite merit and ſatisfaction*, becauſe it was offered by himſelfe, God and man: and that otherwiſe (b) *Hee could not have made ſatisfaction* to an Infinite and Divine Majeſtie. So you. But of the Sacrifice of the Maſſe, what? *The common opinion of our Church* (ſaith your c Cardinall) *is that it is but of finite value*. So hee. Notwithſtanding it be impoſſible for any thing of *finite virtue* to have power in it ſelfe of remiſſion of an infinite guilt againſt an infinite Majeſty.

(a) Mirum non eſt, ſi cum Chriſtus infinitus extitit, ejus hoſtia fuit infiniti meriti & ſatisfactionis. *Salmeron. Ieſ. Tom. 9. Tract. 33. pag. 265, 266.*

(b) Erat infiniti valoris: nec enim aliter potuit compenſari injuria Deo facta. *Ribera Ieſ. in Heb. 10. num. 19.* (c) Valor Sacrificij Miſſæ eſt finitus. Hæc eſt communis ſententia Theologorum: in quo diſtinguitur à Sacrificio Crucis——quod infinitæ virtutis erat, & nunquam repetitur. *Bellarm. Lib. 2. de Miſſa, cap. 4. §. Quarta Prop.* [*And yet it is knowne that Cardinall Cajetane, Canus, and Scotus were of a contrarie opinion:*] *To this laſt Teſtimony of Bellarmine adde alſo Salmeron. Ieſ. Tom. 9. Tract. 33. §. Tertiò.*

CHALLENGE.

A More palpable betraying therefore of a Cauſe there cannot be, than (as you have hitherto done) by defending Poſitions repugnant to your owne Definition, and by obtruding things as proper, which are voyd of all due Properties. This being all one, as if you, in the Caſe of Miracles, would deliver unto us a *Iannes* and *Iambres*, in ſtead of *Moſes*; in Art, *Sophiſtry* for *Logike*; in Commerce, κολλυβον, that is, adulterate Coine for *current*; and in warlike ſtratagems, inſtead of a naturall, a *Trojane Horſe*. Oh what a miſery it is to reaſon with ſuch unreaſonable (to ſpeake mildly) men! Thus much of your Romiſh *Sacrifice*, according to your owne Explanations thereof.

CHAP.

Chap. XI.

Of the Romiſh Application *of their* Sacrifice.

The State of the Queſtion.

THat the *Euchariſt* was ordained of Chriſt, for the *Application* of remiſſion of ſinnes Sacramentally to all Communicants, is the profeſſion of all *Proteſtants*. That the Sacrifice of Chriſts Croſſe is therein offered up Objectively, by *Commemoration* and *Supplication*, for all Conditions of men, hath an univerſall Conſent among them, without Exception. But that any ſubſtantiall Body, as Subjectively contained in the Maſſe, can be the *Sacrifice* of applying the merits of Chriſt for remiſſion of ſinnes, (which is your [a] *Tridentine* faith) hath beene hitherto impugned and infringed thorowout our whole former Diſpute. Furthermore our preſent Oppoſition is three-fold; Firſt, concerning the ſinnes that are ſaid to be remitted. Secondly, touching the parties, who have Remiſſion. Thirdly, in regard of your Prieſts, by whom Application of Remiſſion of ſinne is made.

(a) *Conc. Trid.* Vt viſibile Sacrificium —— quo cruenti Sacrificij virtus in remiſſionem peccatorum applicaretur. *Seſſ. 22. cap. 1.*

I. *That the Church of Rome is not yet reſolved of the Extent of the* Virtue *of her* Sacrifice of the Maſſe, *for remiſſion of ſinnes or Puniſhment.*

Sect. I.

NEver can there be any true Application of the Paſſion of Chriſt for remiſſion of ſinnes (ſay wee) which is not abſolute, but onely partiall. Your Ieſuit (b) *Ribera* ſeemeth to come on roundly towards us, and friendly to joyne hands with us in this point of *Application* of an abſolute Remiſſion of ſinnes, pretending that this was decreed in the *Councell of Trent*, as indeed it ſeemeth to have beene, and that from the Authority of Scripture; and hee addeth, that *Proteſtants* (whom hee is pleaſed to grace with the name of * *Heretikes*) *do not deny this manifeſt Truth*. So hee. Do you marke? *a Truth, a manifeſt Truth, a Truth* ſaid to be *confirmed by your laſt Councel*, and a *Truth* conſented unto by the *Heretikes*, as being a *manifeſt Truth*.

(b) *Ribera. Teſ.* Quoniam quotidiè peccamus, quotidiè virtutem paſſionis Chriſti participamus, quod Conc. Trid. docuit, quo cruentum illud, ſemel in cruce peragendum, repræſentaretur, atque ſalutaris ejus virtus in remiſſionem peccatorum eorum, quæ quotidiè à nobis committuntur, applicaretur. Et hec

Who would not now looke for a *Truth* univerſally profeſſed

Catholicis quidem hominibus manifeſtiſſimum eſt, Hæretici negare non poſſunt, quoniam Scripturæ verbis apertiſſimè comprobatur de virtute paſſionis, ad omnia peccata tollenda, Rom. 3. & 5. Apoc. 1 1. Ioh. 2. *Cor. in Heb.* 1. 10. *num.* 16. (*) *See the laſt Teſtimony.*

in

in your Church without all exception? But behold (even ſince that *Councell of Trent*) your greatly approved *Melchior Canus* ſtepp'eth forth with a peremptory Contradiction, ſaying, that to hold (c) *All mortall ſinnes to be remitted by the Application of the Sacrifice in the Maſſe, is falſe, except all Divines be deceived.* So hee, ſpeaking of the *Divines* of the Romiſh Church. And ſo may every Papiſt receive as much remiſſion of his ſinnes by holy Water ſprinckled at the Church doore, as hee can by the Sacrifice at your Maſſe.

(c) Opinio prima. Omnes culpas mortales, & omnia peccata (poſt Baptiſmum commiſſa) per Sacrificium Altaris—ſic vult Catharinus—Hæc opinio non vera, niſi omnes Theologi fallantur. *Canus loc. Theol. lib. 12. pag. 432. 433.*

Your Ieſuit *Valentia* noteth, among you, another ſort of Doctors, maintaining that your *Maſſe-Application* ſerveth onely for (d) *Remiſſion of ſuch temporall puniſhment, the guilt whereof was formerly pardoned.* So hee.

(d) *Valent. Ieſ.* Itaque ſunt, qui cenſeant hoc Sacrificium valere tantùm ad relaxationem pœnarum, quarum culpa prius condonata fuit. *Lib. 1. de Miſſa, cap. 5. § Itaque ſunt. pag. 542.* Remittuntur venialia. *Coſterus Chriſtian. Inſtitut. lib. 1. cap. 8.*

CHALLENGE.

IF any ſhall but recollect the Contradictions of your owne Doctors, thorowout all theſe former points of Controverſie already handled, hee will thinke himſelfe to be among the Fencers called *Andabatæ*, who firſt blind-folding themſelves fell a flaſhing one another, not knowing whom they hitt; therfore wee leave them in their broiles, and our ſelves will conſult with Antiquity.

That the Ancient Fathers never taught any Application of Chriſts Paſſion, *but that which is for a* Plenary Remiſſion *of ſinnes.*

SECT. II.

CArdinall (a) *Alan* hath put into our hands a conſent of ſome Fathers, for proofe of an Application for remiſſion of all ſinnes, for which Chriſt died. The Fathers whom hee produceth, are theſe, *Chryſoſtome, Theophylact, Cyprian*, and *Origen*. If theſe will not ſuffiſe, you may take unto you theſe (b) other, *Iulius Pope* of Rome, *Iuſtine Martyr, Auguſtine, Cyril*, and *Baſil*. Do you require any more? What needeth it? ſeeing that the ſame Cardinall further ſaith, *There is found*

(a) *Alan. Card.* Pro ijs peccatis, pro quib' Chriſtus mortuus eſt. *Lib. 2. de Euchariſt. cap. 35.* [*Wherein he bringeth the Teſtimonies of* Chryſoſt. Cyprian, Theoph. *and* Origen, *expounding them of all ſins, adding alſo;*] Ego verò nunquam invenio hujus Sacrificij uſum à Patribus ad pauciora reſtringi peccata, quam ipſa immolatio crucis. *Ibid. pag. 626.* (b) Calix——ſive medicamentum & holocauſtum ad ſanandas infirmitates, & purgandas iniquitates. *Cyprian. de Cœna Domini.* Vt cum Deo acceptum fuerit peccata dimittantur. *Auguſt. de Civit. lib. 20. cap. 25.* Omnis nocumenti eſt reparatio, omnis ſortis purgatio. *Damaſc. lib. 4. de fide, cap. 14.* Omne crimen. *Iul. Papa apud Gratian de Conſecrat. Diſt. 2.* Vt peccata noſtra dimittat. *Ambroſ. lib. 1. de Offic. cap. 48.* [*There might be added Iuſtine Martyr, Dial. cum Triphone, Chryſoſt. Hom. 13. in Epheſ. Orig. Hom. 13. in Levit. beſides the Liturgies of Baſil, and others that are extant.*]

no

no Father to the contrary. Thus much of the *Application*, which is to be made by this Sacrament; the next is, *For whom.*

That the Romiſh Vſe of a ſingular Application of the Sacrifice *of the* Maſſe *to* Non-Communicants, *becauſe of their preſent Attendance, is repugnant to the Doctrine of Antiquity.*

Sect. III.

THe *Greeke* and *Latine* Churches anciently made up the whole *Catholike Church.* The Greeke pronounced an ἔξω, that is, *Be-gone*, to all Non-Communicants: the Latine Church alſo ordained, that the *Deacon* ſhould Proclame all *Not-Communicants to Depart.* From which Cuſtome afterwards the word *Maſſe* had it's Originall; namely from the words, [*Ite, miſſa eſt*] as * hath beene confeſſed. But now the Caſe is ſo altered, that if any Non-Communicant, being preſent ſhall in Devotion apply himſelfe to your Romiſh Maſſe, your (c) *Canon of the Maſſe* provideth that *Application* of your *Sacrifice* be made unto him *for Remiſſion* of ſinnes. And that, as your Ieſuite teacheth, (d) *The Fruit of the Sacrifice* [*Ex opere operato*] *redoundeth unto him*; and not this onely, but alſo to be (e) *Spiritually refreſhed by the mouth of the Prieſt.*

Be you therefore intreated to lend your Attention, but for an Inſtant of time, and then tell us whether wee ſpeake Reaſon unto you, or no. All Antiquity Catholike (as hath beene generally * confeſſed by your ſelves) never admitted to that part of the *Maſſe*, which you call a *Sacrifice*, any but ſuch as were prepared to *Communicate*, by receiving the Sacrament, but ſhut all others out of Doores; which, wee ſay, they neither would nor could lawfully have done, if they had beene of your now Romiſh Faith, to believe that it is a *Sacrifice Propitiatory* for all ſuch as devoutly attend to behold it. For, whereſoever there was a *Sacrifice of Expiation* among the Iewes, under the Law, all perſons had liberty to partake thereof. Wee thinke that this Argument ſticketh faſt in the Bowels of this Cauſe.

(*) *See above Booke* 1. *Chap.* 4. *Sect.* 9. 2.

(c) *Canon Miſſæ* (*De Applicatione*) —& omnium Circumſtantium, quorum tibi fides cognita eſt, & nota devotio, pro quibus Tibi offerimus &c.

(d) *Hinc. Suarez Ieſ.* Quia oblatio hujus Sacrificij eſt fructuoſa ex opere operato: ergo rationi conſentaneum eſt, ut omnes, qui ad illum verè concurrunt, vel per proprium actum, ſeu concurſum moralem, participent hujuſmodi fructum talis oblationis. *In* 3. *Thom. qu.* 83. *Art.* 1. *Diſp.* 79. §. 8.

(e) *Coſterus Chriſtian. Inſtitut. lib.* 1. *cap.* 2 *de ſacro Miſſæ officio quotidiè audiendo.* Quotquot adſunt & dignè ſe parãt, ſpiritualiter corpore Domini reficiuntur per os Sacerdotis.

(*) *See Booke* 1. *Chap.* 2. *Sect.* 9.

That the Romiſh Church leſſeneth the due eſtimation of Chriſt's Paſſion, *in her* Applying *of it to others, for the increaſing of falſly-deviſed and unjuſt* Gaine, *in behalfe of the* Prieſt; *without all warrant of Antiquity.*



SECT. IV.

HItherto wee have expected ſome Reaſons, which might move your Church ſo to leſſen the proportion of *Chriſt's Paſſion*, in the Application thereof for Remiſſion either of ſinnes or puniſhments. And now at length your Ieſuite *Salmeron* cometh to reſolve us, ſaying, (a) *If the Sacrifice of Chriſt's Body and Blood were of infinite value, then one Maſſe being ſaid for all the ſoules in the Dungeon of Purgatory would evacuate and empty the whole place, and then ſhould it be in vaine to ſay many Maſſes for one ſoule.* So hee. Wee may not ſo farre digreſſe, as to enter into this Controverſie of *Purgatory*, becauſe wee are to finiſh that which wee have now in hand. Elſe were it eaſie to ſhew, that the infinite gaine, which your Alchemiſts worke out of your forge of *Purgatory-fire*, hath occaſioned this Heterodoxe and graceles Doctrine of diſannulling the infinite efficacie of *Chriſt's Blood*: which is ſo utterly forlorne of all Approbation from Antiquity, that your Diſputers have not alleged ſo much as one *Iota*, out of any Father, for warrant thereof.

Next, in the *Sacrifice* of your *Maſſe*, there is (ſay (b) you) a *Portion* thereof appropriated to the Prieſt alone, which is a power to apply, by his *Memento*, the ſame *Sacrifice* to whom hee will, ſo farre forth that hee extend his *Memento* upon any one, to whom hee ſhall be pleaſed to intend it, upon Condition to receive money therefore: inſomuch, that *It will be more availeable for that one, than if it were extended to many.* So you. Very well, but by what Law came your Prieſts to this peculiar power of diſpenſing a *Portion* for their owne advantage? Cardinall (c) *Alan* (your Advocate) is ready to anſwer for you, and wee are attentive to heare what he ſaith; *There is not either any Scripture* (ſaith hee) *or Father ſhewing any ſuch thing, for ſuch a maner of eſteeming the fruit of Chriſt's Sacrifice.* So hee.

In the third place, whiles wee are in this ſpeculation, wee heare one of you putting this Caſe. If the *Prieſt* ſhall receive a ſtipend of *Peter*, upon Condition that hee ſhall apply his *Memento* and *Intention* upon the ſoule of *Iohn*, departed this life, and hee notwithſtanding doth apply it unto the good of the ſoule of *Paul*, whether now the *Prieſts Memento* ſhould worke

(a) *Salmeron Teſ.* Si hoc eſſet infiniti valoris, & celebrata eſſet Miſſa pro redemptione omniũ animarum, quæ in expiatorio carcere continentur, totum evacuaret Purgatorium: quod non eſt credendum, quia fruſtrà tot Miſſæ pro uno defuncto celebrarentur. *Tom. 9. Tract. 33. pa. 268.* De Miſſis privatis.

(b) *Valent. Teſ.* Quædam portio remiſſionis competit Sacerdoti miniſtranti, quædam ei, cui Sacerdos vult peculiari intentione applicare —Quæ intentio non tantum valet pro pluribus, ac ſi pro uno ſolo celebretur. *Lib. 1. de Miſſa, cap. ult. §.* Ac primum. *Et Alan. lib. 2. de Euch. cap. 34.* Vt qui Sacrificium pro Petro offert, ratione ſtipendij. *Suarez. Teſ. Tom. 3. Diſp. 79. §. 9. pag. 1021.*

(c) *Alan.* In certarum perſonarum Cauſis certam Sacrificij æſtimationem, ac fructus quantitatem definire, non tam certa loquimur, quia ad iſta particularia nec Scripturæ, nec Patres quicquam conferunt. *Lib. 2. de Euch. cap. 34. pag. 635.*

worke for the good of the ſoule of *Iohn*, according to the *Prieſts Obligation* upon the Condition made with *Peter*, or elſe for the good of the ſoule of *Paul*, according to the *Prieſts immediate Intention*. Here, although ſome of you ſtand for the juſtice of the (d) *Prieſts Obligation*, yet ſome others Reſolution is, that the *Prieſts intention* (albeit unjuſt) muſt ſtand for good. Wee have done.

(d) Inquiri poteſt, an teneatur Sacerdos ex juſtitia applicare Sacrificium Petro, ratione ab eo accepti ſtipendij; nihilominus applicat Paulo: vel cum jubetur offerre Sacrificium pro tali Defuncto, offert pro ſe. Quidam dicunt Sacrificium operari in hujuſmodi caſibus non ſecundùm voluntatem Miniſtri, ſed ſecundùm obligationem, quâ tenetur pro hoc vel illo offerre. Alij volunt obligationem tenere——Sed operatur ſecundùm intentionem Miniſtri, quatenus eſt Chriſti Miniſter. *Suarez. quo ſupra.* [*But your Cardinall,*] Sed injuſtè facere. *Alan. qua ſupra, cap.* 35. *pag.* 640.

CHALLENGE.

WHereas it is now evident, that your *Romiſh Maſſe* ſerveth ſo well for your *no ſmall gaine*, by appropriating of a *Prieſtly portion* to be diſpenſed for ſome one or other ſoule for money, as it were *the Cookes fee*, and that but onely for the paines of a *Spirituall intention*; yea, though it be to the *Injury* of the Purchaſer: It can be no marvell, that wee heare ſo often, and as loud ſhouts for your *magnifying* of the *Romane Maſſe*, as ever *Demetrius*, and his fellow *Craftſ-mates* made for *Diana, the Goddeſſe of the Epheſians*.

It remaineth, that wee deliver unto you a *Synopſis* of the *Abominations* of your *Romiſh Sacrifice*, which wee have reſerved to be diſcovered in the eighth Booke. Wee haſten to the laſt Examination, which is of Proteſtants.

CHAP. XII.

That the Proteſtants, *in their Celebration, offer to God a* Spirituall Sacrifice, *which is* Propitiatory, *by way of* Complacencie.

SECT. I.

ALL but to mind our former * Diſtinction of a double kinde of *Propitiouſneſſe*; one of *Complacencie*, and *Acceptation*, and the other of *Merit*, and *Equivulencie*; and ioyne hereunto your owne definition of *Propitiouſneſſe* by way of gracious acceptance, when you confeſſe that *Every religious Act, whereby man in devotion adhereth entirely unto God, in acknowledge-*

(*) See above Chap. 8. Sect. 1.

ment of his Soveraigntie, mercie, and bountie, is propitious unto God. Now then, *Proteſtants* celebrating the Euchariſt with Faith in the Sonne of God, and offering up to God the *Commemoration* of his death, and mans Redemption thereby (a worke farre exceeding in worth the Creation, if it ſo were, of a thouſand Thouſand worlds) and thereby powring out their whole ſpirit of *Thankfulneſſe* unto God (in which reſpect this Sacrament hath obtained a more ſingular name than any other, to be called *Euchariſtia*, that is, *A Giving of Thankes*, and that moſt worthily, foraſmuch as the end and efficacie of Chriſt's Paſſion is no leſſe than our Redemption from the eternall paines of hell, and purchaſe of our everlaſting ſalvation:) All theſe (I ſay) and other eſſentiall Duties of holy Devotion being performed not according to Mans Invention, as yours; but to that direct, and expreſſe Preſcript, and ordinance of Chriſt himſelfe [*Do this,*] It is not poſſible, but that their whole complementall Act of *Celebration* muſt needs be through Gods favour *Propitious*, and *well-pleaſing* in his ſight. Take unto you our laſt Propoſition, concerning the ſecond kinde of Propitiouſneſſe.

That the Proteſtants *may more truly be ſaid to offer to God a meritoriouſly* Propitiatory Sacrifice *for* Remiſſion *of* Sinne, *than the Romiſh do.*

Sect. II.

BEfore wee reſolve any thing, wee are willing to heare your Cardinals Determination. *The Death of Chriſt* (ſaith [a] hee) *is a proper, and moſt perfect Sacrifice.* So hee, moſt Chriſtianly: But after noting the Profeſſion of *Proteſtants*, to hold that the ſame *Moſt perfect Sacrifice of Chriſt upon the Croſſe is the onely proper Sacrifice of Chriſtian Religion*, hee denyeth this, becauſe (ſaith [b] hee) *This is common to all true Religions, and being but once done, ceaſeth to be any more, but onely in the virtue and efficacie thereof.* And all this hee doth for eſtabliſhing of another properly *Propitiatory Sacrifice* of the *Romiſh Maſſe*, by the hands of the *Prieſt*.

But wee, believing that *That Sacrifice of Chriſt's death* was but once offered as (according to our other diſtinction) the onely ſubjective, meritorious, and properly-*Propitiatory Sacrifice*, therefore it ceaſeth to be ſo any more; but yet is ſtill objectively perpetuall in the Church of God, as the object of our *Remembrance* of his Death, *Repreſentatively* and *Commemoratively*,

(a) *Bellarm. lib. 1. de Miſſa, cap. 3.* Mors Chriſti eſt Sacrificium propriè dictum, & perfectiſſimum.

(b) *Bellarm. ibid. cap. 20. §. Probatur.* —Sublato Sacrificio Miſſæ, nullum reſtat in Eccleſia Sacrificium propriè dictum. Nam ſi ullum eſſet, id eſſet Sacrificium Crucis; illud enim unum Adverſarij aſſignant unicum eſſe Chriſtianæ religionis Sacrificium. At hoc commune omnibus veris Religionibus, ſed ſemel peractum manet, quoad effectum, & virtutem.

ly, both in our Acts of *Celebration*, and in our *Prayers* and *Praiſes* offered up to God, in the true apprehenſion of the Efficacie and Virtue thereof. In which reſpect (as Chriſtian Beliefe profeſſeth) Chriſt is called * *The Lambe ſlaine from the beginning of the world*: ſo is hee the ſame ſtill, and ever will be untill the end thereof; for which cauſe our Celebration is called of the Apoſtle *A ſhewing of the Lords Death till hee come*. So that as by the *Bodily Eye*, beholding the * *Serpent* on a pole in the Wilderneſſe, they that were ſtung with the deadly poyſon of *Fiery Serpents* were healed; even ſo All, who by *Faith*, the *Eye of the ſoule*, behold the Sonne of God *lift* upon the *Croſſe*, *ſhall not periſh*, *but have everlaſting life*.

(*) *Apoc.* 5. 12.

(*) *Iohn* 3.

But what is that *Propitiouſneſſe* of the *Sacrifice* of *Chriſt's Body* (will you ſay) which you *Proteſtants* will be ſaid to offer more truly to God, than that wee Romaniſts do, and wherein doth the difference conſiſt? Be you as willing to heare as to aske, and then know, that firſt although the whole Act of our Celebration, in *Commemoration* of Chriſt's Death, as proceeding from us, be a *Sacrifice propitious*, as other holy Acts of Devotion, onely by Gods *Complacencie* and *Acceptance*; Yet the object of our *Commemoration* being the *Death and Paſſion of Chriſt*, in his *Body* and *Blood*, is to us, by the efficacie therof, a truly and properly *propitiatory Sacrifice*, and *Satisfaction*, for a perfect Remiſſion of all ſinnes. Thus concerning Proteſtants. As for you, if wee conſider your owne outward *Acts of Celebration*, (where in Ten *Circumſtances* wee finde Ten *Tranſgreſſions* of the *Inſtitution of Chriſt*, and therefore provocatory to ſtir up Gods diſpleaſure) wee thinke not that it can be *Propitiatory* ſo much as by way of *Gods Acceptance*.

Next, when we dive into the myſterie of your *Maſſe*, to ſeeke out the ſubject matter of your *Sacrifice* in the hands of your *Prieſt*, which according to the faith of your Church is called a *Proper propitiatory Sacrifice* in it ſelfe; it hath beene found (beſides our Proofes from Scriptures, and your owne Principles) by * Ten *Demonſtrations* out of Ancient Fathers to be *Sacramentall Bread* and *Wine*, and not the *Body* and *Blood* of Chriſt. Wherfore the Subject of your *Sacrifice* can be no more *properly* (that is, *Satisfactorily*) in it ſelfe *Propitiatory*, than ſubſtantiall *Bread* can be *Chriſt*.

(*) *See a Synopſis hereof, Booke* 8.

Laſtly, in examining the End of the *Propitiation* by the *Maſſe*, Wee perceive your Doctors in ſuſpenſe among themſelves, whether you be capable of *Propitiation* for *Remiſſion of ſinnes*, or elſe of *Temporall Puniſhments* due to ſuch Sinners; or if of Sins, whether of *Mortall ſinnes*, or elſe of *Veniall ſinnes* only: to wit, ſuch as you thinke may be waſhed away by your owne

Holy-

Holy-water-ſprinckle. Marke now, wee pray you, theſe three: Firſt, what you offer, namely not Chriſt, but his Sacrament. Secondly, by what Acts of Celebration, to wit, moſt whereof are not Acts of Obedience, but of Tranſgreſſion. Thirdly, to what End, *viz,* not for a Faithfull, but for a doubtfull; not for an abſolute, but for a partiall Remiſſion, and that alſo you know not whether of ſinnes, or of puniſhments: and then muſt you neceſſarily acknowledge the happineſſe of our Proteſtants profeſſion, concerning the Celebration of the Euchariſt, in compariſon of your Romiſh. How much more, when you ſhall ſee diſcovered the Idolatry thereof, which is our next Taske.



THE

A Vindication of certaine Teſtimonies, alleged in the II. III. IV. *and* V. *Bookes of the preceding Treatiſe; againſt the Vnjuſt Imputations of one (whoſoever). Popiſhly inſpired: To the greater Diſadvantage of the Romiſh Cauſe, wherein hee hath ſo much laboured.*

THeſe kinde of Vindications ought not to ſeeme unneceſſary to any Reader, who would wiſh either eſtimation to the Author, or juſt advantage to the Cauſe, when he ſhal perceive extreme diligence joined with an unſtanchable malignancie, in ſifting every corner, and weighing every grane. Howbeit that theſe Exceptions (ſuch as they are) may worke both for the Correction of the Print, where it is requiſite, and further Confutation of Romiſh Cavillers; yet I muſt ſay unto this Objector (as unto others of his kin) *Etiamſi gratia cauſâ nihil facis, omnia tamen grata ſunt quæ facis.* Only I wiſh theſe his Exceptions had come in due time to my hands, (before the fift, and part of the ſixt Booke had beene reprinted, in this ſecond Edition) that my Anſwers unto them might have bene inſerted in their proper places. But now to the objected Teſtimonies, of which (that in *Epiphanius* being altered in this ſecond * Edition) Wee will take the reſt in due order. * *pag.* 121.

The firſt Paſſage concerneth a Teſtimony of S. EPIPHANIVS.

Alleged in the * *Pag.* 120. *of this ſecond Edition.* * *Edit.* I. *pag.* 92.

TO leave the Objectors verball Exceptions, becauſe (now) ſatisfyed in the ſecond Edition; and to trie that which hee thinketh materiall.

" His OB. *Bellarmine cannot be guilty of that falſity which you impute unto him, of adding to Epiphanius, and making him ſay:* This is to be believed, although it be repugnant to our Senſes: *for theſe words* [Although they be repugnant to our Senſes] *hee allegeth not as the words of Epiphanius, becauſe hee hath them in a different Character.*

ANSW. It will be ſufficient to ſet downe the words of *Bellarmine* his owne, thus; ETIAM ADDIT, (*Epiph.*) ID ESSE CREDENDVM, LICET SENSVS REPVGNENT; that is, HEE (ſpeaking of *Epiphanius*) ALSO ADDETH, THAT IT IS TO BE BELIEVED, ALTHOVGH IT BE REPVGNANT TO OVR SENSES. How then can it be denyed that *Bellarmine* delivered thoſe words, REPVGNANT TO OVR SENSES, as the words of *Epiphanius*, hearing *Bellarmine* himſelfe affirming that they were ADDED by *Epiphanius*? If I had denyed this, I would have given my Objector leave to ſay, I had beene out of my *Senſes*.

The

* Edit. 1. pag. 95.

OB. I. " *THe words of Tertullian are these;* [Christum corporis sui " figuram panis dedisse;] *you, instead of* [Panis,] *have* " Panem, *for your Advantage, contrary to the faith of that Edition which* " *you follow of Laur. de la Barre, pag.* 180.

ANSVV. A sore Taxation, which pincheth upon my Fidelity; I shall then give a summarie Answer, after that I have received my full Charge.

OB. II. " *Bellar. lib.* 2. *de Euchar. cap.* 7. *argueth against Protestants* " *for the words of Tertullian thus;* [Those words, saith hee, do not sig- " nifie that Christ gave a Signe of his Body, and not his Body it selfe.] " *otherwise he would not have said that Christ* [Corporis sui figuram pa- " nis dedisse.] How then should it have beene, I pray you?

OB. III. " *It should haue beene* [Panis,] *or rather* [Pani,] *as Pamelius* " *(upon that place) hath it.*

ANSVV. So then the Objector hath chosen *Pamelius*, a learned Commentator, upon the same words of *Tertullian*, and Romishly professed, for his Arbitrator; and I shall not gain-say his owne choice. *Pamelius* therefore in the very * Edition and page cited by the Objector, ingenuously confesseth saying; TERTVLLIANVS DICENS CHRISTVM CORPORIS SVI FIGVRAM PANIS DEDISSE; SVBAVDIT, MORE SVO, ACCVSATIVUM.

* Edit. Paris. 1580.

By which words of *Pamelius* wee have gained fowre Advantages. I. A Iustification of the sense of the Accusative [PANEM,] as *Pamelius* sheweth. II. A Condemnation of the Objector his Falsehood, who said that *Pamelius* had it [PANI.] III. A Confutation of *Bellarmine*, who, because the word was PANIS, and not PANEM, would needs inferre that Christ gave not onely a *Signe* of his Body, but the Body it selfe; whereas *Tertullian* (saith *Pamelius*) used the Genitive-case, PANIS, instead of the Accusative, PANEM; how? MORE SVO; that is, AS TERTVLLIAN VSED TO DO: which plainly sheweth that *Bellarmine* was either ignorant of the style of *Tertullian*, or rather (if hee knew it) guilty of Dissimulation herein, namely, *More suo*. The Last is a Manifestation of an egregious fondnesse in them Both, by insisting upon *Tertullian's* style so rigidly, in the Genitive-case, which in English must needs stand thus: *Christ to have given a Signe of his owne Body of Bread*; which is plainly a Non-sense, as any may perceive; so that I may well conclude, *ô felix error!* of changing the word, PANIS, into PANEM; although it were but by chance, and onely to make true Latine, according to ordinary Construction. By occasion whereof, so much Ignorance and Perversnesse of the Adversary hath beene displayed.

The

The Third Paſſage. *Book.3.* **pag.*151. } CARD. BELLARMINE.

* *Edit.* 1. *pag.* 107.

IT was affirmed that the firſt Impoſition that *Bellarmine* could find of the Doctrine of *Tranſubſtantiation*, as a matter of Faith, was about the yeare 1073. by Pope *Gregory* the Seventh.

OB. "*Bellarmine ſaid that he would prove againſt Scotus, that the Fa-*
"*thers taught the ſame Doctrine.*

ANSVV. Were his proofe as faiſible, as I hold it Impoſſible, yet was my Aſſertion, notwithſtanding, moſt true, becauſe I onely ſpake of the Impoſition of this Doctrine of *Tranſubſtantiation*, as an Article of Faith, upon mens Conſciences, not to have beene before that forenamed Pope *Gregory* the Seventh. The Contrary whereof neither hee, nor any for him, can ſhew out of any Ancient Father. The Advantage hee giveth us, is the bewraying of his owne Precipitancie.

The Fourth Paſſage. *Book.3.* **Pag.*162. } N. CABASILAS.

* *Edit.* 1. *pag.* 113.

THe Greeke Archbiſhop *Cabaſilas* hath told us, that the Latines of the Romiſh Church would not indure the Greeks to call the Euchariſt, after the Romiſh Conſecration, *Bread.*

The OB. "*Romane Catholikes do commonly allow that it be called*
" Bread, *after Conſecration.*

ANSVV. I proved from *Cabaſilas*, that they will not indure it: hee telleth mee, without any proofe at all, they do. But if hee ſhould eat no bread, untill hee could finde in Romiſh writers the *Commonly naming* of the Euchariſt *Bread*, after their Conſecration thereof, hee within a ſhort time, would be found *felo de ſe*. After this the Objector telleth me (which I had taught him before in the firſt Booke) that *Cabaſilas* and the Greekes hold that the words of Chriſts Inſtitution, to wit [HOC EST CORPVS MEVM] are not words of Conſecration, and therfore called the Romiſh Euchariſt *Bread*; and Concludeth,

OB. *Therefore doth not Cabaſila's Teſtimonie availe you.*

ANSW. It proveth as much as I there aſſumed to prove: That the Romiſh would not allow their Euchariſt to be called *Bread* after their Conſecration. Our Advantage is to obſerve your proneſſe to quarrell, you know not for what.

The Fifth Paſſage. *Book.3.* **pag.*177. } IRENÆVS.

* *Edit.* 1. *pag.* 125.

OB. I. "YOu tranſlate it [Even as] *to make it a Similitude.*

ANSW. When I was but a Boy, I then learned to tranſlate SICVT, SIC (which are the words of *Irenæus*) EVEN AS, SO.

Ob. II. " *But the Similitude is onely for the Change, and not for the* " *maner of the Change.*

Answ. Can there be a Change with a Sicvt, Even As, without a maner of Similitude of Change?

One Advantage herein may be this our further Obſervation, that *Irenæus*, as hee ſaid of the Bread Conſecrated, that it is No More A Common Thing, Byt Changed Into An Evcharist (a Sacrament:) ſaith likewiſe of the other part of the Similitude, that The Bodies Of The Commvnicants Are Incorrvptible In Hope Of Resvrrection: meaning, that they are therefore not to be eſteemed of in the common Condition of naturall Bodies.

Our other Advantage will be, to learne the language of the Fathers, as here of *Irenæus*, calling the Bodies of the Faithfull Incorrvptible; even here in this life, but meaning, becauſe of the hope of their future Reſurrection, when they ſhall be changed indeed, yet not in Subſtance, but onely in Qualities, from Incorruptibility and Baſeneſſe. Even as hee meant of the change of this Sacrament, conſiſting of an *Earthly*, and an *Heavenly* part; the *Earthly* being the *Bread* Naturall; and the *Heavenly* being the ſame *Sacramentall*, as betokening and ſignifying the Body of Chriſt.

The Sixth Paſſage. } S. Ambrose.
Book. 3. * *pag.* 178. }

* *Edit.* 1. *pag.* 124.

Ob. I. " *IN citing of Ambroſe, you joyne both his Sentences in one.*

Answ. Which is no more Advantage to my Cauſe, than if I ſhould give this Objector two Sixpences for one Shilling.

Ob. II. " *You adde* [Even as] *to make it a Similitude.*

Answ. This needed not to have beene added, becauſe *Ambroſe* his words cannot be underſtood of any Reader, but as implying a Similitude.

Ob. III. " *But your Tranſlation is this* [Things changed, remaine " what they were before:] *whereas they ſhould have been rendered ver-* " *batim, thus:* That thoſe things, which were, be ſtill, and changed into " another thing.

Answ. I call for an *Oedipus* to unriddle this, to ſay that there is a differencet ſenſe betweene The Things That Were Be Still, And They Be Still That Which They Were Before, Althovgh Changed Into Another Thing. That is to ſay, Of Common Elements made Sacred and Sacramentall.

The Seventh Paſſage. } S. Ambrose.
Book. 3. * *pag.* 190. }

* *Edit.* 1. *pag.* 134.

Ob. " Etiam, *A word of great Aſſeveration, omitted.*

Answ. What needed any more Aſſeveration than the

the words ſet downe, IPSA NATVRA MVTATVR, which I underſtand to be as aſſeverantly ſpoken, as if hee had ſworne them.

" OB. II. *You ſay that Ambroſe interpreteth his naming of Bread,* " *Chriſt's Body; by ſaying afterwards,* Corpus Chriſti Significatur, *which* " *is long after.*

ANSW. It is in the ſame Chapter, and not long after neither. But this man is as good an Objector as hee is an Obſerver; who doth not know that which is common to all Writers, that what the Author hath ſpoken ſomewhat more obſcurely before, hee explaineth it with words more intelligible, albeit long after.

" OB. III. *But Ambroſe ſaid elſwhere* [Panis dicitur, ſed Corpus ap- " pellatur;] *It is ſaid to be Bread, but it is called the Body of Chriſt. So* " *ſaith hee here, Before Conſecration it is named Bread, but after Conſe-* " *cration the Body of Chriſt is ſignified; here* [Significatur] *is the ſame* " *with* [Nuncupatur;] *Signified is the ſame with named, or called.*

ANSW. NAMED AND CALLED are onely Appellations of the outward words, whereas [SIGNIFICATA] alwayes import the ſenſe of the ſame words, whether ſpoken or read; ſo that I ſhal need, for Confutation, no more but to appeale unto the Objector himſelf to diſtinguiſh the office of his eares & eyes, whereby hee apprehendeth onely words, from the Function of his Brain-pan, in judging of their ſenſe and ſignification.

A further Advantage upon this occaſion may be had firſt from another Allegation, of the Objector himſelfe, out of Saint *Ambroſe lib. 5. de Sacrament. cap. 4. Dixi ante verba Chriſti panis dicitur; poſt deprompta Chriſti verba, non panis dicitur, ſed corpus appellatur.* Wee heare that Saint *Ambroſe* proveth, that that, which is called the *Body of Chriſt*, was before Conſecration that which was called *Bread*: ſo that [Hoc] in Chriſt's ſpeech, muſt ſignifie *Bread*, which marreth and daſheth your Romiſh and literall Expoſition of Chriſt's words (the foundation of all your other errours, concerning *Corporall Preſence*:) to note in Saint *Ambroſe* his Iudgement, that [Hoc] in Chriſt's ſpeech betokened *Bread*, which, in the univerſall Iudgement of all Romiſh Doctors, cannot be attributed to Chriſt's Body in a literall ſenſe. And Secondly to recognize the Art of *Bellarmine* (See Book. 2. pag. 125.) in his miſalleging the ſame words of *Ambroſe*, thus; [*Poſt Conſecrationem corpus Chriſti eſt,*] inſtead of [CORPVS CHRISTI SIGNIFICATVR.] If that there were no more force in the word [SIGNIFICATVR] than in NOMINATVR, why did your Cardinall bogle and ſtartle at it, and utterly daſh it out?

The Eighth Paſſage.
*Book. 3. *pag. 191.* } S. CYPRIAN. * *Edit. 1. pag. 135.*

OB. " [NON effigie ſed] *is not ſet downe in the Latine ſentence of Cy-* " *prian, and* [Caro Factus eſt] *is left out in the Engliſh: both* " *of purpoſe, as will be thought.*

ANSW. Neither, I dare sweare, on purpose, because both of them are alleged: the first [NON EFFIGIE, SED] translated in the English, and [CARO FACTVS EST] expressed in the Latine. Our Advantage now is this, to call to our Readers Remembrance, that hee must interpret these words of *Cyprian* by that his other Saying; namely, that *Things signifying are called by the same names, by which things signified are called.*

The Ninth Passage. *Book. 3. *pag. 191.* } M. BRERELY.

* *Edit. 1. pag. 135.*

CYprian said: *Things Indifferent change their nature after they be commanded.*

" OB. *Hee meant not simply, but after a sort, as the Testimonies shew,* " *which hee alleged.*

ANSW. He meant as simply as any Protestant can do, saying a little before the words, *A thing of Indifferencie, being determinated by the Church, if it be violated, is a sinne.* What is, if this be not a Change of the *Nature*, to become (by reason of the Churches Decree) of a thing *Indifferent* and not sinfull, a thing sinfull, and therefore not Indifferent.

The Tenth Passage. *Book. 3. *pag. 194.* } IVSTINE MARTYR.

* *Edit. 1. pag. 136.*

OB. " *YOu make Iustine say, that hee called the Eucharist therefore no* " *common Bread, because it was* [ευχαριστηθεν τροφη,] *that is,* " *Sanctified meate.*

ANSW. And that, I say, millions of Popish Doctors, at the first hearing, would sweare, to wit, that the Church of Rome accounteth the matter of the Eucharist, COMMON BREAD, and WINE, before it be Consecrated.

Our Advantage is, that the Objector hath brought an whole house, the Church of Rome it selfe (which you call the house of God) upon his head, by this Exception.

The Eleventh Passage. *Book. 3. *pag. 195.* } S. CYRIL. of HIERVSALEM.

* *Edit. 1. pag. 136.*

OB. " *BEllarmine is taxed of Vnconscionablenesse for concluding* " *out of Cyril that the Sacrament is not to be judged by sense;* " *when as the words of Cyril, in the same place, are expressely saying,* [It is " the Body of Christ; although thy sense tell thee not so, yet let thy faith confirme thee, &c.]

ANSW. I have taxed him most justly, not for any mistaking of the words of *Cyril*, but for wresting and abusing his meaning, *Bellarmine* believing it was so sayd of *Cyril*, as absolutely denying that there can be any tryall of the naturall *Substance of Bread*, after Consecration, by the verdict of any of mans senses; whereas *Cyril* spake onely of the Sacramentall nature there-

thereof. This was evidently proved out of *Cyril*, who affirming Sacred *Oile* to be no more *Bare Oile*, after Conſecration, as he ſaid of the Euchariſt, It was no more *meere Wine* after it be Conſecrated; thereby taught us to judge of both alike. Even as wee may ſay, upon the ſame reaſon, that the water of Baptiſme is, during the uſe thereof, *no meere Water*. But why? even becauſe it is *Sacramentall*; and that accordingly wee are not to beleeve our Senſes, when wee are in Contemplation of this Sacrament, to thinke it now to be mere Water, but beleeve it to be of another nature: elſe our naturall eyes and ſenſes ſhall deceive our Spirituall ſight of Faith, in diſcerning the Spirituall and Myſticall meanings thereof. Yea, and in this reſpect I might have taxed *Bellarmine*, for inferring from ſuch ſpeeches an abſolute denying of the tryall, by ſenſe, of the natural part of the Sacrament, becauſe hee might have beene inſtructed by the * *Councell of Nice*, of the meaning of ſuch ſpeeches of the Fathers; that Councell ſaying as much of Baptiſme, thus, *Baptiſme is not to be conſidered with the eyes of our Bodies, but of our Mindes*. All which is to abſtract the thoughts of Chriſtian men from all Earthly conceipts, when they are converſant in the Celebration of ſuch ſacred Myſteries. This wee have noted, Book. 3. pag. 207.

* *See Booke 2. cap. 1. Sect. 7.*

This alſo hath occaſioned another Advantage againſt your Romane Faith, by obſerving in the ſame place of *Cyril* another Sentence concerning this Sacrament: *Cæleſtiall Bread* (ſaith hee) *ſanctifying both Body and Soule*. But how both? it followeth, [ὡς ἄρτῳ σωματι καὶ ἀνθρωπος; οὗτος ὁ λόγος ψυχῇ ἁρμόδιος:] *As the Bread is congruous to the Body, ſo is the word* (meaning Chriſt in his Body) *convenient for the ſoule*. What other can be meant hereby, but that calling the Sacrament [Ἄρτος.] after Conſecration, hee acknowledged not any Subſtantiall change thereof; and more demonſtrably, becauſe of the Compariſon hee hath of the Sacramentall applying of the Body of Chriſt to the food of the Soule, as hee doth the Sacramentall *Bread* to the nutriment of the Body, and Sanctification thereof, in hope of Reſurrection to life, as the Fathers have Commented.

The Twelfth Paſſage.
Book. 3. * *pag.* 298. } S. Chrysostome. * *Edit.* 1. *pag* 132.

Ob. "*Chryſoſtome is ſaid to be placed in the front of the hoſt of Bellarmines Fathers, whereas Bellarmine in his Catalogue of Fathers*" *De Euchar. lib.* 2. *citeth twenty Fathers before him.*

Answ. If *Bellarmine* have had other Treatiſes, in his Controverſies againſt K. James of bleſſed memory, wherein *Chryſoſtome* was made the Champion, was this fondneſſe in mee to ſay as I have ſayd, and not rather raſhneſſe in this Objector, in thus gain-ſaying?

Ob.

" Ob. II. *But you have furthermore omitted the words of Chryſo-*
" *ſtome, which in Engliſh ſhould be theſe* [Although theſe things exceed
" our ſenſe and reaſon, yet let us hold them without doubting.]

Answ. Hee telleth mee what was omitted, looking directly upon that, but forgot to acknowledge what was expreſſed out of *Chryſoſtome*, looking askew and aſquint at it. My Tranſlation out of *Chryſoſtome* delivered his words, in the firſt part, thus; [Althovgh The Speech Of Christ May Seeme Strange To Sense And Reason:) which is *Tantundem* to that which is omitted; *Chriſt's ſpeech exceeds our ſenſe and reaſon.* In the other part was ſet downe theſe words of *Chryſoſtome*, [Yet Let Vs Believe His Words;] Fully equivalent with thoſe which were omitted, [Yet Let Vs Receive Christ's Words Without Doubting;] except the Papiſts will thinke us to be of their degenerate Faith, *Of Believing with doubting.* Where you may perceive that your Objector conſidered not how eaſie it had been for me (by not omitting ſome words) to have beene ſuperfluous.

The Thirteenth Paſſage.
Book. 3. * *pag.* 199. } Sixtvs Senensis.

* Edit. 1. pag. 140.

Ob. " *IT is alleged out of Senenſis, that hee maketh Chryſoſtome to have*
" *beene the moſt frequent in Hyperbolizing of all the Fathers;*
" *But Senenſis onely ſaith, that Chryſoſtome did* [*Interdum*] *uſe Hyper-*
" *bole's.*

Answ. And I ſay, *Aliquando* [*ſeu*, Interdvm] *dormitat Homerus: Eſto igitur*, [Interdvm:] Although I made it good in the ſame Section, that hee often Hyperbolized, yea even in this very point of the Euchariſt.

" Ob. II. *Elſwhere Senenſis, you ſay, giveth us a caution againſt Chry-*
" *ſoſtome's Rhetoricke in this point.*

Answ. It is certaine that *Senenſis* doth there moſt eſpecially and by name note *Chryſoſtome* to Hyperbolize, and his Caution being generall, to take heed of his *Hyperbole's*, may be juſtly applyed as wel to this, as to that point, there ſpecified in *Senenſis*, according to the Law of Schooles; where Generall rules are applyable to other examples, beſides that which is in the Author ſpecified and adjoyned to the ſame Rule. But this man had rather cavill inordinately, by the example of Romiſh Adverſaries, than to be regulated by any rule of reaſon and moderation.

" Ob. III. *Behold you mention Bellarmine, ſaying that our ſenſes are*
" *not deceived in their proper ſenſible objects; But you forbeare to ſhew the*
" *many Limitations which hee giveth.*

Answ. I never held it ſeaſonable to ſhew a man any thing when he would not ſee it; otherwiſe the Objector, who hath ſought into every corner of all my Sayings, with purpoſe to traduce them, could not but have found the ſame Limitations of *Bellarmine* punctually ſet downe. Book. 3. cap. 3. Sect. 7.

The

The Fourteenth Paſſage. *Book.* 3. * *pag.* 200. } S. CHRYSOSTOME. * *Edit.* 1. *pag.* 141.

OB. "TO the words of *Chryſoſtome*, [As in Baptiſme, Regeneration, "the thing Intelligible, is given by water, the thing Sen-"ſible] *you adde theſe words*, [The Subſtance of Water remaining] "*which are not in the Text*; *whereof your Lordſhip is conſcious, and ther-*"*fore moſt unſufferable.*

ANSW. I muſt firſt ſay, *mala mens, malus animus*; or as it is in the Engliſh, *As you muſe, ſo you uſe*: elſe would not this Objector have accuſed mee to be *Conſcious* of this, whereas any might have thought, that the words ſhould have beene (if the Printer had not miſtaken) in a different Character, to diſtinguiſh them from the words of *Chryſoſtome*; becauſe, in the Margin, hee was directed to another place, where the full Text of *Chryſoſtome* was perfectly alleged, without that Addition now objected.

ANSW. II. Yet there is no reaſonable man, pondering the words of *Chryſoſtome*, but muſt juſtifie the Addition of thoſe words of to be moſt conſonant to the meaning of *Chryſoſtome* (there) ſpeaking of the Water of *Baptiſme*. For is there any one of ſound braines, that will deny the Water of *Baptiſme*, after Conſecration, *to remaine in Subſtance the ſame?* Beſides there hath beene produced another Teſtimonie, as out of *Chryſoſtome*, that *Bread*, even in the Sacrament of the Euchariſt, after Conſecration, remaineth *in Subſtance the ſame*. Theſe ſhould the Objector have ruminated upon, before hee layd downe this Accuſation, but that hee found they were not for his diſtemperate palate.

The Fifteenth Paſſage. *Book.* 3, * *pag.* 201. } EVSEBIVS EMISSENVS. * *Edit.* 1. *pag.* 142.

OB. "YOu referre vs to *Maſter Brerely his Liturgie, Tract.* 1. *Sect.* 2. "*Subd.* 2. *in the Margin, curtailing the words which ſhould* "*make for Tranſubſtantiation*; *and making him argue from theſe words,* "[Poſt verba Chriſti, eſt Corpus Chriſti:] *And putting upon him ſo* "*weake an Argument, when as hee doth there but onely mention the name* "*of Euſebius, referring us to a fuller Sentence, which hee citeth out of Eu-*"*ſebius in ſome few pages following.*

ANSW. If the Objector had beene ſo curteous as to have lookt back to *Maſter Brerely's* Allegation of the ſaid Teſtimony of *Euſebius*, ſome few leaves before, pag. 160. as hee was curious for (Contention-ſake) to urge the words following in ſome pages after, which hee ſaith are omitted, and concerne *Tranſubſtantiation*, hee might have found that Allegation of *Maſter Brerely* as I delivered it, Tract. 2. Sect. 2. Subd. 2. [SVBSTANTIA PANIS POST VERBA CHRISTI EST CORPVS CHRI-

CHRISTI.] As for the words following, which concerne *Converſion* of *Bread*, it was beyond the ſcope which I had then in hand, which concerned onely the Enunciative Speeches of Chriſt (namely of calling *Bread* his *Body*) and not the maner of Change thereof; which point notwithſtanding is afterwards handled at full in the ſame Section.

Our Advantage from this mans Cavillation is this: That hee calleth this maner of Arguing out of the Sentences of the Fathers, *Bread after Conſecration is the Body of Chriſt*: Ergo, *it is meant to be really and Subſtantially Chriſts Body*, as it was in the Manger, to be but a [WEAK ARGVMENT,] to the Confutation, and (if the Perſon of the Objector were of ſufficient Authority) to the Confuſion of all the Doctors of the Church of *Rome*, who have held their Arguments taken from the words of *Chriſt*, after his *taking Bread ſaying* [THIS IS MY BODY] to be the foundation of all their Arguments, for proofe of *Tranſubſtantiation*.

ANSW. II. Yet I was much to blame, I confeſſe, in not Anſwering at all to the objected Teſtimony of that ſo baſtardly a Book of *Homilies*, attributed to *Euſebius*, which the Romiſh Doctors themſelves, of beſt judgement and eſtimation, could not untill this day tell upon whom to Father it: All confeſſing that it was not the Book of that *Euſeb.* whoſe name it beareth: Some affirming, that the Author was *Fauſtus the French-man*; Some *Cæſarius*; Some *Eucherius*. And as for the Booke it ſelfe, they have likewiſe put upon it the brands of two great Hereſies, *Arianiſme* & *Pelagianiſme*. Which taxation and hallucination of our Adverſaries may be to themſelves, without our Anſwer, their owne Satisfaction, not to thinke it worthy of Anſwering.

The Sixteenth Paſſage.
Book. 3. * *pag. 202.* } GREG. NYSSEN.

* *Edit. 1. pag. 143.*

A Summary Anſwer to this Objection, out of the Teſtimony of *Gregory Nyſſen*. Although *Bellarmine* doth not produce the words of *Nyſſen*, yet doth hee direct his Reader to *Nyſſens* Treatiſe of *Manna*, where the Sentence is, which is alleged by others. Nor can hee be excuſable, in that, having read the Teſtimony now objected, hee did not thereby perceive that the Fathers Sacramentall ſpeeches are not to be taken in the rigidity of the words. Our Advantage upon this occaſion is, that, our Objectors referring us to the Arguments of *Bellarmine*, out *Greg. Nyſſen*, it hath cauſed us to light upon and to examine this which followeth, urged by your Cardinall, for *Tranſubſtantiation*; where ſpeaking of the [*Bread which came downe from heaven, and was prepared for us without ſeed, without tilling, without mans worke: This* (ſaith *Nyſſen*) *is ſignifyed in this Myſterie, nor is this an uncorporeall and unbodily thing: for how can a thing uncor-*

uncorporeall and without a Body, be food unto a Body; But that thing which is not uncorporeall, is altogether a Body] Now let us but trie the Romiſh Faith by this *Lydian Stone*, and wee ſhall finde it to be meerely counterfeit and baſe. For aske any of the Romiſh Diſputers, what it is, which in this Sacrament is knowne to nouriſh, whether man or mouſe? And they anſwer us that the *Accidents of Bread*, voyd of the ſubſtance of *Bread*, is that which is Nutritive. But *Greg. Nyſſen* ſaith juſt the flat Contrary, [NOTHING CAN NOVRISH A BODY BVT THAT WHICH IS A CORPOREAL SVBSTANCE,] which being ſo ſpoken, in reſpect of the Euchariſt, proveth infallibly that the Subſtance of Bread remaineth in this Sacrament after Conſecration; if ſo, then, in the univerſall judgement of all the Doctors of the Church of Rome, there can be no *Tranſubſtantiation*.

The Seventeenth Paſſage.
Book. 4. **pag.* 212. } TERTVLLIAN.

* *Edit.* 1. *pag.* 149.

OB. I. "*THe word* [Bread] *is added.*

ANSW. No, but truly related, and that by the Authority of *Tertullian* himſelfe, whoſe former words are, *Chriſt diſtributed* [PANEM, BREAD,] *to his Diſciples, faciens* [ILLVM, that is, making IT, his BODY, THAT IS, A FIGVRE of his BODY.] There is no Schoole-boy, that knoweth his Grammar, which will not ſay that the Relative, IT, muſt be referred to the Antecedent, BREAD. And of this, IT, do depend all the words following.

OB. II. "*The words of Tertullian being theſe* [Chriſt ſayd, This is "my Body, that is, a figure of my Body:] *you put in* [IS,] *ſaying That* "*is, It* [IS] *a figure of my Body, which will be complayned of.*

ANSW. I anſwer therefore, not to trouble his braines with Grammar-learning, which teacheth the Particle [IS] *ἐπὶ τῆς παρούσης*, to agree with that which followeth; but to deale with him by an example, to make his fondneſſe more palpable. Can any man at the firſt ſight of an Ivy-buſh, ſay, *This is a Taverne*, THAT IS, *A Signe of a Taverne*, and not meane that it [IS A SIGNE] *of a Taverne?*

OB. III. "*Your Adverſaries will complaine of this, ſeeing they are* "*perſwaded that this is not ſpoken of a figure actually preſent, but perfectly* "*paſt.*

ANSW. God ſend mee alwayes ſuch *Adverſaries*, who in their greateſt ſubtilties bewray their extremeſt ſottiſhneſſe, in *complaining* of my [IS] in the Preſent-tenſe, and in requiring the ſenſe of the time perfectly paſt; as if *Tertullian* had ſaid thus, *Chriſt ſayd this is my Body*, [THAT IS, IT WAS] *a figure of my Body*. Here have wee juſt reaſon to reflect upon this Objector with that Saying, *Riſum teneatis amici?* Yet the Objector (leſt we might thinke him not to *Inſanire cum ratione*) yieldeth

this Reaſon, why it ſhould be meant of the time paſſed, before the coming of Chriſt.

Ob. IV. "*Becauſe of the words immediatly following,* [Figura autem "non fuiſſet, niſi eſſet veritatis corpus:] *ſhew that the word,* [Figure,] "*was not taken repreſentatively, but Typically.*

Answ. When *Tertullian* ſpake onely narratively, by repeating the words of Chriſt, he muſt needs ſpeak in the tenſe and time when Chriſt uttered them, when hee ſayd [It Is My Body, That Is, Is A Figvre Of My Body,] But after ſpeaking Enunciatively, with the Relation from his owne time when hee wrot, to the time of Chriſts Speech, which was the diſtance of three hundred yeares, hee could not but uſe the time perfectly paſt, ſaying, [*It had not beene a figure*] namely, when Chriſt called it his Body, [*except, &c.*] The Argument of *Tertullian*, taken from thoſe words of Chriſt, ſtands thus: *Chriſt in the Sacrament gave a figure of his Body; But a figure is not a figure of a figure, therefore Chriſt gave a figure of a True Body.* Let us conſult againe with *Tertullians* words of Expoſition, [It Had Not Beene A Figvre, Except There Had Beene The Tryth Of His Body:] But Chriſts Body had no Tryth of Being before his Incarnation and time of his exiſtence in the Fleſh; and therfore [Fvisset] extended not unto any Type, which had beene before Chriſts being on earth. Wherefore this [Had] of *Tertullian*, I hope, will put this Objector to his *Non putabam*, or *Had I wiſt.*

Our Advantages occaſioned by this Accuſation are great, and divers: One is to diſcerne more clearly the then-Catholike Doctrine in the dayes of *Tertullian.* Next to obſerve the ſtupid infatuation of our Romiſh Adverſaries. The Laſt will be to diſplay an Hereſie in the Article of the Church of *Rome*, that teacheth an abſolute abſence of the Subſtance of Bread in this Sacrament. For if it were condemned by *Tertullian*, in the *Marcionites*, to teach that Chriſt had *no true*, but *a Fantaſticall Body*, notwithſtanding all the Demonſtrances of ſenſe, *Eating, Weeping, Sleeping, Bleeding*; and of the Apoſtles *feeling him*: How ſhall not the Romiſh Doctrine of a *No-Exiſtence* of *Bread* in the Euchariſt, notwithſtanding the Contradiction of *Smelling, Seeing, Feeling, and Taſting it*, be a welcome Patronage and Skonce to the former Hereſie of denying the *Verity of Chriſts Body?*

THE

THE SEVENTH BOOKE,

Concerning the laſt Romiſh Conſequence, derived from the depraved ſenſe of the words of Chriſt, [THIS IS MY BODY;] *which is your* Divine Adoration *of the Sacrament; contrary to theſe other words of Chriſt,* [IN REMEMBRANCE OF MEE.]

CHAP. I.

WEe have hitherto paſſed thorow many dangerous and pernicious Gulfes of Romiſh Doctrines, which our inſtant haſte will not ſuffer us to looke backe upon, by any repetition of them. But now are wee entring upon *Aſphaltites*, or *Mare mortuum*, even the *Dead Sea* of *Romiſh Idolatrie*; whereinto all their Superſtitious and Sacrilegious Doctrines do empty themſelves: which, how deteſtable it is, wee had rather prove, than prejudge.

The State of the Queſtion, concerning Adoration of the Sacrament.

SECT. I.

IN the thirteenth Seſſion of your *Councell of Trent*, wee finde a Decree commanding thus, (a) *Let the ſame divine honour, that is due to the true God, be given to this Sacrament.* After this warning Piece, they ſhoot off a great (b) *Canon of Anathema*, and *Curſe* againſt every one that ſhall not herein worſhip Chriſt (namely, as corporally preſent) with *Divine honour.*

(a) *Concil. Trid.* Cultum Latriæ; qui vero Deo debetur, in veneratione huic Sacramento exhibeant. *Seſſ.* 13. *cap.* 5.

(b) Si quis dixerit in hoc Sacramento unigenitum Dei filiũ cultu Latriæ non eſſe adorandum, Anathema ſit. *Ibid. Can.* 6.

That is to say, (c) *To adore with an abſolute divine worſhip the whole viſible Sacrament of Chriſt, in the formes of Bread and Wine*, as your Ieſuit expoundeth it; *A worſhip* (ſaith hee) *farre exceeding that, which is to be given to the Crucifix.* Whereupon it is that your *Prieſts* are taught, in your (d) *Romane Miſſall, to elevate the Conſecrated Hoaſt, and to propound it to the people to be adored; and adoring it themſelves, in thrice ſtriking their breaſt, to ſay, O Lambe of God, that takeſt away the ſinnes of the world, have mercie upon us.* ✠ Beſides your other Precations, as thus: (1) *I, in a Catholike faith, being proſtrate before thee (Lord Ieſus) adore thee God, whom I believe to be corporally preſent under the formes of Bread and Wine.* ✠ So you.

But what do they, whom you call *Sacramentaries*, judge of this kinde of worſhip, can you tell? (e) *All of them* (ſaith your Cardinall) *call it Idolatrie.* But they, whom you call *Lutherans*, are they not of the ſame Iudgement? ſay, (f) *They call us* (because of this worſhip) *Artolaters*, that is, *Bread-worſhippers and Idolaters*, ſaith your Ieſuite. As for our *Church of England*, Shee accordingly ſaith, that *The Sacrament of the Lords Supper was not reſerved, carryed about, lifted up, or worſhipped.*

Our Method muſt now be to treat firſt of *Chriſts Inſtitution*, or Maſſe; next of the *Profeſſion of Ancient Fathers*; then of your *Romiſh Maſſe* in it ſelfe; and laſtly wee ſhall returne againe to our owne home, to demonſtrate the happy *Security*, which our Church hath in *her maner* of worſhip. So that theſe contradictory Propoſitions, *This Sacrament is to be adored with divine worſhip*, and, *Is not to be adored with divine worſhip*, being the two different ſcales of this Controverſie, the one will preponderate the other, according to the weight of Arguments, which ſhall be put into either of them.

(c) *Suarez tef.* Adoratione Latriæ abſolutâ, & perfectâ, quâ per ſe adoratur Chriſtus— Non ſolùm Chriſtũ ſub ſpeciebus, ſed totum viſibile Sacramentum unico Latriæ cultu, quia eſt unum conſtans ex Chriſto & ſpeciebus— ſicut veſtis —— Magna eſt differentia inter has ſpecies & crucẽ, quæ reipſa disjuncta eſt à Chriſto. *In* 3. *Tho. q.* 79. *Diſput.* 65. §. 1. & 2.

(d) *Miſſale Rom.* Sacerdos prolatis ſuis verbis [Hoc eſt corpus meum, &c.] hoſtiam elevat, eamque adorat —— adorandamque oſtendit —— poſt genu flexo ad terram uſque ipſam veneratur. *Ritus celebrandi Miſſam.* Poſt genuflectit, inclinatur Sacramento pectus ter percutiens, dicit, Agnus Dei qui tollis peccata mundi miſerere nobis, &c. *Canon. Miſſæ.*

(1) *Cornel. Loos Callidius Duel. Fid. & Rat. in fine.* Adhiberur Precatio coram venerabili Sacramento Euchariſtiæ, ex Thuribulo aureo Sanctarum Precationum, lib. 2. cap. 7. Catholicâ Fide coram te, Domine Ieſu, proſtratus, Te ſub conſecrati Panis ſpecie latentem, ſed verè & corporaliter ſub eadem exiſtentem, adoro. —— Hîc igitur Te Deum adoro, quem ſub corporis tui præſentia ſubſiſtentem credo. Da mihi Domine Ieſu, qui omnis gratiæ Fons es. (e) *Bellarm.* Omnes Idololatriam appellant hujuſmodi adorationem. *Lib.* 4. *de Euchariſt. cap.* 29. §. Porrò. (f) *Gregor. Valent.* Lutherani nos Idololatras vocant, ſeu (ut ipſi nugari ſolent) Artolatras. *Lib.* 1. *de Idololat. cap.* 3. § Sed.

Of the Inſtitution of Chriſt; *ſhewing that there was therein neither* Precept *for this* Adoration *of the Sacrament, nor* Practice *thereof.*

Sect. II.

NO outward Adoration of the Sacrament was practiſed of the Diſciples of Chriſt (ſay wee) at the Inſtitution thereof, which you confeſſe with us; and take upon you to give a reaſon

reaſon thereof, to wit, that (g) *There was no need that the Apoſtles ſhould uſe any outward ſignification of honour to the Sacrament, becauſe they had then Chriſt preſent and viſible before them.* So your Ieſuite, which contradicteth your owne Objection, of therefore adoring Chriſt in receiving the Sacrament, becauſe then hee * *Cometh under the roofe of your mouths*; for the neerer our approach is to any Majeſty, the greater uſeth to be our outward humiliation. But well; no Practice of *outward Adoration* by the Apoſtles at that time can appeare, much leſſe have you any Evidence of any Precept for it. If there had beene in the words of Chriſt, or in the volume of the New Teſtament any ſyllable thereof, your Cardinall would not have roaved ſo farre as to *Deuteronomie*, in the Old Teſtament, to fetch his onely defence out of theſe words of God, (h) *Thou ſhalt worſhip the Lord thy God*; (ſuppoſing that the *Bread* which is *worſhipped* is indeed the *Sonne of God:*) which is, as it were, mere Canting being the baſeſt kinde of Reaſoning that can be, and is therefore called of Logicians, *A begging of the point in Queſtion.*

(g) *Ciſter. ieſ.* Nec opus erat ut genu flexo ſignificationem novam honoris darent, ſumentes corpus dominicum, quia eundem habebant præſentem, & corpus ſuum porrigentem, quem mente ſemper colebant. *Enchir. de Euch. Tit.* Adoratio, *Anſwering this Objection:* Apoſtoli in ultima cœna hoc Sacramentum non adorabant.

(*) *See hereafter Chap. 7. Sect. 2.*

(h) *Bellarm. lib. 4. de Euch. cap. 29.* Scriptum eſt Deut. 6. Dominũ tuum adorabis, *&c.* §. His præmiſſis.

Wee contrarily adhere to the *Inſtitution of Chriſt* in all points neceſſary, and eſſentiall thereunto, and knowing that the Apoſtle promiſed to deliver * *Whatſoever hee had received of the Lord*, concerning this Sacrament (which you hold to be the principall part of your Romiſh Religion) wee are perſwaded that hee in expreſſing the other Commands of Chriſt, touching *Conſecration*, *Adminiſtration*, and *Communication* of this Sacrament, never taught that your Article of divine *Adoration*, whereof hee gave not ſo much as the leaſt intimation. The Apoſtolicall times faile you. Wee ſhall try if the next, called the Primitive Age, can any whit advantage your Cauſe, which is our ſecond Station.

(*) 1 *Cor.* 11.

Chap. II.

Of the Doctrine of Antiquity, *concerning the* Adoration *of the Euchariſt.*

Sect. I.

THe Iudgement of Antiquity is objected by you, and the ſame is oppoſed by us againſt you. Let both be put to the Triall; Firſt, by anſwering of your Objections out of the Fathers againſt us: and then by oppoſing their direct Teſtimonies againſt you. Your Objections are partly

Verball

Verball, and partly *Practicall*; the *Verball* are of three kinds, two whereof are ſpecified in the next Propoſition.

That neither the objected maner of Invitation *to come* with Feare, *nor of* Aſſociation of Angels, *ſpoken of by the Fathers, imply any* Divine Adoration *of the Euchariſt.*

Sect. II.

OVt of (a) *Chryſoſtome* is objected his Exhortation, that Chriſtians in their approach to this Sacrament, *Do come with horror, feare, and reverence.* Next, is their talking of the *Angels*, being preſent at this Celebration, *holding downe their heads, and not daring to behold the excellencie of the ſplendor, &c. and to deprecate the Lambe lying on the Altar.* Theſe ſeeme to your Cardinall to be ſuch invincible Teſtimonies, to prove the *Adoration of Chriſt* as *Corporally preſent*, that hee is bold to ſay, *They never hitherto were anſwered, nor yet poſſibly can be.* So he; taking all *Chryſoſtomes* words in a literall ſenſe; whom notwithſtanding your owne * *Senenſis* hath made to be the moſt *Hyperbolizing Preacher* of all the Fathers: and therefore hath given unto all Divines a ſpeciall Caution againſt his Rhetorick, in the point of this Sacrament, leſt wee underſtand him literally. Of which kinds you may have ſome Inſtances out of the very places objected, where (b) *Chryſoſtome* ſaith indeed, *That wee ſee that Lambe lying on the Altar.* And ſaid hee not alſo, even in the ſame Oration, *Wee ſee here Chriſt lying in the Manger, wrapped in his clouts; a dreadfull and admirable ſpectacle?* So hee. But (ſay) do you ſee herein either *Cratch* or *Clothes?* or can you talke of Chriſt's *lying on this Altar*, who teach, that as hee is in this Sacrament, hee hath no locall Site, Poſture, or Poſition at all? It is alſo true of the *Angels*, hee ſaid [φεστῶν] *they ſtand in dread*, and *the ſight is fearefull.* And hee ſaith no leſſe of the Feſtivall day of Chriſt's Nativity, that *It is moſt venerable, and terrille, and the very Metropolis of all others.* Yet doth not this argue any *Corporall Preſence* of Chriſt, in reſpect of the day. This Anſwer, taken from *Chryſoſtome*, may ſatisfie for *Chryſoſtome.*

Wee grant furthermore to your (c) Cardinall, *That all the Greeke Fathers call the Euchariſt terrible, and full of dread.* But what? As therefore implying a *Corporall preſence* of Chriſt, and *Divine Adoration* thereupon? This is your Cardinals ſcope; but to prove him an ill marke-man, take unto you an anſwer from your ſelves, * who teach with the Apoſtle, that *All prophane comers to this Sacrament make themſelves guilty of the Body and Blood of Chriſt*; in which reſpect wee do acknowledge it to

(a) *Chryſoſt. in Hom. ad Cor.* 24. Cum horrore accedamus ad Deum. *Ob. Harding, &c. Item Bellar. lib. 2. de Euch. cap.* 22. Citatis locis quibuſdã Chryſoſtomi, ad hæc Adverſarij neq; reſpondent, neque reſpondere poſſint: Si enim Angeli ad altare aſtant capitibus inclinatis, & cũ horrore ac tremore vix audent intueri, propter ſplendorẽ indè emicantem, quis negare poteſt aliud ibi eſſe quam panem? Et ſi angeli adorant, quis homines reprehendere poteſt ſi adorent? *Paulò ſuperius ex Hom.* 41. *ad Corin.* Accedimus ad agnum illum jacentem, & peccata mundi tolentem deprecantes: ubi apertiſſimè dicit vocari agnũ jacentem, &c. *Et Hom ad Epheſ.* 3. Hoſtiam quam Angeli cum timore ſuſcipiunt.

(*) *See above B.* 3. *Cha.* 4. *Sect.* 3. *in the Challenge.*

(b) *Chryſ. Orat. in Phiogon.* Ἵνα ἴδωμεν τὰ πάντα ἡμῖν ἐπὶ τῆς φάτνης κείμενον, ἐσπαργανόμενον. — τὸ φρικῶδες ἐκεῖνο καὶ φοβερὸν δέδοκται θέαμα πᾶσιν ἑορτὴν σεμνοτάτην καὶ φρικωδεστάτην ἢ καθ' ὑμᾶς ἡ Κυριακή. *Idem paulò ſuperius.*

(c) *Bellar. lib* 2 *de Miſſa, ca.* 15. § Quinto — Omnes Græci Patres paſſim vocant terribile Sacrificium, & horroris plenum.

(*) *See above, Booke* 5. *Cha.* 2. *Sect.* 4.

it to be *Dreadfull* indeed, eſpecially to the wicked: but yet making no more for a *Corporall preſence*, than the contempt of *Baptiſme*, whereby a man maketh himſelfe obnoxious to Gods judgements, (as * *Auguſtine* hath compared them) can inferre ſame. Another anſwer you may receive from Ancient Fathers, who, together with the Euchariſt, have * called the reading of Scriptures *Terrible*; and ſo were the *Canons* of Baptiſme called *Terrible*, even by * *Chryſoſtome* himſelfe.

(* *See above B. 5. Chap. 2. Sect. 5.*

(* *See above B. 6. Chap 5 Sect 8.*
(*) *Ibidem.*

As for your objected aſſiſtance of *Angels*, at the Celebration of the Euchariſt, it is no ſuch a Prerogative, but that the *prayers* of the Faithfull, and *Baptiſme* will plead for the ſame honour: your *Durandus* granting of the firſt, that (d) *The Angels of God are preſent with us in our Prayers*; and for the ſecond, *Divine Nazianzen* teacheth that (e) *The Angels are preſent at Baptiſme, and do magnifie (or honour) it with their preſence, and obſervance*: notwithſtanding none of you ever defended either *Corporall preſence* of Chriſt in the Sacrament of *Baptiſme*, or yet any *Adoration* of the conſecrated Element of *Water* therein. If theſe two may not ſerve, take unto you this Saying of *Auguſtine*, ſpoken of perſons baptized, (f) *They* (ſaith hee) *with feare are brought unto Chriſt their Phyſician*, that is (for ſo hee expoundeth himſelfe) *unto the Sacrament of eternall Salvation.* Which one Saying of ſo Orthodox a Father doth inſtruct us how to interpret all your objected Teſtimonies; to wit, that Whoſoever come to the receiving of the Sacrament of Chriſt, they ought to come with feare, as if they were in the preſence of Chriſt. And thus is your *unanſwerable Objection* anſwered, ſo that this your Cable-rope being untwiſted is become no better than looſe towe. Now to your third Objection.

(d) *Durand* Angeli adſunt ſemper nobis orantibus. *Lib. 7. cap. 12.*

(e) *Nazianzen*, Τότε συγχαίρουσιν οἱ ἄγγελοι, τότο σὺν ἐξέρχονται ἄγγελοι. *Orat. 40 de Baptiſmo*

(f) *Auguſt. de merit. & de rem. ſ. lib. 1. cap. 18 de baptizatis*; illi cum amore ad medicum Chriſtum portantur.

That the moſt earneſtly objected Phraſe [προσκυνοῦμεν,] *and* Adoration, *uſed of the Fathers, doth not neceſſarily inferre any* Divine Worſhip *of the Euchariſt.*

Sect. III.

WEe find not your Diſputers more preſſing and urgent in any Argument, than in objecting the word, *Reverence, Honour*, and eſpecially *Adoration*, for proofe that *Divine Honour* is due to the *Euchariſt*, as to Chriſt himſelfe, whenſoever they finde the uſe of that Phraſe applyed by Antiquity unto this Sacrament. Our anſwer is firſt in generall; That the words *Reverence, Honour*, and *Adoration*, ſimply in themſelves, without the Adjunct and Additament, *Divine*, cannot conclude the *Divine worſhip* proper to God. To this purpoſe wee deſire you not to hearken unto us, but to heare your ſelves ſpeake. (a) *The Pontificall Veſtments, Chalices* (and the like) *are to be honoured,* ſay

(a) *Mr. Bilſely.* Pontificales veſtes, & calices cœperunt eſſe honorandi, Sacramenti causâ. *Liturg. Tract. 2. §. 8. Subd. 2.*

ſay you, but how? with divine honour? you will not ſay it; nor will you hold our ancient *Bede* worthy of *Divine worſhip*, albeit you entitle him *Venerable*, in a Religious reſpect. Yea (under the degree of Divine worſhip) wee our ſelves yield as much to the Euchariſt, as (b) *Auguſtine* did to *Baptiſme*, when hee ſaid, *Wee reverence Baptiſme whereſoever.*

Accordingly of the word, *Adoration*, your Cardinall and other Ieſuites are bold to ſay, that (c) *It is ſometimes uſed alſo in Scriptures for an honour common to Creatures, as to Angels, to Kings, to Martyrs, and to their Tombes.* And although your Diſputers ſhould conceale this Truth, yet would the Fathers themſelves informe us in what a Latitude they uſed the ſame word, *Adoration.* Among the Latine Fathers, one, who knew the propriety of that Language as well as any, viz. *Tertullian*, ſaying, (d) *I adore the plenitude of Scriptures*; and *Gregory Nazianzene*, among the Greeke, for his excellencie in divine knowledge, ſirnamed the *Divine* (and therefore may not be thought to apply words belonging to *Divine worſhip* preposterouſly or improperly) inſtructed the party baptized to ſay thus to the Devill, *Fall downe* [προσκύνησόν μοι] *and worſhip mee.* Thus much in Generall.

Let us proceed, You to your particular Objections, and Wee to our Anſwers. I. *Ob.* *Ambroſe* ſaith, that (f) *Wee adore in theſe myſteries the fleſh of Chriſt, as the footſtoole of his Deity.* You call this an *Argument infallible*: nay (ſay wee) but falſe, becauſe *Ambroſe* doth not ſay, that *wee adore the Sacrament*, (which is the point in Queſtion) but that in our myſticall Celebration of the memory of Chriſt his Paſſion, wee are to adore his Humanity, namely as it is *hypoſtatically* united to the perſon of his God-head, which all Chriſtians profeſſe as well as you, yea even in Baptiſme alſo. II. *Ob.* (g) *None* (ſaith *Auguſtine*) *doth eat the fleſh of Chriſt before hee adore it.* A Teſtimony which ſeemeth to you *Notable*: but which wee judge to be indeed not able at all to prove the *Divine Adoration* of the Sacrament, even in the Iudgement of Saint *Auguſtine*, who hath every-where diſtinguiſhed betweene the *Sacrament* and *Chriſts Fleſh*, as betweene *Bread* and *Chriſts Body*, as hath beene often demonſtrated. His meaning therefore is no more but this, that whoſoever ſhall communicate of this Sacrament, the Symboll of Chriſt, muſt firſt be a true Chriſtian, believing that *Chriſt* is not onely man, but God alſo, and *adore* him accordingly with *Divine honour*, as well before and without the

(b) *Auguſt. Epiſt.* 164. Baptiſmum Chriſti ubique veneramur.

(c) *Ribera Ieſ. in Apoc. 19. Item Viegas Ieſ. in eundem locum.* Nec nos moveat verbum hoc [Adorare] cum vulgatum ſit hoc creaturis tribui, ut Loth cum vidiſſet Angelos ſurrexit, & adoravit eos pronus in terram. 3. Reg. 1. Inclinabat ſe & adorabat Berſheba Regem prona in terram. Rectè igitur Iohannes adoravit Angelum lætа nunciantem; Cur Angelus recuſavit? Gregor. Hom. 8. in Evan. Angelos antè adventum Chriſti adoratos, poſt aſſumptam humanitatem adorationem recuſaſſe. Eodem modo Gloſſa, Hugo, Rupertus, & alij nonnulli, &c. *So Suarez Tom. 1. Diſp. 54. & Bellarm.* Hieronymus non ignorabat Adorationis multa genera, & aliam ſoli Deo, aliam rebus deberi ſacris. *Apol. c. 1. §* Primũ. [*And he reckoneth Adoration of Reliques, Tombes of Martyrs, &c.*]

(d) Adoro plenitudinem Scripturarum. *Adverſus Hermog. poſt medium. pag.* 350.

(e) *Greg. Nazian.* Σὺ μὲ προσκύνησον. *Orat.* 40.

(f) *Ambroſ. lib. 3. de Spirit. ſanct. cap. 12. tractans illum locum Pſalm.* 98. [Adorate Scabellum pedum ejus.] Per Scabellum terra intelligitur, per terram autem carò Chriſti, quam hodiè quoque in myſterijs adoramus: & quam Apoſtoli in Domino Ieſu adoraverunt. *Ob. 1. per Bellarm. Apol. cap. 8. pag.* 107. Hic locus nullam admittit ſolutionem. *Item lib. 2. de Euchar. cap.* 14. *Bellarm.* Alius locus inſignis.

(g) *Auguſt. in Pſalm.* 98. Nemo illam carnem manducat, niſi prius adoraverit. *Ob. Lib. 3. de Euchar. cap. 24. §.* Alius.

Sacrament

Sacrament, as at the receiving thereof. Even as (b) *Athanaſius*, ſpeaking of Baptiſme, ſaith that *The Catechumeniſts do adore the Father and the Sonne, but they are not perfect before they are baptized in the name of the Father, and of the Sonne, and of the Holy Ghoſt.* So *Athanaſius*. Conſider the words well; the *Catechumeniſts* are ſaid *not to be perfect, before they are baptized in the name of the Father, Sonne, and Holy Ghoſt, whom they adore.* Therfore did they firſt *adore* the Perſons, in whoſe names they were *baptized*: except ſome will feigne a Chriſtian Catechumeniſt to be admitted to holy *Baptiſme* before hee believe and profeſſe that hee believeth; which is the Adoration of the Bleſſed Trinity. And is there any of your Prieſts ſo unchriſtian, as not to adore Chriſt, before hee come to the Communion? A plaine Caſe.

(b) *Athanaſ. de Sacrd. Dom. t. 1. p. 265. Tom. 2.* ὅτι οἱ κατηχούμενοι προσκυνοῦσι τὸν πατέρα καὶ υἱόν, οὐκ ἔχουσι δὲ τελείωσιν ἕως οὗ βαπτισθῶσιν εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. *Edit. Pariſ. 1027.*

✤ Notwithſtanding, were it that the Adoration, above objected out of Saint *Auguſtine*, ſhould referre to the time of the Celebration of the Euchariſt; yet will hee not admit of any other *Veneration* therein, than what may be held as well in the Sacrament of *Baptiſme*; hee requiring that in both theſe the (2) *Veneration be not applyed to the Sacrament it ſelfe, but to the things ſignified thereby.* Which Doctrine of Saint *Auguſtine* may ſerve for an Antidote, as againſt all other Idolatrous infections, ſo againſt your Objection, taken from the falſe conceipt of Pagans; as if they had approved of the falſe Adoration uſed by Chriſtians, thinking that they had adored the Sacrament, as they themſelves * adored *Ceres* and *Bacchus*. But thoſe godly Chriſtians (you know) did not adore the *Bread* and *Wine*: Therefore could not this be applyable to the matter in Controverſie. ✤

(2) *Auguſt. de doctrin. Chriſtian. lib. 3. cap. 9.* Qui venerantur ullum ſignum divinitus inſtitutum, cujus vim ſignificationemque non intelligit, non hoc veneratur quod videtur & tranſit, ſed illud potius, quod talia cuncta referenda ſunt —— *Paulò poſt;* Sicut eſt Baptiſmi Sacramentum & celebratio Corporis Chriſti, quæ unuſquiſque cùm percipit quo referantur imbutus agnoſcit, ut ea non carnali ſervitute, ſed ſpirituali potiùs libertate veneretur. — Ut autem literam ſequi, & ſigna pro rebus ſignificatis accipere, infirmitatis: ita inutiliter ſigna interpretari, magnæ vagantis erroris eſt.

Will you have any more? The places alleged out of Saint *Auguſtine*, by you, are like *Bellerophons Letters*, to confute you; for leſt Saint *Auguſtines* Reader might miſ-conſtrue the meaning of Chriſts words, by perverting them to a Corporall and Orall eating of his Fleſh, (3) Saint *Auguſtine* addeth (bringing Chriſt ſpeaking to the Iewes, concerning the eating of his fleſh) *You are not to eat this fleſh, which you ſee:* hee ſaith not, You are not to ſee the fleſh which you ſhall eat, (which is your Romiſh Iugling:) But thus, *You are not to eat the fleſh which you ſee*, namely that, which then was viſible when Chriſt was in the world. This one Teſtimonie of *Auguſtine* may ſatiſfie for the preſent, untill another ſhall be delivered from him, abſolutely confuting your *Tridentine Faith* of *the Divine worſhip of the Hoſt*, to prove it *Idolatrous*.

(*) *See above Booke 5. Chap. 6. Sect. 3.*

(3) *Auguſt. in pſal. 98.* Non hoc corpus quod videtis manducaturi eſtis — ſpiritualiter intellectum vivificavit.

✤ II. *Ob.* *Ambroſe* furthermore requireth, that the Communicant come with *Feare, and a minde knowing that*

(*) *See hereafter Chap. 4. Sect. 2.*

(3) *Dr. Heskins in his Parliam. Booke 3. Chap. 57. out of Ambroſe.* Devoto animo & cum timore accedendum ad Communionem docet, ut ſciat mens reverentiam debere ei, ad cujus corpus ſumendum accedit.

hee oweth reverence to him, whoſe Body hee commeth to receive. Which words your Doctor calleth *Plaine termes. Sol.* And ſo indeed they are, for proofe of an Adoration to Chriſt, who is ſpiritually received in our receiving this Sacrament: but not to the Sacrament it ſelfe, as unto the very perſon of Chriſt. Yea, and the ſame *Reverence* wee alſo profeſſe to be likewiſe due unto Chriſt, even in the hearing of his holy word. ✠

III. *Ob. Theodoret* ſeemeth unto you to come off roundly, ſaying that (b) *Symbols and Signes are believed and adored, whereby hee moſt evidently teacheth the preſence of Chriſt's fleſh* (as ſaith your Cardinall:) even ſo, as commonly hee uſeth to do in alleging of other Teſtimonies, both unconſcionably againſt his knowledge, and unluckily againſt his Cauſe. For with what Conſcience can hee urge the word *Adoration* here, as moſt *evidently noting a Divine worſhip of the Sacrament*, ſeeing that hee hath before confeſſed the ſame word, *Adore*, to be *uſed of the Fathers, ſometimes* for worſhip communicable to *Angels, & Saints*, and to their *Tombes?* yea, and when as alſo *Theodoret* (which proveth your Cardinals Objection luckleſſe) doth expreſly ſay, that *The ſubſtance of Bread remaineth*, meaning abſolutely the proper *ſubſtance of Bread* (as hath beene * copiouſly proved) whereunto no *Divine worſhip* can be lawfully given, not onely in the Faith of all other Catholike Fathers; but even in the beliefe of the Romane Church at this day? And although the *Symbols, and Signes* (as you fancie) were meere *Accidents*, yet dare not you your ſelves ſay that they are to be *properly adored with Divine Worſhip*.

(b) *Theod. Dial.* 2. Signa myſtica poſt ſanctificationem manent in priore ſubſtantiâ, figurâ, & formâ, ſicut prius: Intelliguntur autem ea, quæ facta ſunt, & creduntur: [σεβονται] adorantur. *Ob: Bellarm. lib.* 2. *de Euchar. cap.* 27. § Sed apertiſſimè—Aſſerit præſentiam Domini in Euchariſtia, quia panis conſecratus eſt verè id quod intelligitur, creditur & adoratur.

(*) *See this diſcuſſed to the full. Booke* 3.

Hitherto have we inſiſted upon the words objected out of the Fathers, by you, with more eagerneſſe, than either with good Judgement or Conſcience. Your next Objections are taken from their Acts, whereunto wee addreſſe our Anſwers.

CHAP.

Chap. III.

That no objected Act *out of the Fathers, for proofe of an* Invocation *by* Divine Adoration *of the Euchariſt, is conſcionably alleged; not the firſt, which is their preſcribed* Concealment *of this Myſterie.*

Sect. I.

ACts inſiſted upon by you, for proofe of *Adoration*, are theſe; *The Fathers injoyning a Concealment of this Myſterie from ſome others:* their *Elevation of the Hoſt after Conſecration:* their *Cauteloufneſſe in adminiſtring it, without letting any part thereof fall to the ground:* their *Bodily Geſture in token of Humiliation*; and their pretended *Invocating on it*. Wee acknowledge (that wee may begin with the firſt) how ſtrictly often times the Ancient Fathers generally preſcribed to others, (which they obſerved themſelves) that this *Myſterie* ſhould be kept *ſecret* from all perſons, who were not *initiated by Baptiſme*, and incorporated thereby into the viſible Church of Chriſt, were they *Infidels* or *Catechumeniſts* (that is) unbaptized Chriſtians. Vpon this our Confeſſion, as the Baſe, hearken what a diſcant your Doctors can chant, ſaying as followeth; (a) *The Fathers ſaid of this myſterie of the Euchariſt that onely* [*Fideles nôrunt*] *the Faithfull know it:* and therefore wee muſt be perſwaded they underſtood a *Corporall Preſence* of Chriſt herein; and conſequently a *Divine Adoration* due unto it. Maſter *Brerely* ſwelleth big, in amplifying this Objection; take a brief of the whole. *The Fathers profeſſing to write more circumſpectly of this Sacrament, ſo as not daring to explaine it, as Theodoret, Origen, Auguſtine, Chryſoſtome; this were cauſleſſe, if the Fathers had thought Chriſt's words figurative: nor had it beene more neceſſary in this than in Baptiſme, had the Fathers acknowledged no other preſence in this, than in Baptiſme, &c.* So hee; and ſo alſo your Iriſh (1) Ieſuite.

Well then, by your owne judgement, if it may be found that the Fathers obſerved a like *Circumſpection* in the maner of uttering, and *Cauteloufneſſe* in concealing the Sacrament of *Baptiſme* from *Infidels* and *Catechumeniſts*; then muſt you confeſſe that this your Argument maketh no more for proofe of a *Corporall Preſence* in the Euchariſt, as you would have it, than in *Baptiſme*, where you confeſſe it is no. And now behold the Fathers are as preciſe in concealing the *Myſterie* of *Baptiſme*, from all perſons unbaptized, even in as expreſſe termes as was ſpoken of in the

(a) *Bellar. lib. 2. de Euch. cap. 2. citat Auguſtin Serm. 10. de verbis Apoſtol.* Qaôd corpus dixit eſcam, & ſanguinem potum, Sacramentum fidelium agnoſcunt fideles —— Et hanc phraſin [nôrunt fideles] habet in locis infinitis: at profectò non eſt fidelibus tantùm notum, quòd corpus Chriſti fide percipiatur. *Idem. Objicit Claudius de Sanctes ante lib. de Liturgijs Patrum. Rurſus Bellar qui ſup. cap. 15.* At certè nulla reddi poteſt cauſa, cur Euchariſtiam ne videri quidem permitterent Infidelibus, vel etiam Catechumenis, ſi nihil eſt niſi ſignum.

(1) *Mr. Malton in his Reply, pag. 221.*

Eucharist; *Chrysostome* saying, (against such Persons) [b] *The faithfull know this.* And againe, entring into a discourse of *Baptisme*, he prefaceth saying; (c) *I would indeed speake this plainly, but I dare not, because of them that are not initiated, or Baptized.* ‖ ✠ *Basil* also, speaking of the Rites of *Baptisme*, saith that (2) *The Ancient Fathers* (before his time) *left them in silence; and preserved them from curious and idle men.* ✠ And *Dionysius*, the supposed *Areopagite*, (d) *Let none that is not a perfect Christian be admitted to the sight of the signes of Baptisme:* even as the *Councell* (e) *Arausicanum* also decreed. Which *Cautions* are long since antiquated by disuse in Churches Christian, because all are now baptized that come to behold this Sacrament. If hereupon any Protestant shall inferre a *Corporall Presence* of Christ in *Baptisme*, and consequently an *Adoration* of Christ in the same Sacrament, you your selves (wee know) would but hisse at him, in detestation of his Consequence, as judging it Idolatrous.

But do you aske, why then the Fathers did teach Christians not to speake of these *Mysteries* in the hearing of the *Catechumenists?* Saint *Augustine* himselfe (whom your Cardinall hath brought in for defence of *Corporall Presence*) will resolve us, and witnesse against him, telling him, not that the reason was the sublimity of the matter, as though they could not apprehend it, but because (f) *The more honourably the Sacraments are concealed* (speaking in generall) *the more ardently they would be coveted and desired.* As for their not revealing them unto *Infidels*, the reason is evident; *Infidelity is a mocker*, and they meant to preserve Christs Sacrament from contempt. Thus your most specious Objection serveth for nothing more than to prove your Disputers to be wonderfully precipitant in their Arguing.

(b) *Chrysost. in Gal.* 4. Non natura, sed Dei promissio Sacramentum fecit: sic renascentia nostra natura quidem nulla est, cæterum verbum Dei, ὥσπερ ἴσασιν οἱ πίστοι.

(c) *And againe in* 1. *Cor. Hom.* 40. *about to entreat of the words of S. Paul,* [Quid facient ij, qui baptizantur pro mortuis? [βέλομαι μὲν οὖν σαφῶς αὐτὸ εἰπεῖν, ἀλλὰ κωλύω διὰ τοὺς ἀμύητους. ✠ *And yet againe, in Ioh.* 85. *Hom.* 33. *joyning that Contemplation of* Baptisme *and of the* Eucharist *together, hee saith;* καὶ ἴσασιν οἱ μυσταγωγούμενοι. id est, *Initiati.* ✠

(2) *Basil. de Spir. Sanct. Cap.* 27. Consecrare oleum unctionis, hominem tertio mergi, renuntiare Satanæ, & reliqua etiam in Baptismo, unde habemus? nonne ex antiqua traditione? nonne ex doctrina, quam Patres in silentio, quod curiosos & otiosos submovet, servârunt?

(d) *Dionys. Hierar. cap.* 2. τὰ δὲ ἁγία τῶν θεολογικῶν ἐποπτεύσεων ἐπιστήμονες σύμβολα, καὶ μοὶ μηδεὶς ἀτέλεστος ἔστω τῶν θείων λόγων. (e) *Conc. Arausican.* 1. Catechumeni non sunt ad Baptismum admittendi. *Can.* 19. (f) *Aug. Tom.* 9. *Tract.* 99. *in Ioh.* Quid si eis fidelium Sacramenta non producuntur, non ideo fit, quod ea ferre non possent, sed ut ab ijs tanto ardentiùs concupiscantur, quantò honorabilius eis occultantur. [*Speaking of the Catechumens.*]

That the objected Elevation, *or lifting up of the* Hoast, *and preserving of it from falling, are no Arguments of* Divine Adoration.

Sect. II.

SEcondly, the *Elevation of the Hoast* over the head of the *Priest* is your ordinary Objection, for proofe of a *Divine Adoration*; although you have * confessed, that this was not of *prime Antiquity.* But supposing *Elevation* to have been so ancient, yet was it not to the end it should be *adored*, no more than was the *Booke of the Gospel*, in the Roman Church, when it was (according to the

(*) *Suarez. See above Book* 6. *Ch.* 1. *Sect.* 5. *at* (2.)

the Rite then (a) *Lift up by the hands of the Deacon, and carried on his right ſhoulder.* What elſe will you ſay of the *Prieſts elevation?* you would perſwade (in the [b] *Margin*) by ſome, that the Prieſt lifting the Hoaſt over his head, was propheſied of by the Pſalmiſt; And, *that the Rite of holding the Houſt up was chiefly, that the people knowing it to be now conſecrated, ſhould underſtand that Chriſt is on the Altar, whom they are to adore by falling downe on the ground.* Whereof albeit ſome of you ſpeak more confidently, yet the moſt principall ſearcher into Antiquity dare ſay no more, than onely *This is probable.*

Wee contrarily conceive, 1. that that *Rabbiniſh interpretation* can be no good ground to reſt upon, which * hath bin rejected by *Bellarmine*, as being idle and frivolous. 2. That the Ceremony of *Elevation* (as hath * beene confeſſed) was *neither inſtituted by Chriſt, nor yet alwaies in uſe in Chriſt's Church.* 3. That the ſame *Elevation*, albeit uſed *after Conſecration*, doth not ſo much as *Probably* prove it was for *Adoration*-ſake, becauſe it was aſwell in uſe in your lifting up of the Hoaſt *before Conſecration*; as your objected (*) *Miſſals of Saint Iames, and Baſil* do manifeſt. Laſtly, that where *Elevation* was practiſed *after Conſecration*, the objected Authors confute your Aſſertion, for in *Chryſoſtome* (if wee ſhould graunt unto you the whole Liturgie to be his, which the beſt learned Grecians at this day do * deny) it is read, (d) *That the Prieſt did take a portion out of the diſh, and held it up but a little:* this is not lifting it over the head, or very high, as your reaſon for *Adoration* would require. And in your objected S. (e) *Denis* there is no more, but that *The ſacred celebrated Symbols were brought into light*, which after Conſecration hee termeth *Vncovered Bread, divided of the Prieſt into many parts. Bread* (wee ſay) *broken after Conſecration*; which is the break-necke of your whole Defence.

And why may not wee thinke the *Elevation*, for *Adoration* of the *Hoſt*, to be an after-Invention, aſwell as was the *Elevation* of the *Chalice* for the ſame end: whereof it is confeſſed by your owne Ritualiſt, that (3) *The elevation of the Chalice, that the people might adore it, was not commanded untill after the daies of Thomas Aquinas.* So hee; and that (you know) was a thouſand and ſome hundreth of yeares after Chriſt his Inſtitution of this Sacrament. It were ſtrange, if the Romiſh

(a) *Durant. de Ritib. lib. 2. cap. 23. num. 7.* In ordine Romano Diaconus oſculans Evangelium, levat in manus codicem, & partem ejus in dextro humero ponens, vadit ad Ambonem.

(b) *Idem de Ritibus l. 2. cap. 40. in Pſal 71.* In capite montium: hoc eſt (ait Rabbi Ionathan) Sacrificium in capitibus Sacerdotum. *Durand. Rational. lib. 4. cap. 42 num. 54.* Elevatur, ut populus congreſſus conſecrationem factam eſſe, & Chriſtum ſuper Altare venisſe reverenter proſternatur in terram, & illum ore adoret. *Et Durant. quo ſupr.* Adorationis ergo Euchariſtiam in altum attolli, Durandus & Ivo aſſerunt, Probabile eſt.

(*) *See above, B. 3.*

(*) *See above, B. 6. Chap. 4. Sect. 5.*

(c) *Miſſa Is publiſhed by Claudius Sanctes a Pariſian Doctor, before Conſecration, in the Miſſal of S. Iames,* Attollens: *In the Maſſe of Baſil,* Exaltans panem.

(*) αἱ πλάλαι ὦν εἰσι τὰ χερουβικὰ, ἀλλὰ τῆς πίστεως, &c.

(d) *After Conſecration in the Maſſe of Chryſoſtome,* Modicum attollens Sacerdos, dicit Sancta ſanctis.

(e) *In Dionyſ. Areopag. relating the forme of their Maſſe, objected by Durantus de Ritib.* [illegible] conſpectum agit, divinaque munera reverenter oſtendens, ad ſacram Communionem convertitur. [Wherein there is no more word of, Venerandis, *or* Reverenter, *but this.*] ἐν ᾧ δὴ ἀγιάζει τὰ ὑπερκόσμια διὰ τῶν ἱερῶν προκείμενα συμβόλων, τὸν θεουργικὸν ἄρτον καὶ διαλαβὼν ἱεραρχικῶς ἐκφαίνει τοῖς πολλοῖς μονοειδῆ, &c. *Dionyſ. Areopag. cap. 3.*

(3) *Barthol. Gavant. Com. in Rubr. Miſſæ.* Tunc ſe erigens Sacerdos, quantum commode poteſt, in altum elevat, & intentus in eum oculis, populo reverenter oſtendit adorandum— Rubrica Miſſæ: [Sacerdos genuflectens reverenter adoret, & calicem diſco opertam cum ſanguine elevet, & erectum quantum poteſt oſtendet populo adorandum.] *Hinc Author,* Non autem ſub præcepto hæc Elevatio calicis ante Sanct. Thomam, ex Soto in 4. Diſt. 13. Quæſt. 2. Art. 5. Vnde neque Thomas meminit illius, ubi minutè omnes ritus Miſſæ ponit. *Part. 2. Tit. 8. pag. 108.*

faith

Faith had then been, that the *Blood of Chriſt*, beeing Corporally in the Sacrament, and Conſequently adored of the people, that the Primitive Church ſhould not have uſed an *Elevation of the Cup*, for better Accommodation-ſake, aſwell as your new Romiſh Church hath ordained ſo many Ages ſince. Not to tell you of the Church under *Preſter-Iohn*, *which* (as is (4) confeſſed) *uſed no Elevation.* ✤

Your third Objection is the diligent *Caution* given by Ancient Fathers, to take heed (f) *Leſt that any Crum ſhould fall to the ground, and if any little part thereof ſhould fall, it ſhould be left to the Prieſt, and the Remainder of the Sacrament after the Maſſe* (ſay you) *ſhould be burnt to aſhes, and the aſhes laid up.* So you. *Pharaoh* his *Butler* and *Baker*, we are ſure, would have been loath to miſcarry in ſpilling, or letting fall any part of their carriage, when they were to preſent their ſervice unto their King; much more carefully ought every Chriſtian, in executing his ſacred Function, to obſerve the Lawes of *Decorum*. Marke we, by the way, Maſter *Brerely* durſt not call the *part falling* any thing but a *Part*, not *A part of Chriſt's Body*, that were *Impious*, not a part of *Accidents*, that were *abſurd*: what meaneth the childiſh Fabling trow wee, but that if they ſhould ſpeake out, they ſhould betray their Cauſe, in calling that *little part* a *part of Bread*, as your objected *Dionyſius* ſpake? And when all is ſaid, wee heare no proofe of *Divine Adoration* of the Hoſt. But we leave you to take your Anſwer from your *Sulmeron*, who hath told you that * *Caſuall ſpilling of the Cup is no ſinne.*

✤ Howbeit, wee aske you, whether it were a Veniall ſin in your Cardinall, to allege the words of *Tertullian*, as ſpoken of the *Bread and Wine* in the Euchariſt, which, by the judgement of your owne (5) Authors were ſpoken of *Common and ordinary Bread and Wine?* It were well that this kind of overſight both in Cardinall *Bellarmine* and Maſter *Brerely* were not in them a fault *Common and ordinarie*. Howſoever wee could tell you, that if the hazard were ſo great, as your Objections imply, namely, that any ſubject matter of Adoration had been believed to be in it, than was the holy Biſhop *Exuperius* (whom notwithſtanding Saint *Hierome* commendeth) much blameable for (6) *Carrying it in a Glaſſe*. And much more condemnable ſhould that godly Pope *Zephyrinus* have beene (7) *Who ordained that the Maſſe ſhould be celebrated in Chalices of Glaſſe*; which the more brittle they were, the more ſolidly they confirme unto us this Truth, that Antiquity harboured not your beliefe of a *Corporall Preſence* of Chriſt in this Sacrament. ✤

(4) *Caſſand. in Liturg. cap.* 11. Sacerdos ſublevet, Id ipſum quoque facit in Calice, ſed non elevat.

(f) *Tertull. in lib. de Corona milit.* Calicis aut panis aliquid in terram diſcuti, anxiè patimur. *Ob. by Mr. Brerely, Liturg. Tract* 2. *Sect.* 8. *Sub.* 4. *pag.* 216. *And out of Origen. Hom.* 5. *in Levit.* Take heed no little crumme fall to the ground. *Tract.* 4. *Sect.* 8. *And*, Pius Biſhop of Rome ordained that the conſecrated Bread and Wine falling to the ground ſhould be left to the Sacrificer, and the reſt remaining ſhould be burnt with fire unto aſhes. So great a Reverence was then preſcribed. *Idid. Tract.* 2. *Sect* 8. *Subd* 4. ✤ *Bell. li.* 2. *de Euch. ca.* 7. Tertul. de corona milit. inter alios Chriſtianos ritus ponit ſummam cautionem, quam adhibebant Chriſtiani, ne aliquid Euchariſtiæ in terram caderet: Calicis (inquit) aut Panis noſtri aliquid in terram decuti anxiè patimur. ✤

(*) *See above, B.* 1. *Chap* 3. *Sect.* 10. *in Anſwer to the ſecond pretence.*

(5) *Gabriel Epiſt. Albiſſ. lib.* 2. *Obſervat.* 35. *in lib. Tert. ad uxorem* [Calicis & panis noſtri aliquid in terram decuti anxiè patimur.] Pamelius in eum locum. Quod addit (inquit) panis noſtri, facit ad diſtinctionem Euchariſtiæ Sacramenti, in quo non calix & panis communis proponuntur. *And the Biſhop himſelfe*; Tertul. laudat ætatis ſuæ morem, quo ægrè ferebant ſi caſu communis panis & vini aliquid in terram excideret. (6) *Hier. ad Ruſtic. cap.* 4. *commending the Bp. Exuperius.* Nihil de illo dicimus, qui corpus in caniſtro, & ſanguinem portabat in vitro. (7) *De Conſec. D.* 1. *C.* Vaſa.—Zepherinus Epiſcopus patenis vitreis Miſſas celebrare conſtituit.

Only

Only we muſt againe inſiſt in the former Obſervation, to wit, the frequent ſpeeches of the Fathers, telling us of *Crums, Fragments, little parts of* this *Sacrament*; and of *Burning them into aſhes, after the Celebration* ended. Now anſwer us, in good ſadneſſe; was it ever heard of, we ſay not of ancient Fathers, but of any profeſſing Chriſtianity, were the *Catholikes* or *Heretikes*, who would not have judged it moſt execrable for any to ſay, or thinke that *A crum, or little part of Chriſt's Body falleth?* or that by a daſh of the *Cup, the Blood of our Lord is ſpilt?* or that the Primitive Fathers, in the *Remainder* of the Sacrament, *Burned their Saviour?* Yet theſe muſt they both have thought, and ſaid, if (as you ſpeake of *Eating, Swallowing, feeding Corporally on Chriſt's Body*) the Body of Chriſt were the *proper Subject* of theſe accidentall Events.

That the Objection taken from any Geſture, *uſed in the duties of Antiquity, doth not prove a* Divine Adoration *of the Euchariſt.*

Sect. III.

GEſture is one of the points, which you object, as more obſervable than the former, but how? becauſe *Chryſoſtome* will have the Communicant take it with (a) *Inclining his head downe* before the holy Table. *Cyril*, by (b) *Bowing after the maner of Adoring*. You will be ſtill like your ſelves, inſiſting upon Heterogenies, and Arguments which conclude not *ad idem*. For firſt, the Examples objected ſpeake not of *Bowing downe to the Sacrament*, but of our *Bowing downe our heads to the ground*, in ſignification of our Vnworthineſſe; which may be done in *Adoring* Chriſt with a [*Surſum corda*] that is, *Lifting up our hearts to Chriſt above*. And this may become every Chriſtian to uſe, and may be done without Divine *Adoration* of the thing before us.

Nay, and that no Geſture, either *Standing*, *Sitting*, or *Kneeling*, is neceſſary for ſuch an *Adoration*, your greateſt Advocate doth ſhew out of Antiquity, and affirmeth this as a Point (as he ſaith) *agreed on by all*; adding that *Divine Adoration conſiſteth not in the outward Geſture, but in the Intention of the mind*. For, indeed, there is no one kind of outward Geſture, which (as you have confeſſed) is not alſo communicable to man: ſo that although that were true, which is ſet down in that *Rubrick of* **Chryſoſtomes Liturgie*, that the Miniſters did uſe to *Incline their Bodies to the holy Table*, yet none can be ſo ſimple, to thinke that they did yield *Divine honour* unto the *Table*. Nay, your owne great Maſter of Ceremonies (d) *Durantus* hath obſerved the like *Bowing downe*

(a) *Chryſoſt. in Liturg.* Poſteà ſimiliter Sacerdos ſumit ſanctum panem, inclinato capite ante ſacram mensam orans.

(b) *Cyril. Hieroſ. Myſtag.* 5. Accede ad calicem ſanguinis illius pronus [κυπτων τῷ τρόπῳ προσκυνήσεως.]

(c) *Eſpencæus.* Nec diſputatio ſuper Adorandi geſtu, cùm de Adorationis ſubſtantia inter omnes ſemper convenerit, ac etiamnum convenit, ſtantes aut ſedentes, proni aut ſupini, erecti aut geniculati, Chriſtum in Euchariſtia præſentiſſimum adoremus, per ſe non refert —— cùm Adoratio non tam in externo cultu, quàm intimo mentis affectu cernitur. *Lib. 2. de Adorat cap. 16. initio.*

(*) *The Latine is*, Inclinantes Altari: *but ſince I finde it in the Greeke (before Conſecration)* ὁμοῦ τῶν ἁγίων πραπίζης προσκυνοῦντες πάντες; *and ſo thrice the like. After Conſecration*, ἐυωδίαν πραπίζης ——. [Behinde the Table bowing downe his head.] *And againe*, ἐμπροσθεν πραπίζης κλίνας τὴν κεφαλήν. (d) *Durant.* Peracta thurificatione, Sacerdos reviſet incurveſcit ante Altare—dum autem inclinat Sacerdos, humilitatem Chriſti ſignificat.——Sacerdos reflectus ad Altare, cùm paratur Conſecratio. *Lib. 2. de Ritib. cap. 25.*

of

of the Priest in the preparation of this Sacrament, even *Before Consecration*; and one of your Iesuites witnesseth that the (objected) (e)*Greek Church* at this day doth *Reverently adore, before Consecration* of the Bread and Wine, *albeit Christ be not therein.* And lest you may thinke your Posture of Kneeling to be absolutely necessarie, wee referre you, for your ample satisfaction, to your owne learned French Bishop *professedly discussing this Point.

This being knowne, how can you in any credibility conclude, as you have done, a *Corporall presence* of Christ in this Sacrament *after Consecration*, from a *Reverence* which hath been yielded to the same Sacrament, before it was consecrated? In which consideration your Disputers stand so much the more condemnable, because, whereas they shew some Examples of a *Bodily Inclining to the Sacrament*, done *before Consecration*, yet *after Consecration* they have not produced any one.

But what newes now? We blush, in your behalfe, to repeat the Instance which you have out of your *Legends*, of a (f) *Brute Beast prostrating it selfe before the Host*, and doing *Reverence* unto it. Wee would have concealed this, but that you seeme to glory herein, *as being for your Instruction, like to the reproofe given miraculously to Balaam by his Asse.* Well might this *Legend* have become that latter time of darknesse, wherein it was first hatched, but not these cleare daies, wherein your mysteries of *Delusions* have beene so often revealed, and when all Christians almost in all Countries have taken knowledge of an **Horse* taught by Art to kneele to any person at his Masters command; and once in *France*, when, by the Suggestion and Instigation of Romish Priests, his Master was called into question for *Sorcerie*, hee for vindication of his credit with them, commanded his Horse to *kneele before a Crucifix*, and therby freed himselfe from suspition of Diabolicall familiarity, according to the Principles of their owne superstition. And for any one to conclude this to have bin *Gods miraculous work in that Horse*, (as the other was in that Asse) would seeme to be the reason of an unreasonable man; because all *Miracles* alwaies exceed all power both of Art, and Nature; else were they no Miracles at all. Thus to your fourth Objection from outward Acts, we passe on to Examples.

(e) *Vasquez. Iesuit.* Græc. Ecclesia antè Consecrationem reverenter adorat, etiâsi non sit ibi Christus. *De Adorat. lib. 2. c. 11.* [*Falsly commenting that this was* Divine honour, and iust.]

(*) *Gabriel Episc. Albiss. Observat. sacr. lib. 1. Observ. 12.*

(f) *Mr. Brerely Liturg. Tract. 2. §. 9. Subd. 3.* [*Out of Bellarm. and Bellar. out of Antoninus.*] —— When (not unlike to the reproofe which God miraculously gave to *Balaam* by the speech of an Asse) a brute-beast for our instruction did prostrate himselfe in reverence before the blessed Sacrament.

(*) BANKS His HORSE; *according to his Masters owne Relation.*

That no Example of Invocation, *objected out of Antiquity, can inferre the* Divine Honour *of the Sacrament, as is pretended.*

SECT. IV.

YOur Instances are Three; the principall in *Gorgonia*, the Sister of *Gregory Nazianzen*, in whose Oration, at her Funerall,

rall, we find that (a) *She having been troubled with a prodigious disease, after that neither the Art of Physick, nor teares of her Parents, nor the publike Prayers of the Church could procure her any health, went and cast her selfe downe at the Altar, Invocating Christ, who is honoured on the Altar, saying that she would not remove her head from the Altar, untill shee had received her health: when (Oh admirable event!) she was presently freed from her disease.* This is the Story set downe by *Gregory Nazianzen.* Hence your Cardinall concludeth, that *Gorgonia invocated* the Sacrament, as being the very Body and Blood of Christ, and calleth this *An hot and stinging Argument*; and so indeed it may be named, yet onely in respect of them, whose consciences are scorched, or stung with their owne guiltinesse of inforcing and injuring the Story, as will now appeare.

For first, why should wee thinke that she *invocated* the *Sacrament?* Because (saith your [b] Cardinall) *she prostrated her selfe at the Altar, before the Sacrament*; which words [*Before the Sacrament*] are of his owne coyning, and no part of the Story. His next reason; *Because she is said to have invocated him, who is honored on the Altar.* As though every Christian praying at the *Table of the Lord*, to *Christ*, may not be justly said to *Invocate him*, who is used to be *Honoured* by the Priest, celebrating the memory of *Christ* thereon. Nay, and were it granted, that the *Sacrament all Symbols* had beene then *on the Altar*, yet would it not follow, that she *invocated the Sacrament*, as betokening a *Corporall presence of Christ* (as your Disputers have fancied) no more than if the said godly woman upon the same occasion presenting her selfe at the sacred *Font*, wherin she had beene baptized, could be thought to have invocated the *water* therein; because she was said to have *invocated him, who is honoured* in the Administration of *Baptisme.* And furthermore it is certaine, that the *Remainders* of the Sacrament in those daies were kept in their *Pastophorium*, a * place severed from the *Altar*, especially at this time of her being there, which was in the *Night*, as the Story speaketh.

O! but she was *cured of her disease at the Altar.* And so were other miraculous Cures wrought also at the Font of * Baptisme. But, for a Conclusion, wee shal willingly admit of *Gregory Nazianzen* to be Vmpier betweene us. He, in relating the Story, saith of the Sacrament of the Eucharist; (c) *If shee at the time of her invocating had laid up any part of the Antitypes* (or Symbols) *of the precious Body and Blood of Christ, that shee mingled with her teares.* So hee, calling the consecrated Sacrament *Antitypes*, or *Signes of Christ's Body*: therby signifying, that the Sacrament is not the *Body and Blood of Christ*, as hath been * proved unto you at large out of *Nazianzen*, and other Greeke Fathers.

(a) *Greg. Nazian. Orat. 11. de Gorgonia.* Soror Gorgonia adversâ corporis valetudine laborabat —— eratque prodigiosum morbi genus, quod nec medicorum arte, nec parentum lachrymis, nec publicis precibus sanari potuit: desperatis omnibus alijs auxilijs intempestâ nocte capta ad Altare cum fide procumbit, eumque qui super isto honoratur ingenti clamore invocans, cum caput suum pari cum clamore Altari admovisset, & deinde hoc pharmaco (*i.e. Lachrymarum, ut exponit Elias Cretensis*) perfudisset, & si quid usquam [τῆς ἀντίτυπου] Antityporũ pretiosi Corporis & Sanguinis manu reconditerat, id lachrymis admiscuisset (ô rem admirandam!) statim se morbo liberatam sentit.

(b) *Bellar.* Procumbens ante Altare corã venerabili Sacramento —— Quid autem super altare colatur, dubium esse non potest, cum nihil ibi ponatur nisi Panis & Vinum, mutanda in corpus & sanguinem Christi —— Petrum Martyrẽ valdè uffit pupugitque hic locus. *Lib. 2. de Euch. cap 14*

(*) *See above Book 1. Chap. 1. Sect. 10. As further also appeareth in the Liturgie of pope Clement*; Accipiant Diaconi reliquias, & portent in Pastophoria (*Doubtlesse, from the Altar to a place remote.*) *Teste Pamelio Tom. 1 Missal. Patrum Latin. pag 118.*

(*) *See above, Book 4. Chap. 3 Sect. 5.*

(c) Nazian. εἰ τὸ τῆ ἀντιτύπων τὸ τιμίου σώματος & αἵματος ἐδακρύσειεν, τοῦτο καταμιγεῖσα τοῖς δάκρυσιν. *Orat. 11. quo supra.* (*) *Book 2. Chap. 3. Sect. 6.*

thers. Whereas if indeed he had meant that the *Body and Blood of Chriſt* had beene there *corporally* preſent, as that which was *Invocated*; then now (if ever) it had concerned this holy Father to have expreſly delivered his ſuppoſition thus, *viz. If ſhe had at that time of her Invocating laid up any whit of the precious Body and Blood of Chriſt.* Wee ſay *of the Body and Blood of Chriſt*, and not (as hee ſaid) of the *Antitypes*, or *Signes of his Body and Blood.* Thus is your *hot and ſtinging Reaſon* become chilly, cold, and altogether droniſh.

Your ſecond Inſtance is in *Dionyſius the Areopagite*, who writing of the Sacrament (c) ſaid, *O moſt divine Sacrament, reveale unto us the myſterie of thy ſignes, &c.* which in the eares of your ‖ Diſputers ringeth a flat Invocation of the Sacrament: ✣ And that (10) *Nothing could be ſaid more plainly.* ✣ Contrariwiſe wee confidently affirme, that your Teachers have taken a figure *Proſopopœia* for *Invocation*; like men who take Moon-ſhine for Day-light, as wee ſhall manifeſt by Examples, Confeſſions, yea and the very Inſtance of *Dionyſius* himſelfe.

Proſopopœia then is a figure, when one calleth upon that which hath no ſenſe, as if it had ſenſe; as when in Scripture the Prophet ſaid, *Heare ô Heavens, and hearken ô Earth, Iſa.* 1. In like maner, among the Ancient Fathers, one called upon his owne Church *Anaſtaſia*, whence he was to depart, and ſaying thus, (d) *Oh Anaſtaſia, which haſt reſtored our Doctrine, when it was deſpiſed!* Others of the Element of Baptiſme, thus: *Oh water that hath waſhed our Saviour, and deſerved to be a Sacrament!* or thus, (e) *Oh water which once purged the world*, yea (as another) and naming it (f) *A Divine Lavacre*, &c. Nay, you your ſelves can ſing, & chant it to the Croſſe, (g) *Oh Croſſe our only hope, &c.* and in expounding the ſame, allow no more than a *Proſopopœia* and *figurative ſpeech*, leſt that otherwiſe your Invocation may be judged *Idolatrous*. And whereas in another Romiſh Anthem it is ſung of the Euchariſt, *Oh holy Feaſt! This Saying* (ſaith another h Ieſuite) *agreeth to every Sacrament.* Thus have you heard both from Fathers, and from your ſelves the like Tenour of Invocation; *Oh Church! Oh Water! Oh Croſſe! Oh Feaſt!* nothing differing from *Dionyſius* his *Oh Divine Sacrament!* yet each one without any proper *Invocation* at all.

And that you may further underſtand, that this *Dionyſius* his Oh! is as in voyce, ſo in ſenſe the ſame which we judge it to be, what better Interpreter can you require of this Greeke Author *Dionyſius*, than was his Greeke Scholiaſt *Pachymeres?* who hath given his Iudgement of this very ſpeech directly, ſaying that (i) *It was ſpoken as of a thing having life, and that fitly, as did Nazianzen, ſaith he; O great and holy Paſcha, &c.* And how ſhould this be otherwiſe? ſeeing *Dionyſius*, at the writing hereof, was not in any Church or place, where the *Euchariſt* was *celebrated*, but

(c) *Bellar.* Dionyſ. Areop. Hier. cap. 3. part. 3. O diviniſſimum & ſacroſanctum Sacramentum, obducta tibi ſignificantium ſignorum operimenta aperi, &c. *Lib. 2. de Euch. cap. 3.* Item ipſum invocat Sacramentum, & petit ab ipſo, quæ à ſolo Deo rectè peti poſſunt. *And, Durant. de Ritib. lib. 2. cap. 11. And indeed who not?*

(10) *Mallon. Ieſ. in his Reply.*

(d) *Nazian. Orat. 32.* ὦ ἀναστασία, σὺ ἐξαρίσκουσι ἡμῖν τὸν λόγον ἔτι καταρρυέν μενον.

(e) *Ambroſ. in Luc. lib. 10. cap. 22.* O aqua, tu aſperſum ſanguine (Chriſtum) laviſti, Sacramentum Chriſti eſſe meruiſti, &c.

(f) *Oprat. lib. 6. cont. Parmē.* O aqua, quæ & purum feceras orbē, & terrā laviſti. *Greg. Nyſſen.* Divinū lavacrum, *See above, Booke 3. C. 3. § 13.*

(g) O ſalve Crux, ſpes unica! auge piis juſtitiā, &c. Eſt Proſopopœia. *Vaſquez. Ieſ. lib. 2. de Adorat. Diſp. 9. cap. 4. pag. 445*

(h) O ſacrum cōvivium! quod omni Sacramento convenit. *Tolet. Ieſ. Inſtruct. Sacerd. lib. 2. cap. 15. pag. 366.*

(i) *Pachym. in locum Dionyſ.* ὡς ἐμψύχου λεγομένου, καὶ εἰκότως, ὡς τρανῶς καὶ Ναζιανζηνὸς· ὦ μέγα τὸ μέγα καὶ ἱερόν. *Ex Orat. 42.*

but privately contemplating in his mind upon this holy Myſterie. The due conſideration of theſe your former ſo frivolous, and ſo falſe Objections provoketh us to cry out, ſaying, *Oh Sophiſtry, Sophiſtry!* when wilt thou ceaſe to delude the ſoules of men? In which maner of ſpeech, notwithſtanding, wee do not *Invocate*, but rather deteſt, and abominate your Romiſh Sophiſtry. And leſt any of you ſhould ſtumble upon the Attribute, which *Dionyſius* giveth to the Euchariſt, in calling it a *Divine Sacrament*, as if it ſhould imply a *Corporall Preſence therein*, reade but one Chapter of the ſame Author, and hee will teach you to ſay as much of many other things, wherein you will not believe any *Corporall Exiſtence of Chriſt*, we are ſure: for there he equally nameth the place of Celebration, * *Divine Altar*; the Sacramental Signes, *Divine Symbols*; the Miniſter, *Divine Prieſt*; the Communicants, *Divine People*; yea and (which may muzzle every Opponent) the matter of this Sacrament, *Divine Bread*.

In the third place is objected this ſaying of *Baſil*; *When the Bread is ſhewne, what holy Father hath left in writing the words of Invocation?* Thus that Father, whence your Father *Bellarmine* thus; (k) *Hence know we the Cuſtome of the ancient Church, namely, that the Euchariſt is ſhewne to the people after Conſecration.* And that *Then (as we ſee now done among us) it was Invocated upon, even plainly after Conſecration*, ſaith your *Durantus* alſo, and indeed almoſt who not? But do you firſt, if you pleaſe, admire the wit of your Cardinall in ſo framing his Conſequence, and after abhor his will to deceive you, when you have done: for he applieth the words, ſpoken by *Baſil* of an *Invocation before Conſecration*, (when as yet, by your owne Doctrine, *Chriſt is not preſent*) as ſpoken of an *Invocation* of the Euchariſt *after Conſecration*; for proofe of a *Corporall Preſence* of Chriſt therein, and the *Divine Adoration* thereof, as will moſt evidently appeare. For firſt it is not unknown to you, that the *Greeke Church* differeth from your *Roman* in the forme of *Conſecration* at this day, they conſecrating in words of prayer, and *Invocation*, and you in the repetition of Chriſt's words [*This is my Body*] wherein there is * no *Invocation* at all. And *Baſil* was of the *Greeke Church*. Secondly, your (l) *Archbiſhop* of *Cæſarea*, for proofe that *Invocation* by prayers was a forme of *Conſecration* uſed primitively in the *Greeke Church*, citeth the two moſt ancient Fathers, *Tertullian* and *Irenæus*; and of the Greeke he allegeth *Iuſtine, Cyril, Damaſcen, Theophilus Alex.* yea, and (by your leave) *Baſil* himſelfe too: and that *Baſil* was an Orthodoxe Greeke Father you will not deny.

Thirdly, therfore (to come home unto you) wee ſhall be directed by the Objected words of *Baſil* himſelfe, appealing herein to your owne conſciences. For your *Lindanus* was, in the eſtimation of your Church, the ſtrongeſt *Champion* in his time

(*) *See above Booke 3. Chap. 3. Sect. 13.*

(k) *Baſil. li de Spir. ſanct. cap. 27* [Verba Invocationis, cùm oſtenditur, quis Sanctorum in ſcripto nobis reliquit?] Hunc habemus morem veteris Eccleſiæ, ut poſt conſecrationẽ oſtenderetur populo Euchariſtia, quod nunc fieri videmus, & conceptis verbis invocaretur. *Ob. Bellar. lib. 2 de Euch. cap. 25 §. Alterum. And Durant. de Ritib. lib 2. cap. 11.* Planè ab ipſis Eccleſiæ incunabilis poſt Conſecrationem Euchariſtiam in altum tollere, Dionyſ. & Baſil. de Spiritu Sancto, cap. 27, &c.

(*) *proved above, Book 1. Ch. 2. Sect. 3. in the Challenge.*

(l) *Archiep. Cæſarien. ſeu Chriſtoph. de Capite fontium, Tractat. var.* Sacerdos invocando Deum panẽ conſecravit: Hunc alij, ut Tertull. Iren. Iuſtin. Gratiarum actionẽ hujuſmodi Invocationem ſeu benedictionem vocant. *pag. 34.* Alicubi Theodoret Baſil. Cyril. Hieroſol. Iren. Damaſcen. Theoph. Alex. vocant Euchariſtiæ formam ἐπίκλησιν, Invocationem. *Ibid. pag. 33. And hee alleged your Lindanus for a Suffragator in this point.*

for your Romane Cauſe; he, to prove that the *forme of Conſecration* of the Euchariſt ſtandeth not in any preſcribed words in the Goſpel, but in words of *Invocation* by prayer (as * hath been confirmed by a Torrent of Ancient Fathers) ſaith, (m) *That the ſame is illuſtrated by theſe words of Baſil, ſaying, What Father hath left unto us in writing the words of Invocation, when the Bread is ſhewne unto us?* adding, *That noman of ſound Braines can require any more, for the clearing of the point concerning th forme of Conſecration.* So then, *Invocation* was an *Invocation by Prayer* unto God, for the *Conſecration* of the *Bread* let before them, and not an *Invocation* of *Adoration* unto the *Euchariſt*, as already conſecrated; which your Cardinal unconſcionably (wee will not ſay, unlearnedly) hath enforced.

(*) *See Booke 1. Chap. 2.*

(m) Paulus non tradidit formã Conſecrationis, quod Baſilius ità illuſtrat, ut ſano capiti nihil ad hæc ſit ullo modo requirendum amplius, cap. 42. de Spir. ſancto; Verba, dùm oſtenditur panis (inquit) & poculum benedictionis, quis Sanctorũ nobis reliquit? *Lindan. Panop. lib. 4. cap. 41.*

Looke upon the Text againe, for your better ſatisfaction; It ſpeaketh expreſly of an *Invocation, when Bread is ſhewne:* but you deny that *Bread is Invocated upon, untill after Conſecration.* And *Baſils* demanding [*What Father before us hath left in writing the words of Invocation?*] is, in true and genuine ſenſe, as if hee had expreſly ſaid, what Father before us hath left in writing the words of Invocating God by Prayer of Conſecration of Bread, to make it a Sacrament? as both the Teſtimonies of Fathers above confeſſed manifeſt, and your objected *Greeke Miſſals* do ratifie unto us. For, in the *Liturgie* aſcribed to Saint (n) *Iames* the Apoſtle, the *Conſecration* is by Invocating and praying thus, *Holy Lord who dwelleſt in holieſt &c.* The *Liturgie* of (o) *Chryſoſtome* Invocateth by praying; *Wee beſeech thee, O Lord, to ſend thy Spirit upon theſe Gifts prepared before us, &c.* The *Liturgie* under the name of (p) *Baſil* conſecrateth by this Invocation, when the Prieſt lifteth up the Bread, *Looke downe, O Lord Ieſu our God, from thy holy habitation, and vouchſafe, &c.* All theſe therefore were (according to the Example of Chriſt) *Invocations*, that is, *Prayers of Conſecrating* the Sacrament; and therefore could not be *Invocations of Adoration of the ſame Sacrament.* ✣ Which *Invocation*, in Conſecrating by Prayer, (10) *Cyril* calleth an *Invocation of the holy Trinity.* ✣ And as for any expreſſe or preſcribed *forme* or *prayer* to be uſed of All, well might *Baſil* ſay, *Who hath ſet it downe in writing?* that is, It was never delivered either in Scripture, or in the Bookes of any Author of former Antiquity; and this is that which is teſtified in your owne (q) *Bookes* of *Auguſtine*, out of *Baſil*, ſaying that *No writing hath delivered in what words the forme of Conſecration was made.*

(n) *Liturg. Iac.* [Sancte Domine, &c.]

(o) *Liturg. Chryſoſt.* [Adhuc offerimus——mitte Spiritum, &c.]

(p) *Liturg. Baſil.* [Reſpice Domine.]

(10) *Cyril. Hieroſol. Myſtag. Catech. 3.* ἐπίκλησις τῆς ἁγίας τριάδος.

(q) *Decret. part. 1. cap. 11. Eccleſiaſticorum. Aug. ex Baſilio*; Quæ ſcripta nobis, quibus verbis ſit Conſecratio, commendavit?

Now then, gueſſe you what was in the braines of your Diſputers, in objecting this Teſtimony of *Baſil*, contrary to the evident Senſe; and accordingly judge of the weakneſſe of your Cauſe, which hath no better ſupports than ſuch fond, falſe, and ridiculous Objections to relye upon. Such as is alſo

ſo that your (r) Cardinall his objecting the words of *Origen*, concerning the receiving of this Sacrament, ſaying, *Lord I am not worthy thou ſhouldeſt come under the roofe of my mouth*; which hath beene confuted, as unworthy the * mention in this caſe.

If you would have ſome Examples of *Adoring* Chriſt with *Divine worſhip*, in the *Myſterie of the Euchariſt*, by celebrating the maner of his death, (as *Hierome* may be ſaid to have adored at *Ieruſalem*, *Chriſt in his Cradle*; or as every Chriſtian doth in the Myſterie of *Baptiſme*) wee could ſtore you with multitudes: but of *Adoring* the *Euchariſt*, with a proper *Invocation* of Chriſt himſelfe, wee have not as yet received from you any one.

(r) Origenes dicit, Domine, non ſum dignus, &c. Ergò vel vult adorari & invocari panem, vel Chriſtum ipſum hic contineri. *Bellar. lib. 2. de Euch. cap. 8. §. Alterum.*

* *see above B. 5. Chap. 5. Sect. 6.*

✠ *A Vindication of the Teſtimonies of* Dionyſius, Pachymeres, *and* Nazianzen, *againſt the late vaine Calumniations of a Romiſh Seducer.*

Sect. V.

IN the former Section was objected the Teſtimonie of *Dionyſius*, ſaying of the *Euchariſt* [*ô Divine Sacrament!*] as if it had beene ſpoken to the Sacrament, by invocating of it; and implying therein a *Divine Adoration*, becauſe of that *Corporall preſence* of Chriſt under the Formes of *Bread and Wine*. The Inſufficiencie of this Conſequence was manifeſted (beſides divers other Inſtances) by the Teſtimonie of *Pachymeres* your Greeke Expoſitour of *Dionyſius*, referring us to *Nazianzen* his like words, when hee ſayd [*ô great and holy Paſcha.*]

A late Romiſh Seducer (to omit his verball wranglings, which are now removed in this ſecond Edition) falleth foule upon mee in an invective Concluſion, ſaying " [*So wee ſee* " *that Bellarmine, Dionyſius, Pachymeres, and Nazianzen all* " *agree: and that onely my Lord of Durham hath dealt injuriouſly with them all.*] So hee. Even ſo, as it became an egregious Seducer to ſay, as will now appeare. The parties, which are ſaid to be injured, are no leſſe than fower; *Bellarmine* the Objector of *Dionyſius*, *Dionyſius* the Author objected, *Pachymeres* the Expoſitor of the ſame *Dionyſius*, referring us to the like Saying in *Nazianzen*, and laſtly *Nazianzen* himſelfe; unto whoſe ſentence wee were ſo referred. Whoſe words are theſe [*ô great and holy Paſcha:*] which words, ſayd I, were ſpoken to the *Feaſt of Eaſter*, and not to the Euchariſt, and conſequently not to Chriſt as Corporally preſent therein. " *Nay* (ſaith the Seducer) *by* [*Paſcha*] " *was not meant the Feaſt of Eaſter, but the Euchariſt, and* " *that*

" *that by* [*ô great and holy Paſcha*] *Nazianzen declareth his* " *Invocation of Chriſt therein.* So hee. As ſoone then as wee ſhall underſtand the words of *Nazianzen* aright, wee ſhall eaſily diſcerne the Expoſition of *Pachymeres*, and by him the meaning of *Dionyſius*, and conſequently the meere Sophiſtry (as I called it) of your Cardinall *Bellarmine*.

The words of *Nazianzen*, truly tranſlated, are theſe; [*But ô Paſcha, the great and holy, the purification of the world, for I will ſpeake unto thee as to that, which, as it were, hath Life.*] The laſt words, [ὡς ἐμψύχῳ] will aſſoile the whole doubt, which are ſpoken onely by way of a *Metaphoricall* Similitude, thus; [*As to that, which, as it were, hath Life:*] thereby implying, that it is in it ſelfe without Life, as both your *Billius* the Tranſlator of *Nazianzen*, and *Nicetas* his Commentator and Expoſitor; and laſtly, *Nazianzen* himſelfe will manifeſt. I. *Billius* (being hee whom the Romiſh Seducer himſelfe hath atteſted, and whom wee now aſſume for our Proctor) tranſlateth *Nazianzen's* words thus; [[11] *Te enim quaſi vitâ præditum alloquar. For I will ſpeake unto thee, even as having Life:* or, *to that, which, as it were, hath Life:*] Wee demand then, would any but an Anti-Chriſtian ſay of Chriſt, that he is but a [*Quaſi*] *one who, as it were, hath Life?* Secondly *Nicetas*, Metropolitane of *Heraclea*, is a profeſſed and privileged Expoſitor of *Nazianzen*, him wee deſire to be our Advocate in this Cauſe. [[12] *Theſe words of Nazianzen* [*ô great Paſcha, I ſay, ô ſacred Paſcha*] *Nazianzen* (ſaith hee) *referreth unto the Feaſt it ſelfe, as if it were indued with Life.*] So hee. Do you not ſee how the words [ὡς ἐμψύχῳ] that is [*As it were having Life*] compelled this learned Biſhop to expound the words of *Nazianzen* as meant properly of [*The Feaſt it ſelfe*] called in Greeke and Latine *Paſcha*, and by us *Pace* or *Eaſter*, and not to the *Euchariſt*? which was that my Concluſion, againſt which the Romiſh Seducer hath revelled, and thereupon in a maner reviled me, to make me a Falſificator like himſelfe.

(11) *Billius in Orat. 42. Nazianz.*

(12) *Nicetas in locum ipſum Nazianz.* [O Paſcha magnum & ſacrum Paſcha, &c.] Hæc verba Nazianzeni ad Feſtum ipſum perinde ac vitâ præditum refert.

Laſtly *Nazianzen* is hee, whom wee reſerve for our Patron in this Cauſe. The ſubject matter of the whole Oration of *Nazianzen*, now mentioned, is (as all know that have read it) the Celebration of the *Great and holy Feaſt of Eaſter*, of the which Feaſt, ſome few lines after his entrance into his Oration, hee hath theſe words; [*Paſcha of the Lord, Paſcha, and (in honour of the Trinity) I ſay the third time Paſcha. This is the Feaſt of Feaſts, and Celebrity of Celebrities;*] expreſly ſpeaking not of Chriſt the Lord, nor of the Euchariſt, but of that which hee calleth *The Feaſt of Feaſts:* namely, that, which hee as expreſly named *The Paſcha of the Lord:* which words in the beginning of *Nazianzen's* Oration moſt harmoniouſly

niously accord unto his words now controverted in the end of the same Oration with Ecchoing as it were to the Former saith [*ô great and holy Pascha*] namely, in respect of the same *Pascha, the Feast of Feasts, and Celebritie of Celebrities.*

But this Romish Seducer, never considering these Premisses, peremptorily posteth on, objecting onely the words of *Nazianzen* immediately following, which unto a Cursory Reader, might seeme to make, for him, some shew of Confutation; for thus hee proceeds: [*ô word of God, and Light, and Life, and Wisedome, and Power, for I am delighted with all thy names, &c.*] Which words we confesse are spoken of Christ, and not of the Feast, wherupon your Seducer concludeth, that the former words [*ô Pascha*] refer likewise to Christ. Which his Erroneous conceipt hath beene long since confuted by the forenamed Bishop *Nicetas*, expressly affirming of these words that *They were spoken of the* *Feast; and these last words [*ô Word of God and Light, &c.*] *are spoken indeed to Christ the spirituall Pascha.* But how? by *Invocation*? no: but by *Acclamation* (saith hee) nothing being more Familiar to Orators, than to use *Apostrophe's*, by Transition from the *Signe* to the *Thing signified*: as here, from the *Signe*, which was Christ's day of Resurrection, to the Contemplation of the person risen againe.

(*) *See above at* [11]

Notwithstanding, were it that this had beene an *Invocation* of Christ, yet except it had beene an *Invocation* of him, as hee was then in the *Eucharist*, it maketh nothing at all for *Bellarmines* Conclusion, which was thus, *Ergò Christ is corporally in this Sacrament, and to be Divinely adored therin.*

By all which you may clearly discern the true meaning of the first objected Author *Dionysius* from his Expositor *Pachymeres*. II. The Iudgement of *Pachymeres*, by his Reference to the Sentence of *Gregory Nazianzen*. III. The exact Vnderstanding of *Gregory Nazianzen*, by the Commentarie of the Bishop *Nicetas*. And IV. the truth of that Commentarie by the Tenor of *Nazianzen's* Oration it selfe, as you have heard; and consequently that there is still just Cause for us to exclaime both against the Sophistry of your *Bellarmine*, and rashnesse and impotencie, if not impudencie rather, of this frivolous Seducer and Calumniator.

CHAP.

Chap. IV.

That the Divine Adoration *of the Sacrament is thrice Repugnant to the* Iudgement of Antiquity.

First by their Silence.

Sect. I.

YOu are not to require of us, that wee produce the expresse Sentences of ancient Fathers, condemning the *Ascribing of Divine honour to the Sacrament*, seeing that this Romish Doctrine was neither in Opinion nor Practice in their times. It ought to satisfie you, that your owne most zealous, indefatigable, subtile, and skilfull Miners, digging and searching into all the Volumes of Antiquity, which have beene extant in the Christian world for the space of sixe or seven hundred yeares after Christ, yet have not beene able to extract from them any proofe of a *Divine honour*, as due to this Sacrament, either in expresse words, or practice; insomuch that you are enforced to obtrude onely such Sentences, and Acts, which equally extend to the honouring of the Sacrament of *Baptisme*, and other sacred things, whereunto (even according to your owne Romish Profession) *Divine honour* cannot be attributed without grosse *Idolatry*: and nevertheless have your Disputers not spared to call such their Objections *Cleare Arguments, piercing*, and *unsolubie*.

Wee therfore make bold hereupon to knocke at the Consistory doore of the Conscience of every man, indued with any small glimpse of Reason, and to entreat him, for Christs sake, whose Cause it is, to judge betweene *Rome* and *Vs*, after hee hath heard the case, which standeth thus; *Divine Adoration* of the Host is held to be, in the Romish Profession, the principall practicke part of Christian Religion.

Next, the ancient Fathers of the Church were the faithfull Registers of Catholike Truth, in all necessary points of Christian *Faith*, and *Divine worship*. They in their Writings manifoldly instructed their Readers by Exhortations, Admonitions, Perswasions, and Precepts how they are to demeane themselves in the receiving of this Sacrament; not omitting any Act, whereby to set forth the true *Dignity*, and *Reverence* belonging unto it; many of the same Holy Fathers sealing that their Christian profession with their Blood. It is now referred

to

to the Iudgement of every man, whether it can fall within his capacity to thinke it Credible, that thoſe Fathers, if they had beene of the now Romiſh Faith, would not have expreſly delivered, concerning the due *Worſhip* of this Sacrament, this one word conſiſting but of two ſyllables [viz. *Divine*] for direction to all Poſterity, to adore the Sacrament with *Divine honour*, even as it is taught in the Church of Rome at this day: and to have confirmed the ſame by ſome *Practice*, not of one or other private man or woman, but by their publike forme of *Prayer*, and *Invocation* in their ſolemne *Maſſes*; or elſe to confeſſe, that Antiquity never fancied any *Divine Adoration* of the Euchariſt.

Yet two words more. You preſſe the point of the *Invocation of the Sacrament* more urgently and vehemently than any other: and wee indeed believe that the ancient Fathers (if they had held, according to the now Romane Church, a *Corporall preſence of Chriſt*) would never have celebrated any *Maſſe*, without an expreſſe *Invocation* of the Sacrament, as in your now-Romane Maſſe, wee finde it done, ſaying, *O Lambe of God, &c.* or ſome other like forme. Yet know (now) that your owne learned *Pamelius* hath publiſhed two large Tomes of all the *Maſſes in the Latine Church*, from Pope *Clemens* downe to Pope *Gregory* (containing the compaſſe of ſix hundred yeares) wee ſay, *Latine Miſſals* above forty in number; in all which, upon our once reading, wee preſume to ſay that there is not one ſuch tenour of *Invocation* at all. This our firſt Reaſon, taken from ſo univerſall a ſilence of ancient Fathers, in a caſe of ſo neceſſary a moment, may be (wee thinke) ſatisfactory in it ſelfe to any man of ordinary Reaſon. Our ſecond Objection out of the Fathers followeth.

That the Ancient Fathers gain-ſayd the Corporall preſence *of Chriſt in this Sacrament, and the* Adoration *therof, by their Preface, in their preſenting the Hoſt, ſaying,*
[Lift up your Hearts.]

Sect. II.

IT was the generall Preface of Antiquity, uſed in the Celebration of this Sacrament, for the Miniſter to ſay, [*Lift up your Hearts,*] and the People to anſwer, [*Wee lift them up unto the Lord.*] *This* [*Surſum Corda*] *Calvin* (a) hath objected againſt you; and your Cardinall confeſſing that this Preface (b) *was in uſe in all Liturgies of Antiquity, aſwell Greeke as Latine, and continued in the Church of Rome unto this day*; Then anſwe-

(a) *Calvin. Inſtit. lib.* 2 *c.* 17 §. 36. Nec alia causâ in antiqua Eccleſia fuiſſe inſtitutum, ut antè myſteriorum celebrationē dicerētur, [Surſum corda.]

(b) In omnibus Liturgiis Græcis Iacobi, Baſilij, Chryſoſt. et omnibus Latinis habetur id, quod etiam hoc tempore nos facimus. *Bellar. lib.* 1 *de Euch. ca.* 14 §. Reſpondeo ſi.

anſwereth, that (c) *Hee that ſeeketh Chriſt in the Euchariſt, and worſhippeth him, if hee thinke of Chriſt, and not of the Cares of earthly things, hee hath his heart above.* So hee. As though the word [*Above*] meant, as the Subject, the perſon of Chriſt in the *Euchariſt*, and not his place of reſidence in the *higheſt Heavens*; contrary to the word in the *Greeke* * *Liturgies*, which is [ἄνω] *Above*, wherein the Church alludeth to that [ἄνω] of the Apoſtle, *Coloſſ.* 3. 1. *Seeke the things that are above, where Chriſt is at the right hand of God*, as your owne (d) *Durandus*, the Expoſitor of the Romiſh Maſſe, doth acknowledge. Saint *Auguſtine* ſaying, (e) *It is not without Cauſe, that it is ſaid, Laſt up your hearts*; Hee ſheweth the *Cauſe* to be, that *wee, who are here at the Bottome, might* (according to that of the Pſalmiſt) *Praiſe God in the higheſt.*

This, one would thinke, is plaine enough, but that is much more, which wee have already proved out of the Fathers, by their *Antitheſis*, and *Oppoſition* betweene the *Altar on Earth*, and the other in *Heaven*; where wee have heard * *Chryſoſtome* diſtinguiſhing them thus: faſten their thoughts upon this *Below*, from Them that ſeeke Chriſt in *Heaven*, as hee doth *Choughs* from *Eagles*. *Ambroſe*, as they that behold the *Image*, from them that contemplate upon the *Truth*. * *Nazianzen*, as they that looke upon the *Signes*, from them that ſee the *Things*; and to contemplate upon the *Better Altar in Heaven*. And the *Councel of* * *Nice*, as they that *ſtoope downe*, from them that *looke up aloft*. And wee may not forget the Obſervation which * *Athanaſius* made of Chriſt, in his diſcourſe of *Eating his Fleſh, and drinking his Blood*; purpoſely making mention of his *Aſcenſion* into Heaven, thereby to draw their thoughts from earthly Imaginations, and to conſider him as being in *Heaven*; as did alſo Saint * *Auguſtine*.

Cyril of *Hieruſalem* is a Father whom you have often ſollicited to ſpeake for your Cauſe in other Caſes, but all in vaine; ſhall wee hearken to him in this? Hee interpreting theſe words [*Lift up your Hearts,*] will not have it onely to ſignifie a ſequeſtring of your thoughts from *earthly Cares to ſpirituall and heavenly* (which you ſay was the meaning of the *Councel of Nice*, as if that *Lifting up their Hearts* had beene onely an exerciſing of their thoughts upon that in the hands of the *Prieſt*, or on the *Altar* beneath;) No, but hee ſaith that it is (f) *To have our hearts in heaven with God the lover of man-kind:* even as did alſo Saint (g) *Auguſtine* interpret this Admonition to be *A lif-*

(c) Reſpondeo [Sursùm corda] non ſignificare elevationem ad locum corporalem, ſed elevationem à rebus terrenis & curis hujus vitæ, ad Deum & res æternas. Non reſpondetur, Habemus ad firmamentum, ſed [Habemus ad Dominum.] Et certè qui Chriſtum quærebant in præſepi, in templo, in ſepulchro, Sursùm corda habebant, quia illum quærebant, qui eſt ſuper omnia, Deus benedictus in ſecula. —— Et fieri poteſt ut qui terram intuetur, cor deor ùm —— Sic qui in Euchariſtia Chriſtum quærunt & venerantur, cor ſurſum habent, ſi de ipſo Chriſto, non de negotiis hujus vitæ interim cogitent. *Bellarm. Ibid.*

(*) *Liturg. Græc.* [ἄνω σχῶμεν τὰς καρδίας.]

(d) Monet ergo Sacerdos populum [Sursùm] i. e. ſuper ſeipſum elevare corda ad Dominum, juxtà exhortationem Apoſtoli, Col. 3. Quæ ſurſùm ſunt quærite, non quæ ſuper terram. *Durand. Ration. lib. 4. cap* 33.

(e) *Aug. in Pſal.* 148. [Laudate Dominum in excelſis.] Primò de cœlo dicit, poſteà de terris: laudatur enim Deus, qui fecit cœlum & terram. Nos adhuc in imo ſumus, ſed cum cogitamus quomodo illic laudetur Deus, cor ibi habeamus: & non ſine cauſa audimus [Sursùm corda.]

(*) *See above, Booke* 6. *Chap.* 3. *Sect.* 8. *&c.* (*) *Ibid.* (*) *Booke* 4. *Chap.* 11. *Sect.* 4. (*) *Booke* 5. *Chap.* 5. *Sect.* 5. (*) *Aug. See above B.* 5. *Ch.* 3. *Sect.* 1. (f) *Cyril. Hier. Catech. Myſtag.* 5. Ob hanc cauſam clamat Sacerdos [ἄνω τὰς καρδίας] quia oportet ſurſùm habere cor, πρὸς τὸν Θεὸν, & non ad terrena negotia deprimere. *Paulò poſt*, 19. Ἔχων ἐν ἑαυτῷ τὸν καρδίαν πρὸς τὸν Θεὸν φιλάνθρωπον (g) *Aug. in Pſal.* 85. Certè rectè admonet ut Sursùm corda habeant: audiant igitur & faciant, levent ad cœlum quid malè eſt in terra: illi enim non putreſcit cor, ſi levetur ad Deum. *Teſte Pamel. Tom.* 1. *Miſſal. in Miſſa Aug. Hipponenſ. pag.* 527.

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ting up of hearts to heaven. Whom as you have * heard leaving our *Euchariſticall Sacrifice* on this *Altar*, ſo would hee have us to ſeeke for our *Prieſt in heaven*: namely, as *Origen* more expreſly ſaid, *Not on earth, but in heaven:* accordingly *Oecumenius*, placing the *Hoſt* and *Sacrifice* where *Chriſt's Inviſible Temple* is, even in heaven. ✠ Agreeable to this are the words of *Hierome*, whom notwithſtanding your owne (1) Doctor hath objected as a Patron, for defence of your Romiſh Maſſe; (2) *Let us aſcend with our Lord into the great Chamber prepared and made cleane; and let us receive of him the Cup of the new Teſtament: and there keeping the Paſſeover with him, let us be made drunke with the wine of Sobriety.* All, as plaine as plainneſſe it ſelfe. ✠

(*) *see above, B. 6. Chap. 2. Sect. 3.*

(1) *Dr. Heskins Parliam. Booke 2. Ch. 53. out of Hier. Epiſt ad Hebdib. qu. 2.*

(2) *Hier ad Hebdib cap. 2.* Aſcendamus igitur cum Domino ad cœnaculum magnum, ſtratum, & accipiamus ab eo ſurſum Calicem Novi Teſtamenti: Ibique cùm eo Paſcha celebrantes, inebriemur ab eo Vino ſobrietatis.

Will you ſuffer one, whom the world knoweth to have been as excellently verſed in Antiquity as any other, to determine this Point? Hee will come home unto you; (h) *In the time of the ancient Church of Rome* (ſaith hee) *the people did not run hither and thither to behold that which the Prieſt doth ſhew, but proſtrating their Bodies on the ground, they lift up their minds to heaven, giving thanks to their Redeemer.* So hee. Thus may wee juſtly appeale, as in all other Cauſes of moment, ſo in this, from this degenerate Church of *Rome*, to the ſincere Church of *Rome*, in the Primitive times; like as one is reported to have *Appealed from Cæſar ſleeping to Cæſar waking.* Our difference then can be no other than was that betweene *Mary* and *Stephen*, noted by *Ambroſe*, (i) *Mary, becauſe ſhee ſought to touch Chriſt on earth, could not; but Stephen touched him, who ſought him in heaven.* A third Argument followeth.

(h) Tempore veteris Eccleſiæ Romanæ populus non curſitabat ad videndum id quod Sacerdos oſtendit, ſed proſtratis humi corporibus, animis in cœlum erectis, gratias agebant Redemptori. *Eraſ. lib. de amab. Eccleſ. Concord.*

(i) *Ambroſ. in Luc. cap. 24.* Maria, quæ quærebat Chriſtum in terra, tangere non potuit: Stephanus tetigit, qui quæſivit in cœlo.

That the ancient Fathers condemned the Romiſh worſhip *by their Deſcriptions of* Divine Adoration.

Sect. III.

ALl *Divine Adoration* of a meere Creature is *Idolatry*; hereunto accord theſe ſayings of (k) Antiquity: *No Catholike Chriſtian doth worſhip, as a Divine Power, that which is created of God.* Or thus, *I feare to worſhip earth, leſt hee condemne mee, who created both Heaven and earth.* Or thus, *If I ſhould worſhip a Creature, I could not be named a Chriſtian.* It were a tedious ſuperfluity, in a matter ſo univerſally confeſſed by your ſelves, and all Chriſtians, to uſe Witneſſes unneceſſarily. Wee adde the Aſſumption. But the Romiſh *Adoration of the Sacrament* is an attributing of *Divine Honour* to a meere *Creature, the Conſecrated Bread.* For that it is ſtill *Bread*, you ſhall find to have beene the Doctrine of Primitive Fathers, if you ſhall but have the patience to ſtay untill wee deliver unto you

(k) *Aug Tom. 2 Epiſt. 44. ad Maxim.* Chriſtianis Catholicis nihil ut numen adoratur, quod conditum eſt a Deo. *Idē Tom. 8. in Pſalm. 98.* Timeo terram adorare, ne me damnet qui fecit cœlum & terram. *Nazianz. Orat 31.* Εἰ κτίσματι ἐλάτρευον, οὐκ ἂν Χριστιανὸς ὠνομάζομαι.

(*) *see Booke 8. Chap. 1. Sect. 3.*

you a **Synopsis* of their Catholike Iudgement herein; after that wee have duly examined your Romiſh Doctrine by your owne Principles, which is the next point.

CHAP. V.

An Examination of the Romiſh Adoration *of the Sacrament in the Maſſe, to prove it* Idolatrous, *by diſcuſſing your owne Principles.*

The State of the Queſtion.

IDolatry, by the Diſtinction of your Ieſuites, is either *Materiall*, or *Formall*. The *Materiall* you call that, when the *Worſhipper* adoreth ſomething in ſtead of God, in a wrong perſwaſion that it is God; otherwiſe you judge the *Worſhip* to be a *Formall Idolatry*. Now becauſe many of your ſeduced Romaniſts are perſwaded that your Romiſh worſhip, in your Maſſe, cannot be ſubject either to *Materiall* or *Formall Idolatry*, it concerneth us in Conſcience, both for the honour of God, and ſafety of all that feare God, to prove Both. Wee begin at that which you confeſſe to be a *Materiall Idolatry*.

That the Romiſh Adoration of the Hoſt, *in the hand of the Prieſt, is neceſſarily a* Materiall Idolatry, *by reaſon of many hundred confeſſed* Defects: *whereof* Seven *concerne the* Matter of the Sacrament.

SECT. I.

IT is a point unqueſtionable among you, that if the thing, in the hand of the *Prieſt*, be not duly *Conſecrated*, then the *Matter Adored* is but a meere *Creature*; and your *Adoration* muſt needs be, at the leaſt, a *Materiall Idolatry*. The Seven defects, ſet downe in your Romane (a) Miſſall, and by your (b) Ieſuite, are theſe; Firſt, *If the Bread be not of Wheat*; or ſecondly, *Be corrupt*; or thirdly, *the Wine be turned Vinegar*; or fourthly, *of ſowre*; or fifthly, *unripe Grapes*; or ſixthly, *be ſtinking, or imperfectly mixt with any liquor of any other kinde, the Conſecration*

(a) *Miſſal. Rom. pag. 31.* Vbi debita materia deficit, non conficitur Sacramentum. —— Si non ſit panis triticeus, vel ſi alioqui corruptus. *Et pag. 32.* Si Vinum ſit factum acetum, vel penitùs putidum, vel de uvis acerbis & non maturis expreſſum, vel admixtum aquæ, ut ſit corruptum, non conficitur Sacramentum. (b) Dico, ſpecies conſecratæ perfectè miſceri poſſunt cum liquore ſpecie diſtincto, & tum non manet ſub eis ſanguis Chriſti. Ità Thomas. *Teſte Suar. Ieſ. in 3. Thom. Diſp. 67 Sect. 4. §* Dico. *Et Durand.* Si plus apponatur Aquæ quàm Vini, erit irritum Sacramentum. *Lib 4. cap. 42.*

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is void: ſo that neither Body or Blood of Chriſt can be there preſent; ſeventhly, yea, *and if there be more Water than Wine.* So you. All which Defects how eaſily they may happen, beyond the underſtanding of every Conſecrating Prieſt, let *Bakers* and *Vintners* judge.

That there are Sixe *other* (c) *confeſſed* Defects, *incident to either Element in the Euchariſt, which may hinder the Conſecration; and neceſſarily inferre an* Idolatrous Adoration, *in reſpect of the* Forme of Conſecrating.

Sect. II.

AS thus; If the *Prieſt* faile in Pronunciation of theſe words, [*Hoc eſt corpus meum:*] or in theſe, *Hic eſt calix ſanguinis mei: novi, & æterni Teſtamenti: myſterium fidei: qui pro vobis, & pro multis effundetur in remiſſionem peccatorum.* Which your Romane Miſſall and Doctors ſay may happen, in either of both, ſixe maner of wayes: firſt, by *Addition*; or ſecondly, by *Omiſſion*; thirdly, by *Mutation* and *Change* of any one *Syllable*, which may *alter the ſenſe* of the ſpeech; fourthly, by *Interruption* of voice, and by *too long pauſing* in uttering of the words; fifthly, by *Corruption* of any word; ſixthly, by ſome *Interpoſition of words* betweene, *which are impertinent.* Each one of theſe faults, (ſay you) concerning either Element, doth ſo diſannull the Conſecration, that *The thing adored is ſtill but Bread and Wine*, and therefore the worſhip thereof muſt be a *Materiall Idolatry.* So you.

And how eaſie it is for the *Prieſt* (that wee may uſe your owne Examples) to ſay, *Hoc eſt Cor meum*; or, *Hoc eſt Cor-pus*; or, *Meum corpus eſt*; or, *Hic erit Calix*; or, as the *Tale* goeth of a *Prieſt, who* (*having many Hoſts before him* to be conſecrated, *leſt hee might erre in his Grammar*, in uſing the ſingular number for the plurall) *Conſecrated in theſe words*, (d) *Hæc ſunt corpora mea*; *Theſe are my Bodies:* wee ſay for the poſſibility of theſe and the like Lapſes (beſide this laſt from the want of wit) the manifold infirmities of mans ſpeech, either upon Amazement, or Temulencie, or Temerity and Negligence, or Imperfection of a Stammering tongue, can give you a ſhrewd gueſſe.

(c) *Miſſal. Roman. in Can. Miſſe.* Sex modis contingere poteſt formæ variatio (nimirum) per Additionem, detractionem, alicujus vocis mutationem, vel ſi una ponatur loco alterius, corruptionem vocis alicujus, detrahendo, vel mutando ſyllabam aliquam, tranſpoſitionē, id eſt, ordinis dictionum variationē, ac deinde per interruptionem, ut pronunciando unā partem formæ, ac quieſcendo per aliquod ſpacium, vel loquendo aliquid impertinens. Minima variatio deſtruit integritatem ſubſtantialem, ſi pereat ſenſus. *Bellarm. lib. 1. de Sacrament. in Gen. cap. 21.* §. Secunda Prop.— Sacramenta rata non ſunt, ſi dum conferuntur unum tantùm verbum, quod ad ſubſtantiam pertinet, omittatur: imò ſi unius ſyllabæ omiſſio ſenſum verborum mutaverit, aut corruperit, collatum Sacramentum non valet: ut ſi Sacerdos dixerit, Hoc eſt Cor meum, pro [Corpus meum.] *Azor. Inſtitut. Moral. Tom. 1. lib. 5. cap. 28.* §. Animadvert.— [Hoc eſt, &c.] Si quis diminueret aliquid, aut immutaret de forma Conſecrationis, vel aliquid addat, quod ſignificationem mutaret, non conficeret Sacramentum. *Miſſal. Rom. pag. 33.* Hæc ſunt neceſſaria neceſſitate Sacramenti, quibus ſublatis, tollitur Sacramentum, ut nimirum non peccet Sacerdos corrumpendo verba Conſecrationis. *Item Alan. de Sacr. m. in Gen. cap. 21.* (d) *Agrippa.* Sicut narratur de Sacrificulo, ſivè verum, ſivè fabula ſit, qui cùm plures haberet Hoſtias, ne Grammaticam omitteret, in hæc verba conſecravit, Hæc ſunt corpora mea. *De vanit. Scient. cap. 3.*

That

That there are Foure *other confeſſed kinde of* Defects, *in reſpect of the* Prieſts Intention, *whereby the* Conſecration *being hindred, the Romiſh* Adoration *muſt needs be* materially Idolatrous.

Sect. III.

AS for Example, firſt, (c) *If the Prieſt in Conſecrating* (ſaith your Cardinall) *have no intention to conſecrate at all*; or (to ſpeake from your Romiſh Miſſall it ſelfe) ſecondly, *If his virtuall Intention in Conſeerating be not to do as the Church doth*; or thirdly, *If hee ſhould conſecrate but in mockery*; or fourthly, *Hee having more Hoſts before him than hee is aware of*; *if hee intend to conſecrate fewer than there are before him; and yet not knowing which of them all to omit.* Of the Eaſineſſe of all theſe *Defects*, the poſſibility of retchleſneſſe, of infidelity, of mockery, and of obliviouſneſſe in ſome *Prieſts* may ſufficiently prognoſticate; each of which inferreth a confeſſed *Materiall Idolatry*.

(c) *Bellarm.* Si Sacerdos fingit ſe conſecrare, cum non conſecrat, Chriſtus abeſt. —— Niſi intentio Miniſtri ſit ſaltem virtualis, animo faciendi quod facit Eccleſia, non eſt Conſecratio. *De Sacram. in Gen. cap.* 27. Si quis non intendit conficere, niſi deluſoriè aliquid agere. *Miſſal. Rom pag.* 33. —— Vel ex obliviones, cùm hoſtia aliqua lateat, cùm non intendit conſecrare niſi quas videt. Vel ſi habens coram ſe vndecim hoſtias, & intendat conſecrare decem, non determinans quas decem intendit, non conſecrat, quia requiritur Intentio. *Miſſal. Ibid.*

That there are Sixe *other* Defects *able to fruſtrate the* Conſecration, *by reaſon of the* perſon of the Prieſt *himſelfe, as being* Incompetent *for want of due* Baptiſme.

Sect. IV.

FOr firſt you have a (a) Caſe of one being a *Prieſt*, who *had not beene baptized*; and next concerning *Defects of Baptiſme*, you reſolve (as before of pronunciation of the forme of the Euchariſt) (b) that if in pronunciation of the wordes of Baptiſme [*Baptizo te in nomine Patris, Filij, & Spiritus Sancti*] the Miniſter (whether *man*, or *woman*) ſhall vary one word, which may corrupt the true ſenſe of the words, although but in one *Syllable*, or *Letter*, be it either by *adding*, *removing*, *changing*, or by any of the ſixe *Defects*, (already ſpoken of) as in ſaying, *Ego te baptizo in nomine Patriæ, &c. or the like*, then the whole *Conſecration is of no effect*. The poſſibility of *womens* erring in their miniſtery of *Baptiſme*, Cardinal *Pole* may ſeeme to teach in that his Article, whereby it is inquired, (c) *Whether Parſons, Vicars, and Curates be diligent in teaching women to baptize Children after the maner of the Church.*

(a) *Decret. li.* 13. *tit.* 43. *cap.* 3. Veniens ad gradum Sacerdotij comperit tandē quod non ſit baptizatus, ritè fecimus ipſum baptizari.

(b) *Bellarm.* Vel una litera. *De Sacram. in Gen. cap.* 25. §. Secunda Prop. — Hæc ſunt neceſſaria neceſſitate Sacramenti, ut nimirùm non peccet Sacerdos corrumpendo verba Conſecrationis: ut in Baptiſmo ſi quis dicat, Baptizo te in nomine Matris, &c. *Alan. Card de Sacrā. in Gen. cap.* 21. *And Azorius, See above, Sect.* 2. *lit.* (c)

(c) *M. Fox his Acts and Monum. pag.* 1969. (d) *Coſmus Philiarch. de offic. Sacerd. Tom* 1. *lib.* 1. *cap.* 14. Poteſt dari caſus, ſicut audivi datum eſſe, quòd filius alicujus nobilis ſit à levatrice baptizatus aquâ roſaceâ, quia eſt filius nobilis, &c.

Take

Take with you another Caſe, ſuppoſed by your ſelves, the [d]Author delivereth it at length, the briefe is this: *The woman baptizeth an Infant, becauſe it is the Child of a noble man, in Roſewater, the Baptiſme is voyd*; the Childe is afterwards *ordained a Biſhop*, & he is after that ſent by the Pope into divers parts of the world, and by him innumerable *Prieſts* are ordained; after the death of the *Biſhop*, the caſe is made knowne, but who they were that had beene ordained cannot poſſibly be knowne, whoſe *Ordinations* are all *invalid*, and their Miniſtery and *Conſecrations of no effect*. What remedy now in this Caſe? *None* (ſaith the Author) *at all*, except there be a *Privilege* in the *Pope* to conſtitute all them *Prieſts*, who had beene ſo irregularly ordained, onely by his word, *Dicendo, ſint Saderdotes*, ſaying, *Be they all Prieſts*. So hee, who notwithſtanding had rather thinke the *Caſe* could not poſſibly happen, than to truſt to this Remedy. How-ever it might be in this one, the poſſibility of the other Six Defects neither man nor woman can deny, every one concluding a *Materiall Idolatry*.

That there are manifold confeſſed poſſible Defects, *diſabling the* perſon of the Prieſt *to Conſecrate, in reſpect of his undue* Ordination; *whereby is occaſioned a* Materiall Idolatry.

Sect. V.

YOu have furthermore * confeſſed, that, for want of due *Ordination of the Prieſt*, the Sacrament remaineth in his former nature onely of *Bread*, and *Wine*; as if hee be an *Intruder*, and *not ordained* at all: or elſe of the forme of Ordination, viz. [*Accipe poteſtatem offerendi Sacrificium: Et Accipe Spiritum Sanctum, quorum peccata remiſeris, remiſſa, &c.*] As if it hath beene corrupted, by miſſing ſo much as one Syllable, or Letter, by *Addition*, *Detraction*, or any of the Sixe Errors before rehearſed; as *Accipe Spiritu Sancto*, for *Spiritum Sanctum*; or, *Accipe poteſtatem ferendi Sacrificium*, for *Offerendi*, or the like; ✠ to the (1) *Altering* of the Senſe of the Speech. ✠

* *See (as before) ſo alſo in the next ſect. at the letter (a).*

(1) *Bellarm. lib. 4. de Euchar. cap. 16. §. At——Semper in Eccleſia pro indubitato habitum eſt, ità neceſſariam eſſe ordinationem Sacerdotalem, ad Euchariſtiam conficiendam, ut ſinè eo confici nullo modo poſſit. Et lib. 1. de Sacram. in Gen. cap. 21. Verba Sacramentorum determinata ſunt, ut non liceat quicquid immutare, &c.*

That

That there are many hundred confeſſed Defects, *which may nulliſie the* Conſecration, *to make the Romiſh* Adoration Idolatrous, *in reſpect of* Inſufficiencies, *which might be incident unto the* Præ-ordainers *of that Prieſt, whoſoever hee be, that now Conſecrateth; for cauſing a* Materiall Idolatry.

SECT. VI.

IF the (a) *Biſhop that ordained this Prieſt*, which now conſecrateth, were not a true Prieſt himſelfe, *truly ordained*, or *duly baptized*; or elſe the next *Biſhop* before him, or yet any one in the ſame line of Ordainers, untill you come to Saint *Peter*, for the ſpace (now) of a thouſand ſix hundred yeares, whereof your Ieſuite ſaith; (b) *The Defect of Ordination is ſeene in many Caſes*, wherein, *Progredi poſſumus ferè in Infinitum* (that is) *wee may proceed almoſt infinitely*. So hee. Thinking belike that if wee ſhould in this number of yeares allow unto every *Biſhop* ordaining the continuance of twenty yeares *Biſhop* upward to Saint *Peter*, the number of them all would amount to fourſcore Biſhops; among whom if any one were an *Intruder*, or *Vnordained*, then this *Prieſt* faileth in his *Prieſt-hood*. Now of theſe kindes your (c) Hiſtorians afford us Examples of your *Popes*, ſome diſſolving the *Ordinations* of their Predeceſſors, even to the cutting off of one (d) *Popes fingers, wherewith hee had uſed to conſecrate.* ✠ You may alſo reade of One, who conſecrated an huge number of (2) *Prieſts, Whoſe Ordinations were all voyd, albeit they had exerciſed their functions of Conſecrating, in the Maſſe, for ten or twelve yeares ſpace.* ✠

Yet is not this all, for unto theſe are to be added the other Defects, to wit, want of *Baptiſme*, whether for want of due *Intention*, being three; or undue *Pronunciation*, being ſix; or the Errors either of *Intention*, or *Pronunciation* in *Ordination*, all which make eighteene: and theſe being multiplied by foureſcore (which is the number of *Biſhop-ordainers* from this *Biſhop* to Saint *Peter*) the totall, wee ſuppoſe, will at the leaſt amount unto a *Thouſand* poſſible *Defects*, each one whereof, if it happen, doth quite fruſtrate and annull the *Conſecration* of this *Prieſt*, whoſoever hee be, that now ſaith Maſſe; and leaveth to the people nothing but the *Subſtance of the Creatures of Bread and Wine* to be *Adored*, in ſtead of *Chriſt Ieſus*, the Sonne of God. And yet in this Summe are not reckoned the foreſaid *Defects* concerning the *Matter*, or *Forme* of *Conſecration*, or of

(a) Si deficit ordo Sacerdotalis in conficiente, non conficitur Sacramentum. *Miſſal. Roman. pag.* 31.

(b) Multæ ſunt cauſæ propter quas poteſt accidere, ut Chriſtus non ſit præſens: ut ſi Sacerdos non ſit Baptizatus, vel non ſit ritè ordinatus, quod pendet ex multis aliis Cauſis, quibus ferè in infinitum progredi poſſumus; ut ex parte materiæ ſæpè accidit defectus. *Suarez. Ieſ. in. Thom. quæſt.* 79. *Art.* 8. *Diſp.*65. §. 2.

(c) Plena ſunt illa tempora Ordinationibus Paparum, Exordinationibus, Superordinationibus. *Baron. Ann.*908. *num.* 3. *& Ann.*897. *num.* 6, *&* 8. *& Ann.*900. *num.* 6. *Platina in vita Iob.*10. *fol.*146 *& in vita Sergij* 3. *fol.*148.

(d) *Platina in vita Stephi.*6. *de Formoſo*; Abſciſſis duobus dextræ illius digitis, potiſſimum eis, quibus Sacerdotes in Conſecratione utuntur.

(2) Non diù eſt quòd Epiſcopus, adhuc in Gallia, pluſquam duo Prebyterorum millia conſecrârat, quorum omnium Ordinationes nullæ judicabantur: attamen iſti decem vel duodecim annos celebraverant. Quâ igitur fide adorata fuit Hoſtia ab iis elevata? *Teſte Riveto noſtro Sum Controv. Tract.* 3 *qu.* 25.

the

the *Prieſts Intention* therein, or elſe of his poſſible *Intruſion* into this Function of *Conſecrating* of this one *Prieſt*, now ſuppoſed to bee ordained; every Defect being of force in it ſelfe to inferre neceſſarily a *Materiall Idolatry* in your *Romiſh Maſſe*.

Now rather than you ſhall call theſe our Inſtances odious, or malicious, you muſt accuſe your owne Romiſh Church, becauſe wee have alleged no Teſtimony, but out of your owne publike *Romiſh Miſſall*, *Cardinalls*, *Ieſuits*, and other *Authors* privileged in your Church. Wee are now in the high point of Chriſtian Religion, even the principall part of Gods Royalty, *Divine Adoration*, not to be triſled withall. Therefore now, if ever, ſhew your ſelves conſcionable Divines, by freeing your Romiſh Maſſe from a *Formall Idolatry* in theſe forenamed Reſpects, concerning your confeſſed *Materiall Idolatry*; and do it by ſome grounds of Truth, or elſe abandon your Profeſſion, as moſt damnably *Idolatrous*.

CHAP. VI.

That the Romiſh Maſſe-worſhip *is a* Formall Idolatry, *notwithſtanding any Pretence that by your Romiſh Doctors hath beene made to the Contrary.*

The State of the Queſtion.

SECT. I.

UPon this occaſion, oh! how your *Summiſts*, *Theologues*, and *Caſuiſts* do beſtirre themſelves, for the vindicating of your Church from the guilt of *Formall Idolatry?* The Briefe of your Defence is this: (a) *Although* (ſay they, in the *Margin*) *there be no true Conſecration, by reaſon of divers Defects, yet in him who upon a Morall certainty, with a ſincere mind and good intention, doth adore Bread, it is but Materiall, and no Formall Idolatry, ſo that hee have an Habituall condition, as being ſo diſpoſed in his mind, not to give a Divine honour unto it, if hee knew it to be but Bread.* As for Example; *Hee that giveth an Almes to a Rich man, being probably perſwaded that hee is not rich, the Act proceedeth from a pious Intention.* And, *As it was no Sin in Iacob to lye with Leah, becauſe hee thought her to be his wife;*

(a) *Bellar.* Vbi deeſt vera Conſecratio, nullum eſt periculum in eo, qui bonâ fide Sacramẽtum adorat, adoratio enim potiſſimum ex intentione pendet: quare ſicut is, qui panem non conſecratum injuriâ afficeret, putans conſecratum eſſe, graviſſimè peccâſſet in Chriſtum: ſic etiam contra qui panem eundem adorat, quòd certo credat non eſſe panem, ſed Chriſtũ, is propriè & formali-

ter

ter Chriſtum adorat, non panem. *Lib.* 4 *de Euchar. cap.* 30. Vbi quis ſimpliciter adorans Sacramentũ non conſecratum eſt actus Latriæ, & actus moraliter bonus, procedens ex motivo honeſto. — Sicut quando quis dat Eleemoſynam homini petenti nomine Chriſti, ex miſericordia infuſa operatur, ſi prudenter exiſtimaverit illum eſſe pauperem, quamvis ſpeculativè decipi contingat. *Suarez. Ieſ. Tom.* 3. *qu.* 79. *Art.* 3. *Diſp.* 65. *pag.* 829. *col.* 1. Omnis fidelis rectè adorans hoſtiam conſecratam, adorat ſub eâ conditione, ſi perfecta ſunt circa ipſam ea, quæ ad Conſecrationem ſunt neceſſaria, ſecundùm divinam inſtitutionem, & ſic nunquam decipitur, neque errat. *Bonavent. in* 3. *Diſt.* 24. *Art.* 1. *quæſt.* 1. *ad ult. Teſte Suarez quo ſupra, pag.* 828. [*And in them, who require it Actuall, albeit* Tacitam, *Azor. Ieſ. reckoneth from* Gabriel in Can. Miſſæ, Thom. Bonavent. Albert. Richard. *yea and* Canoniſtas Theologos, *excepting* Cajetan. Haſtel. Claud. Sainctes, qui ſimpliciter & ſine conditione adorandum monent. *Azor. Inſtit. Tom.* 1. *lib.* 9. *cap.* 9. §. Decimo.] Dicendum eſt, quod per ſe loquendo, ac ſeclusis ſpecialibus circumſtantijs per Accidens occurrentibus, abſolutè adorandum eſſe hoc Sacramentum, nullâ in actu appoſitâ conditione. Ita ſentit D. Thom. in 3. Diſt. 9. quæſt. 1. Art. 2. q. 6. ad. 2. ubi ſolùm dicit, non requiri conditionem explicitam, ſed ſatis eſſe ſi habitu retineatur: Habitu autem illam retineri, nihil aliud eſſe videtur, niſi mente & animo habere intentionem adorandi verum Chriſtum, verumque Sacramentum, & non adhibendi adorationem, niſi cum hac pendenti exiſtimatione. In eadem ſententia eſt Richardus, ubi (inquit) licet fides credit Chriſtum eſſe ſub ſpeciebus, ſub conditione ſi omnia ſunt facta, quæ ad conſecrandum ſunt neceſſaria, tamen ad adorandum non oportere, ut fideles hanc conditionem adhibeant in actuali cogitatione. Idem Gabriel. Marſil. & communiter Summiſtæ, verbo, Adoratio. *Ità Suarez Tom.* 3. *quæſt.* 79 *Art.* 3. *Diſp.* 63. *pag.* 825. *col.* 2. Nihil obfuit Iacob, cum Laban ſibi ignoranti pro Rachel in concubitu ſubſtituerit Leam, quia bonâ fide ſe cum propria uxore dormire putaret. Ita non eſt Artolatra, qui adorat Chriſtum in pane non conſecrato, quem bonâ fide putat conſecratum, &c. *Salmeron Ieſ. Tom.* 9. *Tract.* 33. *pag.* 181.

ſo in this caſe it is no formall Idolatry to worſhip Bread, being Morally perſwaded that it is Chriſt. Thus they.

Your Pretences herein are three; *Morall Certainty*, *Good Intent*, and (at leaſt) *Habituall Condition*. But alas! all this is but *Sowing Fig-leaves* together, which will never be able to cover your foule ſhame of groſſe *Idolatry*. To begin firſt with that which you call *Morall Certainty*.

That the Pretence of Morall Certainty *of* worſhipping *of* Bread, *inſtead of Chriſt, cannot free the Romiſh Church from* Formall Idolatry.

Sect. II.

OVr Confutation is grounded upon divers impregnable Reaſons, one whereof is taken from the *Iealouſie of God* in his worſhip; the ſecond from the *Faith* required in a true worſhipper; the third from the nature of an *Oath*; and the laſt from the *Vncertainty* of that, which you call *Morall Certainty*.

Firſt then, although *Morall* and Conjecturall perſwaſions might excuſe mens Actions in divers Caſes, yet in an Object of *Divine Worſhip* it is utterly condemnable, even becauſe of the Iealouſie of the Almighty, who expreſſeth himſelfe to be a *Iealous God*, Exod. 20. ſignifying, as (b) you know, that *He will not indure any conſort in his worſhip*; his Motto being this, *I am, and there is no Other*. Even as in the Caſe of mortall Majeſty, when as a ſubject, building upon a Morall Certainty one-

(b) [Ego ſum Deus tuus fortis zelôtes, Exod. 20. 5.] Dicitur Deus Zelôtes, id eſt, zelum tenens: zelus autem eſt amor privatus, nolens habere conſortium in amato. Et ſic viri dicuntur habere zelum de uxoribus ſuis, quia volunt quòd uxores ſuæ ſolos illos ament, & ſolis illis copulentur. Sic etiam Deus volebat quòd Iudæi eum ſolum colerent, & eum ut Deum cognoſcerent: & quando alius coleretur ut Deus, dolebat, tanquam ſi vir videat uxorem ſuam amantem alium virum. Et ſicut cùm mulier alteri quàm viro ſuo copulatur, fornicari dicitur: ita qui alterum quàm verum Deum colebat, fornicari dicebatur in Scriptura cum Dijs alienis. *Abulenſ. in Exod.* 20. *pag.* 273 *col.* 2.

ly,

ly, shall question the Title and Right of his Soveraigne established in his Throne, hee becometh guilty of *High Treason.*

Secondly, all *Divine Worship* must be performed with a *Divine Faith*, which is an Infallible *perswasion* of the *God-head* of that which wee honour as *God*, as it is written: *Hee that cometh to God, must believe that God is*, Heb. 11. 6. and againe, *You must aske in Faith, nothing doubting*, Iac. 1. because this is the nature of *Faith*, as the Apostle describeth it; *Faith is the Hypostasis of things not seene.* Heb. 11. That is, (to take your (c) owne Comment) *Faith maketh those things, which are believed, no lesse certaine than if they did subsist*: whereby wee are taught both the nature and necessitie of *Faith* in *Divine Worship*. But *Morall* and *Conjecturall Certainty* is not an *Hypostasis*, which implieth an *Infallibilitie of Truth*, but an *Hypothesis*, and supposition of that which may be otherwise, and hath in it nothing but *Uncertainty* at all; of which more * hereafter.

(c) Græci optimè interpretantur Hypostasin per substantiam, quia fides efficit ut ea, quæ credit, non minùs certa habeamus, quàm si subsisterent. *Ribera Ies. Com. in Heb.* 11. *pag.* 514.

(*) *Chap.* 9. *Sect.* 4.

Thirdly, God himselfe commandeth his People by his Prophet, saying, *Thou shalt worship mee, and* (in * Greeke, κολληθήσῃ) *shalt sweare by my Name.* Swearing then is an *Adoration*, by Invocating of God; and his owne peculiar Prerogative. Hearken now. By this Law of God, none may sweare by any thing, as *God*, which hee dare not sweare is *God*: But your Romish Professors, in your Masse, *Invocate* this Sacrament thus, (d) *O Lambe of God, which takest away the Sins of the world, have mercie upon us.* And what Romish Professor is there who sweareth not *By the Masse* (meaning the Consecrated Host) as by Christ himselfe? Notwithstanding, no one of your Romish Priests (by reason of the manifold Defects incident thereunto, as you have heard) durst ever sweare that this, which is now *Consecrated* by him on the *Altar*, is not substantially *Bread*, or that it is the *Body of Christ*. It must therefore follow, that your *Adoration* having no better *Certainty*, than (as you have confessed) to adore it with an [*If it be Christ,*] is a faithlesse prophanation of the name of the Son of God, and of his *Worship*. This Point, concerning *Faith* in every *Worshipper*, will be confessed * afterwards.

(*) *Septuagint.*

(d) Sacerdos inclinatus Sacramento, junctis manibus, & ter pectus percutiens, dicit, Agnus Dei, qui tollis peccata mundi, miserere nobis. Et rursus, Agnus Dei, &c. *Missal. Rom. pag.* 24. *Rursus.* Inclinato capite versus Sacramentum, dicit intelligibili voce, Da nobis pacem: Et rursus secretè, Domine Iesu Christe, &c. *Missal. Rom. ibid.*

(*) *Thorow-out the* 7. *Chapter.*

In the last place (that wee may ruinate the very foundation of your Excuse) your Pretence of *Morall Certainty* cometh to be examined, which you have exemplified by *one giving an Almes to a poore man*, who peradventure hath no need: and of *Iacobs* lying ignorantly *with her that was not his wife.* These, say wee, are Cases farre different from this which wee have in hand, because *Gods Almoner* (you know) is not bound to enquire of a man, whom hee seeth to appeare to be miserable and poore, whether hee be a Counterfeit or no; for *Charity is not suspicious*, saith the Apostle Saint *Paul*. *Iacob*, indeed, was bound to know onely his owne wife, but if hee had had any probable

or *Morall Cause* of doubt, would that holy Patriarke (thinke you) have beene so deluded, or over-reached a second, and a third time, to defile his body by an unchaste Bed? But the Causes of your Doubtings are set forth and numbred by threes, Sixes, Twenties, Hundreds, untill you come to a Thousand, and (as your Iesuite hath said) *Almost infinite Defects*. For indeed if there be (as appeareth) a Thousand hazards in *every Masse* of any *one Priest*, then in two Priests, as many moe, and so forward; so that if one should heare in his time the Masses of Ten, and Twenty Priests, what multitudes of *Thousands of Defects* would the reckoning make? But wee need say no more, than hath already been confessed of *Almost infinite*, and (consequently) as many Doubts of an *Idolatrous worship*; wherein there cannot be so much *Morall Certainty*, as that, in any one generation of men from Christ's time, each one of that off-spring hath beene chastly borne, whereunto what Christian is there that dare be sworne?

CHALLENGE.

COnsider (wee beseech you, for Gods Cause, for wee are now in the Cause of God) whether our *God*, who will be knowne to be transcendently *Iealous* of his owne Honour, would ever ordaine such a worship of a Sacrament, whereby men must needs be still more obnoxious to that, which you call a *Materiall Idolatry*, by many hundred-fold, than possibly any can be to any materiall Parricide, or materiall Murther, or materiall Adultery, or any other hainous and materiall Transgression, that can be named under the Sun. Thus much of your first Pretence, for this present, untill wee come to receive the * Confessions of your owne Doctors in this very point.

(*) *See Chap. 7. Thereabout.*

That the Second Romish Pretence, which is of a Good Intent, *cannot free your* Adoration *of the Host from* Formall Idolatry.

Sect. III.

(a) *Bellar.* Sicut is, qui panem non consecratum injuriâ afficeret, &c. *See above, Sect. 1. (a).*

LEt us heare your Cardinall; (a) *Honour* (saith hee) *dependeth upon the Intention, so that as hee, who should contemptuously abase the unconsecrated Bread, thinking it to be Consecrated, should grievously offend Christ; contrariwise hee, who certainly beleeving the Bread to be Christs Body, shall Adore the same, doth principally and formally Adore Christ, and not the Bread.* So hee, even with the same Sophistry, from onely such a seeming Contrariety, wherewith you use to pleade for *Merits*: (to wit) if evill workes deserve damnation, then good workes deserve eternall

eternall life. But will you be pleaſed to heare the ſame Cardinall ſpeake in earneſt, from the Principles of true Logike? (b) *Although an evill intention doth vitiate and corrupt an Act otherwiſe good, yet it followeth not that a good intent ſhould iuſtifie an evill Act, becauſe no Act is good, except all the Cauſes thereof be good; but any Act is evill upon anyone Defect.* So hee; which his Concluſion is held as univerſallly true in all Schooles, whether Chriſtian, or Heathen, as any point of *Morality* can be. Wherefore it followeth not, that becauſe a man doth ſomething to the contempt of Chriſt, in abuſing that which hee thinketh to be Chriſt, that therefore the honour, which hee doth to that, which hee falſly believeth to be Chriſt, ſhould be an *Adoration of Chriſt*: as all Heathenish Idolatry, in worſhipping ſtocks and ſtones, in an opinion of adoring the true God, do witneſſe to the world, as your owne * Confeſſions will confirme.

(b) Mala intentio vitiat opus: ſed perperâ inde colligitur opera mala ex intentione bona juſtificari. Nam opus bonum naſcitur ex integra cauſâ, malum autem ex quovis defectu oriri poteſt. *Bellar. de amiſſ. Grat. lib. 2. cap. 4. §. Primum enim.*

* *Chap. 7, and 8.*

♦ It may not ſeeme a thing ſuperfluous to apply to our former Anſwer the Teſtimony of your Ieſuite *Leſſius*, judging it (i) *A thing incredible, for God to equall mans love unto him (in the good) as hee would do Sin, wherewith hee is offended: for who will ſay* (ſaith hee) *that a man injuring his Prince, and violating his Lawes ſo, as to deſerve death, ſhall equally ſatisfie it, after hee ſhall be ſorry for his offence, and love him, and promiſe amendment? will any affirme, if the nature of the thing bee duly conſidered, that the Prince is bound to be aſwell pleaſed with the griefe of that man, for his offence, proceeding from love, as hee was offended at the injurie, and that hee ought not to puniſh him? nay, but the man hath deſerved to loſe both Land and Life, although hee be a thouſand times ſorry for his offence: much leſſe poſſible is it for man to returne an equall Compenſation unto God.* So hee, which ſheweth ſufficiently that there is a Diſproportion of *Contraries*, in their divers reſpects. ♦

(i) Incredibile videtur, Deum tanti æſtimare amorem, quo eum amo, quanti peccatum, quo eum offendo: quis enim eum, qui Principi facit injuriam, vel ejus legem violavit, ità ut mereatur mortem, dicat ſatisfacere ex æquo, ſi illum amet, & doleat de ſuo facto, & promittat emendationem? quis dicat ex natura rei tanti debere æſtimare dolorem illum ex amore profectũ, quanti injuriam, & legis violationem? nec jure poſſe Principem injuriam retinere, & pro meritis punire? hoc ipſo enim quod quis meritus eſt amittere vitam & bona ſua omnia, etiamſi millies amet, miſſies doleat, & emendationem promittat, cenſebitur illo modo æquivalens offerre, quod mereatur condonationem; multò minùs poſſit homo compenſationem Deo reddere. *Leſſius tom. Opuſc. lib. 13. de Iuſtic. cap. 27.*

CHALLENGE.

DO you not perceive what a patched Cloake of Sophiſtry your Cardinall caſt upon your *Good Intent*, in your *Adoration*, to cover the filthineſſe thereof, if it might be? and how by another *Poſition* hee rent the ſame in pieces, when hee had done? Againe, you ſtand thus farre, furthermore, condemnable in your ſelves in this Point, whileſt as you ſeeke to free your *Adoration* from *Idolatry*, by Pretence of a *Good Intent*; and notwith-

notwithſtanding hold a *Good Intention* not to be ſufficient thereunto, except it be qualified and formed with an *Habituall Condition*, which is your Third and laſt Pretence; as fond and falſe as either of the former, whereof hereafter.

That the Third Romiſh Pretence of an Habituall Condition, *in the* Worſhipper, *excuſeth him not from formall Idolatry; proved firſt by Scripture.*

SECT. IV.

HAbituall Condition you have interpreted to ſtand thus; (*) *If hee that chanceth to worſhip onely Bread* be in that Act ſo diſpoſed in himſelfe, that hee would not worſhip the ſame *Bread*, as *Chriſt*, if hee knew it were but *Bread*, and not *Chriſt*; and by this you teach, that the Act (which you call a *Materiall Idolatry*) is made not onely *excuſable*, but (your * owne words) *honeſt and commendable alſo*. So you. What execrable Doctrine is this that wee heare? which cannot be juſtifiable except you will juſtifie the *Murtherers* of the members of Chriſt; and of Chriſt himſelfe? Firſt, of the members of Chriſt, wee reade of one *Saul*, afterwards *Paul*, *breathing out threatnings*, and ſlanders againſt them, *Act.* 9. 1. and *perſecuting the Church*, 1. Cor. 15. & Galath. 1. and *drawing both men and women to death*, Act. 22. 4. And all this, not maliciouſly, but (as you heare himſelfe ſay) *Ignorantly*, 1. Tim. 1. 13. and *with a good Conſcience*, Act. 23. 1. and *in zeale*, Phil. 3. 6. A fairer expreſſion of a *Good Intent*, in a wicked practice, cannot be, than this was: and as much may be ſaid for his *Habituall Condition*, namely, that if hee had then (as afterwards) *knowne Chriſt* to have beene the *Lord of life*, and thoſe murthered Chriſtians, to have beene his *myſticall Members*, hee would rather have expoſed himſelfe to Martyrdome, than to have martyred thoſe Saints of God. This Conſequence directly appeareth, firſt by his Anſwer, in his miraculous Converſion, ſaying, * *Who art thou, Lord?* next by his deteſtation of his Fact, * *I am unworthy to be called an Apoſtle, becauſe I perſecuted the Church, &c.* then by his Acknowledgement of Gods eſpeciall mercie, * *But God had mercie on mee.* Afterwards by his Labour for winning ſoules to the Faith: *I have laboured more abundantly than they all.* And laſtly, in that hee was one of thoſe Actors, of whom Chriſt himſelfe foretold, ſaying, * *They ſhall draw you before Iudgement ſeats, and when they ſhall perſecute you, they will thinke that they do God good ſervice.* Which alſo plainly argueth, that their and his perſwaſion of ſo doing proceded from a *Morall Certainty, Good Intent, and Habituall Condition.*

From theſe *Members* let us aſcend to our *Head*, Chriſt *the Lord*

(*) *See above Sect.* 1. *at the letter* (a) *ad finem.*

(*) *Ibid.*

(*) *Acts* 9. 5.

(*) 1. *Cor.* 15 9.

(*) 2. *Tim.* 1. 13.

(*) *Ioh.* 16. 2.

Lord of Glory; what thinke you of the Iewes? of whom Saint *Peter* ſayd, *You have murthered the Prince of life.* Act. 3. 15. But did they this Voluntarily, and knowingly, as underſtanding him to have beene the Redeemer of the world, and indeed the *Prince of life?* they did not, for the ſame Apoſtle teſtifyeth in their behalfe, ſaying, *I know you did it ignorantly, as did alſo your Rulers.* Act. 3. 17. If this be not ſufficient, heare the voice of the perſon that was ſlaine, Chriſt himſelfe, who did ſo farre acquit them, ſaying, *They know not what they do.* Luk. 23. 34. Ignorantly then, in a *Conjecturall Certainty*, but yet with *Good Intent*; of whom Saint *Paul* witneſſeth in theſe words, *I beare them witneſſe, that they have the Zeale of God, but not according to knowledge.* Rom. 10. But what for *Habituall Condition?* were they not bent in their owne minds (if they had underſtood what Chriſt was) to have abhorred that ſo heinous a guilt of the death of the Sonne of God? queſtionleſſe, for ſo ſaith the Apoſtle: *If they had knowne, they would not have crucifyed the Lord of Glory.* 1. Cor. 2. 8. Wee conclude, ſeeing theſe Iewes, notwithſtanding their *Morall Certainty*, (being ſeduced by their Prieſts) or elſe their *Good Intent of doing God good ſervice therein*; or yet their *Habituall Condition*, not to have *crucified Chriſt, if they had truly knowne him*, were nevertheleſſe by Saint *Peter* condemned, yea and of themſelves, as *Formall* and verily *Murtherers* of Chriſt; then (O you Romiſh worſhippers of the Hoſt) muſt it neceſſarily follow, that in your *Maſſes* you are equally all *Formally Idolaters*, notwithſtanding any of the ſame three Pretences to the contrary.

Wherefore, as *Salomon* ſpeaketh of an Adulterous woman; * *Shee eateth, and wipeth her mouth, ſaying, I have done no wickedneſſe*; ſo may wee ſay of Idolatrous Worſhippers, and their Proctors: for what elſe are theſe your three Romiſh Pretences, but like ſuch *mouth-wipes?* or as *Anodyna*, and ſtupifying Medicines, which take away the Senſe of the diſeaſed perſon, but do not cure the diſeaſe? So do you delude miſerable people with falſe Pretences, leſt they, diſcerning the groſneſſe and ouglineſſe of your Idolatry, might abhorre that worſhip, and abandon your Romiſh worſhippers.

* Prov. 30. 20.

That the former Romiſh Pretences have no warrant from Antiquity.

SECT. V.

THe number of Ancient Fathers, whoſe workes are yet extant (who lived within Six or Seven hundred yeares after Chriſt) are recorded to have beene about 200. out of whoſe monuments of Chriſtian learning your chiefeſt Diſputers could never hitherto produce any one that juſtified your Romiſh worſhip

ſhip, by ſo much as in diſtinguiſhing of *Materiall* and *Formall Idolatry*; nor yet by qualifying any *Idolatry* under pretence of either *Morall Certainty*, or *Good Intent*, or yet *Habituall Condition*; and therefore muſt wee judge that they never gave Aſſent to this your Sorcery. For wee may not be ſo injurious to the memory of ſo many, ſo famouſly learned, and Catholike Doctors of the Church of Chriſt, that they could not; or of perſons ſo holy, and zealous of Gods honour, and of mens Salvation, that they would not ſatisfie mens Conſciences, to free them out of thus many and miſerable perplexities, wherewith your now Romiſh Profeſſion of *Adoration* of the Hoſt is ſo * *Almoſt infinitely intangled.*

(*) *Confeſſed above, Chap. 5. Sect. 6. by your Ieſuit Suarez.*

Chap. VII.

That the Romiſh Adoration, *notwithſtanding your former Pretences, is* Formally Idolatrous; *proved by foure Grounds of* Romiſh Profeſsion.

The firſt is your Definition of Idolatry.

Sect. I.

Divine honour (ſaith your Ieſuite [a] *Valentia*) *is a Teſtimony of excellencie, whether in word or outward office, that a man doth performe, whereby hee doth intend to beget in others ſuch an eſtimation of God, unto that which hee honoureth, as is proper unto the Majeſtie of God.* So that *Idolatry is an Error in the underſtanding* (ſaith your Ieſuite [b] *Tolet*) *in yielding divine worſhip to that which is not God, whether by praiſing, invocating, ſacrificing, or proſtrating our ſelves to that which is not God.* In a word, *Idolatry comprehendeth all religious ſuperſtition* (ſaith your Ieſuite [c] *Lorinus*) *in worſhipping of any thing as God, which is not God.* So they, moſt Theologically and truly.

(a) Honor eſt teſtimonium excellentiæ, quod continetur verbo vel facto, quæ de excellentia alicujus convenientem exiſtimationem illi gignit. Sic honor divinus eſt quicquid verborum aut officiorum omninò accòmodatum eſt ad gignendam exiſtimationem hujuſmodi, quæ in divinam majeſtatem proprièconveniat. Hoc duplici modo, I. ut opus ſit naturâ ſuâ ità præclarum, ut quis illud naturali lumine rationis ſolum Deum tali honore dignum eſſe judicet, quale eſt Sacrificium. Alterum, ut tale ſit intentione ejus, qui vult de perſona, quam honorat, talem exiſtimationem excitare, quæ in divinam majeſtatem conveniat, licet honor iſte alioqui indifferens ſit. *Gregor. Valent. lib. 2 de Idol. cap. 3.* (b) Eſt Idololatria divini cultus erga falſum Deum exhibitio: colere enim pro Deo eum, qui non eſt Deus, aut ipſum laudando, aut ei aliquo modo proſternendo, Idololatrare eſt. —— Idololatria (quæ eſt falſa Adoratio) non eſt niſi error in intellectu, quo dignum honore judicamus Deum falſum, cui Idololatra ſe proſternit. *Tolet. Inſtit. Sacerd. lib. 4. cap. 24. §. Eſt igitur.* (c) Idololatria comprehendit omnem ſuperſtitioſam religionem, quâ quælibet res colitur pro Deo. *Lorinus Ieſ. in Acts 17. 16.*

CHAL-

CHALLENGE.

NOw apply you theſe points of your Definition unto your *Hoſt*, in the hand of the *Prieſt*, which by your owne Confeſſions may poſſibly be, and by our proofes cannot poſſibly but be (*after Conſecration*) *Bread* ſtill, whereunto notwithſtanding hee *proſtrateth* himſelfe, *ſweareth* by, and *invocateth* upon, as being in it ſelfe the *perſon of Chriſt*; the Prieſt himſelfe ſaying, (d) *O holy Hoſt, &c. O Lambe of God, &c.* whereby alſo, according to your Definition of *Idolatry*, you your ſelves do ſeeke to profeſſe, and thereby to beget in others an opinion of a *Godhead* in the Sacrament, as whereunto *Divine honour* doth properly belong. How then can you free your ſelves from the Crime of *formall Idolatry*, by pretence of *Ignorance*, and error of *true knowledge* of the thing falſly adored, ſeeing that *Idolatry* (as you your ſelves have alſo defined) is an *Error* and *Ignorance in the judgement of the Worſhipper?* This were, as if one, defining a diſeaſe to be a Diſtemperature of Humours, ſhould notwithſtanding therefore deny a man to be ſicke, becauſe his humours are diſtempered.

(d) Nos viſibili Sacramento inviſibile Corpus Chriſti præſens, adeoque Chriſtum ipſum invocamus, & quaſi divinum quoddam adoramus, & quaſi vivum quiddam rationabile alloquimur, rogamus [O ſalutaris Hoſtia, &c.] *Eſpenc. lib. 5. de Adorat. cap. 8. fol. 185 & ibid. lib. 1. cap. 9. fol. 25.*

II. *That* Romiſh Worſhip *is proved to be Formally* Idolatrous, *by Conſequence taken from a Romiſh Principle, concerning* Co-adoration, *or joynt-worſhip of* Chriſt *with* Bread.

Sect. II.

CO-adoration is when any thing is worſhipped joyntly with God in a *Divine Worſhip*, which worſhip by the Law of God (which ſaith, *Thou ſhalt have no other Gods but mee*) is perfectly *Idolatry*, by your owne (e) Confeſſions; and, for feare of this kind of Idolatry, your *Claudius Sainctes* (f) taught that *The ſignes in the Euchariſt are not to be adored with the ſame honour as Chriſt is.* And that therefore (g) *Bread is not to be adored in the Sacrament with Chriſt's Body, leſt that the people*, being not able to diſtinguiſh the *Body of Chriſt* from *Bread*, *ſhould fall into Idolatry*. And the perſon communicating *Orally* (as you ſay) the *Body of Chriſt*, now in his mouth, is not to be adored Regularly,

(e) Idololatria eſt, non ſolùm cum adoratur Idolum, relicto Deo, ſed etiam cùm adoratur Idolum ſimul cum Deo. Exod. 20. [Deos aureos, & Deos argenteos non facietis mecum.] *Bellarm. lib. 2. de Imag. cap. 24. §. Præterea.*

(f) Ne Idololatria committeretur, ait, (*nempè Claudius Sainctes*) cum Chriſto in Euchariſtia debentur ſummus divinuſq; cultus, non eſt eo Adorationis genere colendum ſenſibile continens, quo contentus Ieſus. *Teſte Vaſquez. Ieſ. de Adorat. lib. 2. Diſp. 8. c. 11. pag. 389.* (g) Panis ſubſtantiam, poſt Conſecrationem, abeſſe probatur, quia ſi una cum Domini ſubſtantia panis ſub eiſdem Accidentibus contineretur, periculum eſſet nè populus ſimpliciter adoraret panem *Bellar. lib. 3. de Euch. cap. 22. initio.* Et Alanus lib. 1. de Euch. cap. 34. Non poſſe, ait, in Euchariſtia duplicem exiſtere ſubſtantiam, quia Eccleſia eſſet in ſummo periculo Idololatriæ, &c. Ratio eſt, quia cùm adoramus id, quod delitescit ſub ſpeciebus panis, ſi eſſet ibi adoraremus. *Salmeron Ieſ. Tom. 9. Tract. 18. pag. 109.* Contendit Claudius Sainctes ex unitate Adorationis abſentiam ſubſtantiæ panis colligere: Etenim ſi duplex maneret ſubſtantia in Sacramento, una panis, altera Chriſti, non poſſet citrà Idololatriam unica Adoratio in utramque referri. *Vaſquez. Ieſ. quo ſupra.*

but why? (h) *Becauſe* (ſay you) *man being capable of honour, it might fall out, by little and little, that hee ſhould be honoured as God.* So your owne Ieſuites and Others. Yet (not to do you wrong) in this Contemplation *Chriſt*, by reaſon of the *Hypoſtaticall Vnion* of his God-head (being no meere Creature) is wholly excepted: whom wee are taught by the Fathers of a *Generall* (i) *Councel* to adore, not in both his *diſtinct natures*, but *whole Chriſt*.

(h) Sacramenta hæc in ſumente homine, quià quamdiù in eo Sacramentaliter ſunt incertum eſt, nec regulariter, nec ordinariè ſolent adorari. —— Præceptor meus D. Ioh. Benedictus, Magnum Dominicani ordinis ornamentum, docuit, majus eſſe Idololatriæ periculum, ſi Chriſtus adoraretur in homine, quià homo eſt ſubjectum rationis capax (honor eſt autem præmium virtutis) ſigna verò ſacra non propter ſe, ſed propter res, quas figurant & exhibent, ſunt veneranda, in ijs tantum periculi non ineſt, quàm ſi homines peculiari hoc honore propter ſumptum ſacramentaliter, & ſic aliquandiù Chriſtum in eis habitantem proſequeremur. Sic enim homines paulatim Deos eſſe putaremus. *Eſpenc. de Euch. lib. 1. cap. 6. fol. 14.* (i) *Conc. Epheſin. Tom. 1. c. 12. §.* Pari. Neque hominem cum verbo adorandum dicimus, ſed unum eundemque, nè illud cum verbo aliquam diviſionis imaginationem meriti objiciat. *Et Tom 4. c. 26.* ——Adoratione verò non ſeorſim Deum, nec ſeorſim hominem, ſed unum Chriſtum.

CHALLENGE.

WEe ſuppoſe that there is not any of your owne Romiſh Sect, albeit moſt ſuperſtitious, who would worſhip with *Divine Worſhip* either the *Signes*, or the *Appearance of fleſh*, or the *Prieſt*, whiles the Sacrament is in his mouth, without at leaſt a *Morall Perſwaſion*, viz. that hee may ſo do; nor without a *Good intent*, viz. that it is well done; nor without *habituall Condition*, viz. not to do ſo, if hee knew they were but *Signes*, *Apparance of fleſh*, or hee *meerely a Prieſt*. If therefore there be any *Idolatry*, in adoring any of theſe things with Chriſt, then certainly much rather (which is your Caſe) is it *Idolatry* to worſhip with *Divine honour*, *Bread*, it being without *Chriſt*.

III. *That the* Romiſh Worſhip *is proved to be* Formally Idolatrous *in your Maſſe, by a Conſequence from Romiſh Doctrine, touching* Canonization of Saints.

Sect. III.

COncerning your Popes Canonizing of Saints (ſee the [a] *Marginals*) you ſhall find that the Common opinion of your Church directeth you to thinke, that your Church cannot erre in this Function, and that all Chriſtians are bound to believe the ſame; but how? upon a *Morall* and *Conjecturall perſwaſion* onely? No, upon a *Divine and infallible Certitude*, and why? *Becauſe* (ſay they) *if one Saint may be doubted of, then might alſo the Canonization of others be called into Queſtion, ſo that it would be dangerous to worſhip any Saint, leſt that wee ſhould worſhip*

(a) *Ambroſ. Catharinus Compſe Archiepiſc. Annot. adverſ. nova dogmata Cajet. Card. Tit.* De Veneratione & Canonizatione Sanctorum *pag. 126. Ob.* Eccleſiam in Canonizatione Sanctorum errare poſſe. *Carbar.* Quòd errare non poteſt, docet Turr. dicens, hoc eſſet fidei fundamentum evertere. *pag. 127.* Adduxi

worſhip a dead and a rotten, inſtead of a lively member of Chriſt: which were an Error pernicious, ſeeing that every lye, figment, and falſhood in religious worſhip muſt needs be abominable unto God. So your Archbiſhop, with others. You will aske, what, maketh all this to the queſtion in hand? give us leave to tell you.

ducti Xiſti Quinti ſententiam in Decreto Canonizationis Bonaventuræ, ubi confidens de Spiritus Sancti ſuprema directione, confidenter illum Sanctum eſſe pronunciat, & fideliter ab omnibus teneri præcipit—Quod arroganter feciſſet, ſi hæc res ad fidem non attineret. *p.* 128 Bonaventuram protuli, qui docet horribiliſſimum eſſe, Eccleſiam in hujuſmodi errare poſſe, & periculoſum eſſe in re fidei, eò quòd ſi unus Sanctus vocatur in dubium, etiam cæteri vocari poſſunt, & ità periculoſum eſſet invocare Sanctos. *pag.* 129. Adduxi iterùm teſtimonium Hieronymi in Epiſt. ad Phil. Hominem non ſanctum Sanctorum jungere ſocietati, eſſet Chriſtum violare, cujus membra ſumus. *Ibid. Ob.* Sat erit in univerſali credere, Canonizationem Sanctorum veram eſſe: at Canonizationem hujus aut illius credere non tenemur, quiâ an Sanctus ſit, pendet ex facto, utrùm nimirum talis fuerit, & talia fecerit, in quo Eccleſia errare poteſt: quiâ non eſt error fidei, ſed facti. *pag.* 132. *Reſp.* Numquid Canonizatio Sanctorum ſit in genere, & non in particulari de quolibet Sancto? *pag.* 135. *Ob.* Nihilominus piè credendum eſt, eam errare non poſſe. *Reſp.* At ego crederem pietatem fidei eſſe divinæ revelationis & authoritatis, non hominum. *pag.* 142 *Ob.* Certa autem humanâ certitudine ſuadet credere pietas fidei, certa verè divinâ certitudine jubet credere neceſſitas fidei. *pag.* 142. *Reſp.* Credere vivum eſſe membrum Chriſti, quod eſt putridum, fidem lædit: quare eſt error pernicioſus. *pag.* 144. Et Thomas, ſi per cultum exteriorem aliquod falſum ſignificetur, eſt cultus pernicioſus. *pag.* 147. A cultu divino abeſſe debet omne mendacium, quiâ in eo fidem noſtram proteſtamur, & cum Deo agimus & loquimur, qui omne falſum, fictum, vanum abhominatur. *Hæc Catharinus ibid. pag.* 149.

CHALLENGE.

THe ſame Archbiſhop *Catharinus* (b) deduceth a neceſſity of an infallible aſſurance of the *Canonization* of every *Saint*, from the Infallibility which ought to be had, concerning the *Conſecration* of the Euchariſt, Thus; *If the Worſhipper may be deceived in adoring the Hoſt, by miſtaking Bread for the Body of Chriſt, then ſhould it be Idolatry* (ſaith hee) *aſwell as in the Heathen, who adored Heaven inſtead of God.* So hee. Do you marke? *aſwell Idolatry*, as that of the *Heathen*; whom neither *Morall Certainty*, nor *Good Intent*, or *Habituall Condition* could ever free from a *formall Idolatry*. Our Argument, from your owne Confeſſions, will be this.

(b) *Catharin ibid. quo ſuprà. Ob.* Doctrina hæc ſuaderetur exemplis hoſtiæ non conſecratæ, quam Sacerdos exhibet adorandam, ubi nulla Idololatria, quiâ fides Eccleſiæ non ad has aut illas ſpecies panis refertur, ſed ad hoc, quod corpus Chriſti contineatur ſub ſpeciebus panis, quando fuerit rite benedictum. Putas tu quòd minùs poteſt errare Eccleſia in adoratione hoſtiæ nõ conſecratæ, quam in cultu Sancti? *p.* 132. 133. *Reſp Catharin.* Petrus de Palude aſſerit, nullo modo eſſe dandam Hoſtiam ſimplicem pro conſecrata, quod eſſet Idololatria: quoniam cum miniſtratur, etiam adoranda proponitur. Et Hier. Ferrar. cui quidam objectabat, quod Hoſtia, per quam jurabat, non erat conſecrata; Cui reſpondet, ſi ita fuiſſet, feciſſet populum Idololatrare, atque ideò tanto magis provocaret in ſe iram Dei ——Audi, in hoſtia conſecrata adoratur Chriſtus ut Deus, non ſimpliciter, ſed ut exiſtens ſub his ſpeciebus. Cùm igitur ibi non exiſtat Chriſtus, ſed creatura pro Chriſto invenitur, cui exhibetur Latria, atque ideò Idololatria eſt. Idõlolatræ enim etiam hâc errant ratione, qui cœlum (puta) aut aliquid aliud adorabunt, putantes ſe ibi adorare Deum, quem animam Mundi dicebant, juxta Varronis Theologiam. Non igitur excuſantur ab Idololatria, quòd arbitrarentur ſe unum Deum colere, ſicut verè erat unus Deus: ſed quod illum ibi adorabant, ubi non erat eo modo, quo eſſe exiſtimabant. *ibid. pag.* 134. 135.

Whoſoever may be miſtaken, in adoring *Bread* inſtead of *Chriſt's Body*, may therein be held as *Formall an Idolater* as any Heathen. (This is your Biſhops Propoſition.) The Aſſumption. But any man among you may manifoldly be deceived, in taking *Bread* for *Chriſt's Body*. (Which hath beene your generall Confeſſion.) Our Concluſion muſt be; Therefore any of you, in adoring *Bread* for *Chriſt*, in this Sacrament, may be a *Formall Idolater*.

IV. *That the* Romiſh Worſhip *is proved to be a* Formall Idolatry, *by the Conſequence uſed from the* Conſecration *of your Popes.*

Sect. IV.

Salmeron, a Ieſuite of prime note in your Church, endeavoureth to (c) prove that all men are bound to believe the new Pope, whenſoever hee is Conſecrated, to be the *true Pope*, not onely with a *Morall* or *Humane Aſſurance*, but with a *Divine* and *infallible Faith*; as were the Iewes bound to believe *Chriſt Ieſus, at his coming, to be the true Meſsias: that is* (ſaith hee) *with a Faith that cannot poſsibly be deceived.* Wee have nothing to do with your Ieſuits Poſition in this place, concerning the Infallibillity of Beliefe of the *Creation*, and *Election* of your Popes, which wee have elſewhere proved to be a * *Groſſe Impoſture.* But wee are to argue from his *Suppoſition*, as for Example.

(c) Fides divina eſt, quâ credimus Ieſum, eâdem credimus hunc eſſe Paulum Quartum Pontificem &c. —Non tantum humanâ fide, cui ſubeſſe poſſit falſum. *Salmeron. Ieſ. in Epiſt. Pauli part. 3. Diſp. 2. pag.* 183. 184. Alioqui eam adorare formidarem. *pag.* 185.

* *See the Grand Romiſh Impoſture*, &c.

CHALLENGE.

YOur Ieſuite (d) grounded his Aſſertion of an *Infallible faith* due to be had, touching the *Creation* of your Popes, *upon a Suppoſition*; and his Concluſion upon the like *infallible Beliefe*, which men ought to have, concerning the Conſecration of the Euchariſt, *wherein* (ſaith hee) *if there ſhould be any Vncertainty, ſo that our Faith ſhould depend upon the Intention of the Prieſt, in like maner might every one doubt, whether hee may adore the Sacrament, as being not truly conſecrated; as alſo make doubt of the Prieſt himſelfe, as being not rightly ordained.* So hee; who therefore in all theſe requireth a *Faith infallible.* All theſe fore-cited Confeſſions of your owne Divines, as firſt concerning your Definition of *Idolatry*; next in the point of *Co-adoration* of the Creature together with the Creator; thirdly, in your *Beliefe of the Canonization* of *Saints*; and laſtly, in the *Creation* of the *Pope*, which are but humane Inſtitutions, do enforce much more a neceſſity of *Infallibility*, in every Adoration inſtituted by God.

(d) Si enim fides noſtra penderet ex externa intentione Miniſtri, commodum nobis eſſet repetere Baptiſmum in ea forma, quam inſtituit Alex. 3. Papa, [Si baptizatus es, ego non baptizo te, &c.] cumque non magis conſtet nobis de ſecundo hoc Baptiſmo, quam de priori, eſſet tertiò, quartò, & quintò Baptiſmus repetendus. *Salmeron. ibid. pag.* 188. Et proinde liberum erit, an iſta conſecrata ſit hoſtia, & debito adorationis cultu adoretur, & ad ſalutem percipiant, & an verè ſint Miniſtri Chriſti. *ibid. pag.* 187. Signanter dixi, ſub fidem divinam. *pag.* 184. § Vt ergò.

Now among all the *Schiſmes of Anti-Popes*, ſometimes of two, ſometimes of three at once, and that for forty or fifty yeares ſpace together, if any one of thoſe Popes, in his time, had heard any Papiſt ſaying to him: you may not be offended, although I hold your Adverſary (as for example *Vrbane*) to be the *true Pope*, and yield to him all Fealty and Obedience, for I do this to a *Good Intent*, in a *Morall Certainty*, that hee is truly elected *Pope*; and in an *habituall Condition*, not to acknowledge him

him, if I knew him not to be Pope, wherein if I erre, it is but a *Materiall Diſloyalty*; would not the Pope, notwithſtanding all theſe Pretenſes, judge this man to be Formally an Anti-Papiſt, and pierce him with his Thunder-bolt of *Anathema*, as Popes have often dealt with *Cardinals*, *Princes*, and *Emperours* in like Caſe? yet what is this Glowormes ſlimy ſhine to the glory of Divine Majeſty?

✠ *An Anſwer to a Conceited and Deceiptfull Impious Objection of a bold Spectacle-maker, a Ieſuite; Shewing his Spectacles to be but Counterfeit.*

Sect. V.

YOur Ieſuit, in his Booke of *Spectacles*, made in Confutation of a Iudicious and Religious Knight, among many other of his Paradoxes and Abſurdities (as if concerning our preſent Queſtion hee had meant to excell himſelfe, in the ſame kinde) after his moſt diligent ſearch into every Corner, where to finde an Evaſion, by the helpe of *Spectacles* of his own making, yet could ſpie no other, than that poore little Creviſe, ſpecifyed in his words following: *If Chriſt* (ſaith hee) *be not there*, (in the Sacrament after Conſecration) *wee are in danger to worſhip him, where hee is not; and if he be there, then are you in danger, in not worſhipping him, where hee is. How then are you Proteſtants more ſafe than wee?* So your Ieſuite. But moſt Sophiſtically. In Anſwer whereunto, the Proteſtants can ſay no leſſe, than that this Objection is Fallacious, Impious, and Impudent. The notable Sophiſtry whereof appeareth in this; becauſe of an Extreme Diſparity betweene your Romiſh Terme of *Worſhipping by a Conjecturall Suppoſition*, as, [*I adore thee ô Chriſt, if thou be here,*] and the Proteſtants Reſolution of [*not adoring with Divine honour*] at all, that, which you your ſelves do not infallibly believe to be God. For that there ought to be no performance of *Divine worſhip*, where there can be any danger of *Idolatry*, as is both proved by your owne Confeſſions, and illuſtrated by your owne Similitudes.

Your Confeſſions ſtand thus. I. Although there ſhould be a poſſibility of Exiſtence of the *Body of Chriſt* with the ſubſtance of *Bread*; * *yet not to adore it, for feare of Idolatry.* Item, Although *Chriſt* be in the mouth of the Communicant, * *yet not to adore it there, for feare of Idolatry.* Item, Although it be poſſible *Chriſt* is there at all, * *yet not to adore abſolutely, becauſe of the Poſſibility, that one may be deceived.* Next, do but alſo Recognize your owne Similitude of * *Iacob lying with Leah, inſtead of Rachel:* and, that you may make

* *See above, Ch. 7. Sect. 2.*

* *See in the ſame place.*

* *See ibid. Sect. 3. & 4. in the Challenge.*

* *See above, Chap. 6 § 8.*

make a more joynt Application, ſuppoſe that both theſe Siſters had beene preſented before *Iacob*, masked and unknowne; would your Ieſuite judge it to be a like ſecurity and ſafety in *Iacob*, to have taken either of them to his bed, becauſe it was poſible hee might have made choice of his owne wife, as it had beene to have abſtained from admitting of either at that time, leſt hee might have made choice of not his owne wife?

Wee have furthermore in the title of this Section called this an *Impious* Anſwer and Evaſion; which wee are to prove from the Reſolution, which Chriſt gave in his Anſwer to the woman of *Samaria*, when ſhe boaſted of the worſhip of the *Samaritanes*, and preferred it before the Religion of the *Iewes*, a Religion which was then approved and profeſſed by Chriſt himſelfe: *You Samaritanes* (ſaith Chriſt) *worſhip you know not what*; *But wee* (Iewes) *know what wee worſhip*, Ioh. 4. 22. where, our Lord, who is *Truth* and *Life*, determineth the Cauſe it ſelfe, namely, that if the Caſe ſo ſtand, in point of Gods worſhip, *The worſhipping of not knowing what*, is damnable; and onely, *the worſhipping of knowing what*, is juſtifiable. And this was alwaies Catholike learning, in all Ages, untill your Romiſh Tyranny brought in this *Samaritan* kind of [*Worſhipping you know not what.*] Wherein your worſhippers faile moſt blindly both for matter, for maner, and for ſenſe; as may be proved by the Ignorance of your worſhippers; both concerning the Obiects, Language, and Ceremonies of their worſhip.

Nor could this objection be made by this Ieſuite, without ſome tincture of Impudencie, foraſmuch as hee, by a ſeeming Caſe of Indifferencie, ſeeketh to excuſe his Romiſh Sect from Idolatry, for feare of [*Danger of not adoring Chriſt where hee is*,] when as notwithſtanding, hee, with all his Complices, would condemne Proteſtants for arrant *Heretikes* and Contemners of Chriſt in [*not adoring him* (according to the Romiſh Religion) *where* (peradventure) *hee is.*] And this they do againſt all warrant of Antiquity; or elſe ſhew us, if you can, when ever any, that had the Title of a *Father* in the Church of Chriſt, allowed of any thing to be adored, with *Divine Worſhip*, without an Infallible perſwaſion of the *Deity* thereof. Not to repeat the above ſpecified Confeſſions of your owne Doctors againſt this very Deluſion. But what talke wee of Chriſtian learning? Do but get by heart the Contents of the next Sections following, and then you will perceive, how much it importeth us to be zealous, in oppugning your thus profeſſed Romiſh worſhip. ✠

CHAP.

Chap. VIII.

Of the Romiſh *maner of* Adoration, *in Compariſon with the* Heathen.

That the Romiſh Adoration, *by your former Pretences, juſtifieth the vileſt kind of* Idolatry *among the* Heathen.

10

Sect. I.

THere is a double kind of *Worſhip*, the one is *Direct*, and terminate, which pitcheth immediatly upon the Creature, without Relation to the Creator, whereof your Cardinall *Alan* hath reſolved, ſaying; (a) *The terminating and fixing of Divine Honour upon any Creature, is a notorious Idolatry.* The ſecond kind is *Relative Honour*, having Relation to Chriſt; whereof your Cardinall *Bellarmine* hath 20 determined, ſaying, [b] *When* [*Latria*] *or divine worſhip is given to an Image, becauſe of the Relation it hath to Chriſt, this is Idolatry, although it be given for Chriſt, or God, whether it be internall, or elſe externall, as Sacrifice.* So hee. This wee ſay, firſt to put you in mind of (c) *Very many* of your Romiſh *People*, who *adore Images Idolatrouſly*; which although you would cloake, yet the Complaints and out-cries of your owne Romiſh * Authors will not ſuffer it to be concealed, One of them ſaying, that this your worſhip *is more manifeſt than can be denied*; even immediatly and terminately given by your people to the thing 30 it ſelfe, which they ſee and adore, and which all Chriſtian learning teacheth to be *Heatheniſh, in an high Degree.* And alſo note infinite numbers of your *Worſhippers*, who adore *Idolatrouſly*, in the ſame maner of *Relation*, that which is here condemned by your Cardinall.

But to the point, your owne Ieſuites (d) report that ſome

(a) Dicimus ad plenam reſolutionem, cùm cultus terminatur ad ipſas creaturas, Idololatriam eſſe injuſtam. *Alan. de Sacram. in Gen. cap.* 23. (b) Latria eſt cultus Deo proprius, nec per ſe deferendus imagini, ratione Relationis. *Bellar. lib.* 2. *de Imag. ca.* 24. §. Tertio. —Hic cultus, ſi exhibetur imagini propter ſe, eſt vera Idololatria. *Ib.* §. Dicet. —Si idem cultus exhibetur imagini propter aliud, ut æquè colatur creatura atq; Deus, certè eſt Idololatria; nam Idololatria eſt non ſolùm cum adoratur Idolũ, relicto Deo, ſed etiam cum adoratur ſimul cum Deo. *Ibid.* §. Prætereà.—Imagini non convenit cultus internus verus Latriæ, nec externus proprius, qualis eſt Sacrificium. *Ibid.* §.

Quarta.—Qui colebant Imaginem Chriſti divinis honoribus, inter Hæreticos numerantur ab Epiphanio, Auguſtino, & Damaſceno. Atque iſti cum Chriſtum colerent, ſine dubio imaginem ejus propter ipſum colebant: non igitur Imagines licet divinis honoribus colere, i. e. cultu latriæ, etiamſi quis dicat, id eſſe facere propter Deum, vel Chriſtum, non propter imagines. *Ibid.* §. Sexta ratio. *Hæc Bellarminus.* (c) Sunt benè multi, qui imagines colunt, non ut ſigna,—ſed magis eis fidunt quàm Chriſto. *Polydor. Virgil. invent lib.* 6 *cap.* 13. (*) Manifeſtius eſt, quàm ut verbis explicari poſſit, cultum nimium invaluiſſe, ità ut ad ſummam Paganorum adorationem nil à noſtris reliqui ſit factum. *Caſſander Conſult. Art.* 21. Dici non poteſt, quanta ſuperſtitio, ne dicam Idololatria alatur apud rudem plebem. *Agrippa de Vanit. cap.* 57. Superſtitiones in populo, dùm Imaginibus exhibent Latriæ cultum. *Gerſon. de probat. Spir. lit.* x. (d) Fuerunt ex Ethnicis, qui ſimulachra adorabant, quià ea animata eſſe credebant divinis ſpiritibus. *Greg. Valent. lib.* 1. *de Idol. cap.* 2. *pag.* 650. Idololatria quimuplex apud Gentiles: I. Adoratio ipſorum ſimulachrorum materialium, vel Dæmoniorum illis affixorum. II. Aliarum Creaturarum, ut Cœli, Terræ, &c. III. Hominum mortuorum. IV. Mundi, tanquam animati. V. Subſtantiarum immaterialium, etiam per ſe, ut Dæmoniorum, ſive malorum Angelorum. *Loriu. Ieſ. Com. in Act.* 17. 20. Quatuor ob cauſas movebantur Ethnici credere Idola eſſe Deos: I. quià ſic edocti à Pontificibus ſuis. II. Quià videbatur totus mundus id credere. III. Quià operâ Diaboli Idola loquebantur, & movebantur. IV. Quia humana formâ prædita eſſent. *Bellar. lib.* 2. *de Imag. cap.* 13. §. Quartum.

Heathen

Heathen Idolaters did *worſhip Idols*, beleeving that *They were inſpired with a Divine Spirit*; next that they had foure kinde of *perſwaſions* for this their Beleefe, to wit, the *Inſtructions of their* Paganiſh *Prieſts*, the *Example of the whole world* in their times, the *power of Devils, ſpeaking in the Images*; and laſtly, an *humane ſhape, which was preſented unto them*: nevertheleſſe ſo, that they ſometimes honoured not the things themſelves, but the *Spirit which they thought them poſſeſſed withall*. Will you permit us to compare this with that which you have called but your * *Materiall Idolatry*? To this end, wee are to try whether there hath beene any Pretence, for juſtifying your *Romiſh*, which might not as truly excuſe and warrant that *Heathenish Worſhip*; which notwithſtanding no Chriſtian will deny to have been moſt *Formally*, and properly *Idolatrous*.

(*) *See above.*

Your *Morall*, and *Conjecturall Certainty* would be compared in the firſt place. This the Heathens might pretend by the Reaſons, by you already confeſſed, to wit, the Preſcriptions of their *Prieſts*, their *Idols ſpeaking*, and the Example of almoſt *the whole* vaſt *world adoring* them. Secondly, you pleaſe your ſelves with your *Good Intent*, that, in worſhipping the *Bread*, you thinke to *adore Chriſt*; and the *Pagans* (which alſo the whole world of *Idolaters* profeſſed of themſelves, and you your ſelves have confeſſed of them) in their moſt *Formall Idolatry*, were perſwaded they worſhipped a *True God*. Thirdly, you relye upon an *Habituall Condition*, namely, that although the thing which you adore, be *Bread*, yet your inward Reſolution is not to give *Divine Honour* unto it, if you knew it were but *Bread*, and not *Chriſt*. But inquire you now into your owne Bibles, and you ſhall find that the Heathen were not inferiour unto you in this Modification alſo; for in the *Hiſtory of Bell and the Dragon* it is read, that the *King of Babel*, and other *Babylonians* worſhipped *Bel* with Divine honour, thinking it to live, untill ſuch time as *Daniel* had diſcovered it to be but an *Idol*: and no ſooner had the King perceived the Deluſion, but preſently he commanded it ſhould be demoliſhed. The Caſe then is plaine. Hee, and they, who abhorred, and uterly deſtroyed that *Idoll*, aſſoone as they knew it not to be God, were therefore, before that, *habitually* in their hearts reſolved not to honour it, if they could have beene perſwaded it had not beene a *God*. In ſuch juſt Equipage do theſe your Romiſh, and thoſe Heatheniſh walke together, that from theſe your owne Premiſes, you may take your Concluſion out of the mouth of your owne Archbiſhop, whom you have heard affirme, that * *If in the worſhip of this Sacrament* (ſaith hee) *wee may be deceived, in miſtaking Bread, inſtead of Chriſt; then is this worſhip as meerly Idolatrous, as was that of the Heathen*. So hee. Which ſheweth your Cauſe and theirs, in theſe Reſpects, to be all one. Wee proceed a ſtep further.

(*) *See above, Ch. 7 Sect. 2 at* (a).

That

That the Romiſh Worſhip *of that, which may poſſibly be* Bread, *may ſeeme to be in one reſpect worſe than almoſt the worſt of the* Pagans.

Sect. II.

ALthough the very Title of this Section may ſeeme unto you fully odious, yet let Truth (in what apparrell ſoever it ſhall appeare) be gracious unto you. *Coſterus* is a Ieſuite much privileged by your Church, who doubted not to affirme, that (a) *If Chriſt be not in this Sacrament, but Bread onely, the Errour* (ſaith hee) *is more intolerable than was the Errour of the Heathen, in worſhipping either a golden Statue, or a Red Clout.* So hee. What reaſon hee had to ſpeake ſo broad Language, wee referre to your Inquiſitors, to queſtion him for it. But what Cauſe wee have for the confirming our Title of this Section, wee ſhall not forbeare to impart unto you. It is the profeſſion of your Church to *Adore* that which may be *Bread* in the Euchariſt with *Divine Worſhip*, notwithſtanding whatſoever Vncertainty of the preſence of Chriſt therein, by reaſon of (as your Ieſuite *Suarez* * ſpeakes) *almoſt infinite Defects*, which may poſſibly happen to cauſe the ſame. Contrariwiſe the Heathen Idolaters, touching the things which they worſhipped, * *Credebant* (ſaid your Ieſuite) *They believed them certainly to have beene Gods.* For although ſome Heathen would ſometime make ſome doubt of a [τί] or, [τίς τίη] *what*, or *who the God was*, whom they did adore, as they that ſaid, *Sive tu Deus es, ſive tu Dea es*; *Whether thou be God or Goddeſſe*; And the *Athenians* had an * *Altar Ἀγνώστῳ θεῷ, To an unknowne God*, yet hardly ſhall you ever find any Example of the Heathen, doubting [εἰ ἔστι] *Whether it were a God, which they worſhipped as God*; thoſe of *Calecute*, and ſuch like Devilliſh Nations excepted, who are ſaid knowingly to have *Adored Devils*, but (as ſome people ſometime do homage to Tyrannous Vſurpers, knowing them not to be their lawfull Soveraignes) onely *Nè noceant, for feare of hurt.*

So abominable is your Maſſe-worſhip, being both contrary to expreſſe Scripture, which exacteth of every man * *That cometh to God, that hee muſt believe*, what? [εἰ ἔστι] *If hee be?* no, but [ὅτι ἔστι] *That hee is God*; and alſo againſt the light of grace in all Chriſtians, before the darkneſſe of Popery began; yea and againſt the light of nature in the very *Pagans*. For although you do but ſeeme to ſymbolize with them in that one part of *Idolatry*, thus deſcribed by the Prophet; * *Hee taketh wood, burneth it, maketh Bread, and of a part thereof maketh a God, and falling downe before it, prayeth, Deliver mee, for thou art my God:* (Like as is the taking a lumpe of Dough, baking it, and

(a) Talis error eſt, quo in orbe terrarum nunquàm vel viſus, vel auditus fuit——tolerabilior enim eſt error eorum, qui pro Deo colunt ſtatuam auream, aut alterius materiæ imaginem, quomodò Gentiles ſuos Deos venerabantur, vel pannum rubrum in haſtam elevatum, quod narratur de Lappis, vel viva animalia, ut quondàm Ægyptij; quàm eorum qui ſruſtum panis. *Coſter. Ieſ. Enchirid. de Sacram. Euchariſt. cap.* 8. §. Decimo.

(*) *See above. Chap.* 5. *Sect.* 6.

(*) *See in the former Section at* (d).

(*) *Act.* 17. 23.

(*) *Heb.* 11. 6.

(*) *Eſay* 44. 15 &c.

with part of it to feed our Bodies, of another part to make a God, worſhip it, and invocate upon it, according to your owne vulgar Rimes: *Non eſt Panis, ſed eſt Deus, Homo liberator meus: ſit cibus ex pane, caro Deus ex elemento: Qui me creavit ſine me, creatur mediante me*;) yet notwithſtanding do you farre excede them, by adoring onely in an *Habituall Condition*, *If the thing be God*, which you worſhip; *Therefore ſhall they be your Iudges.*

CHAP. IX.

Our Examination of the Reverence *profeſſed by* Proteſtants, *and the* Securitie *of their Profeſſion therein; Firſt, defining and diſtinguiſhing the* Properties of Reverence.

Sect. I.

REverence is a due Reſpect had unto things or perſons, according to the good qualities that are in them. This is either inward, or outward. The inward is that our Eſtimation of them, according to their Conditions and Properties: the outward is our open Expreſſion of our ſaid Eſtimation, whether by words or Acts. Firſt of the inward Eſtimation, whether Naturall, Politicke, Religious, or Divine. *Children* (for Example ſake) are taught by Scripture to *honour their Parents*, *Wives their Husbands*, *Husbands their Wives*, *Subjects their Soveraignes*, *People their Paſtors*; And all, above all, to *honour God*. Our outward Manifeſtation of theſe, be it either in word, or deed, or Geſture, is to be diſcerned and diſtinguiſhed by the Inward, as the *honour to Parents* to be called *Naturall*; of *Subjects to Governours*, *Politique*; of *People* to their *Paſtors*, *Religious*; of All to *God*, *Divine*, which is tranſcendently *Religious*, and Spirituall. And the Outward is common to each Degree; three onely outward Acts excepted, *Sacrificing*, *Vowing unto*, and *Swearing by*: Homages appropriated to the Majeſtie of God; *Sacrifice* to betoken his *Soveraignty*; *Vowing* to teſtifie his *Providence*; and *Swearing* for the acknowledging of his *Wiſedome* in diſcerning, *Iuſtice* in condemning, and *Omnipotencie* in revenging all *Perjury*, be it never ſo ſecret.

That

That the Reverence *uſed by* Proteſtants, *in receiving this Sacrament, is* Chriſtianly Religious.

SECT. II.

THeir *Inward*, is their religious Eſtimation of this Sacrament, in accounting the Conſecrated Elements to be in themſelves *Symbols* and *Signes* of the precious *Body* and *Blood of Chriſt*, a *Memoriall* of his *death*, which is the *price of mans Redemption*, and to the Faithfull a *Token* of their *ſpirituall Vnion* with all the *Members of Chriſt*; and by the incorporation of them, in their fleſh, a *Pledge* of their *Reſurrection* unto life.

Secondly, their outward *Application*, for teſtifying their inward eſtimation, conſiſteth not eſſentially in any one peculiar Geſture in it ſelfe, as you will (a) confeſſe from Antiquity, whether it be in *Standing*, *Bowing*, *Kneeling*, or the like; even becauſe the Geſtures of *Vncovering*, *Bowing*, and *Kneeling*, are outward behaviours communicable to other perſons beſides *God*, according to their *Naturall*, *Morall*, *Politike*, and *Religious* reſpects. Howbeit, any of theſe outward *Geſtures*, which carry in them a greater reſpect of *Reverence*, may be injoyned by the Church (whereunto obedience is due) according to the juſt occaſions inducing thereunto. And where there is no ſuch neceſſary occaſion, there the publike obſervation of the Rites of Communicating, commanded by Chriſt in his firſt Inſtitution, performed (namely) by *Supplications*, and *Praiſes*, is a plaine profeſſion of *Reverence*; and more eſpecially that Invitation, uſed in moſt Churches Chriſtian, of the Prieſt to the People, *Lift up your hearts*; and their anſwerable Conclamation, *Wee lift them up unto the Lord.*

It will be objected by Some, who pretend to have ſome Patronage from *Calvin*, that *Kneeling* at the receiving of the *Communion* is *Vnlawfull*. Every ſuch One is to be intreated to be better acquainted with *Calvin*, where, ſpeaking of the Reverence of kneeling, hee ſaith, (b) *It is lawfull, if it be directed not to the Signe, but to Chriſt himſelfe in Heaven*; which is the reſolute profeſſion of our *Engliſh Church*, in the uſe of this *Geſture*.

❧ And the uſe of Bowing towards the Lords Table hath in it no other nature or meaning than *Daniel* his *Kneeling with his face towards Ieruſalem and the Temple*. For as this was a Teſtification of his joynt-Society, in that religious worſhip, which had beene exerciſed in the *Temple* and *Altar* thereof at *Hieruſalem*: ſo ours is a *Symbol* of our union in profeſſion with them, who do faithfully Communicate at the *Table of the Lord.* ❧ But to returne unto you, who thinke it no *Reverence*, which is not given by *Divine Adoration*

(a) *Conc. Carth. 6. Can.* 20. Quoniam ſunt quidam, qui die Dominico flectunt genua in diebus Pentecoſtes: placuit ſanctæ & magnæ Synodo cunctos —ſtantes Deum orare debere. *Durant. de Ritib. lib. 3. cap. 2. num.* 21. Hoc ipſum diebus quinquaginta à Paſcha uſque ad Pentecoſten obſervari conſuetum veteres Patres teſtantur. Ratio ex Ambroſio Serm. 21. de Pentecoſte, quia Reſurrectionem Domini celebremus: & ut Hieron. Proem. in Epiſt. ad Epheſ. Non flectimus genua, non curvamur in terra, ſed cum Domino ſurgentes ad alta ſuſtollimus.

(b) *Calvin. Inſtitut. lib. 4. §. 37.* Iam verò longius prolapſi ſunt (*viz. Papiſtæ*) ritus enim excogitârunt prorſus extraneos, in hoc, ut ſignum divinis honoribus afficiant. At Chriſto (inquiunt) hanc venerationem deferimus. Primùm ſi in cœna hoc fieret, dicerem eam eſſe adorationem legitimam, quæ non in ſigno reſidet, ſed ad Chriſtũ in cœlo ſedentem dirigitur.

of this Sacrament, wee aske, Do not you uſe the Sacrament of Baptiſme *Reverently?* you do, yet do you not adore the water with that [λατρεία] which you yield unto the Euchariſt. All this notwithſtanding, *Calvin* his eſtimation of this Sacrament ſeemeth but prophane to many of you: but the Reaſon is, you would rather condemne him, than judge him, leſt that his Doctrine, if it come to examination, might condemne you. For albeit hee abhorre your *Divine Adoration of the Hoſt*, yet doth he alſo (c) condemne every *Prophane man*, who ſhall partake thereof in the ſtate of Impenitencie, *To be guilty of the Body and Blood of Chriſt*. Your next Queſtion will be, after this our *Diſcovery* of the manifold Perplexities, wherein you, by your Romiſh Doctrine, are ſo miſerably plunged, how Proteſtants can avoid, in many of them, the like Intanglements.

(c) *Calvin. defenſ. Sanct. Doctr. adverſ. Weſtphal.* Sive utilitas noſtra ſpectetur, ſive dignitas & reverentia, quam Sacramento deferri par eſt. *pag.* 25. *Rurſus*, Profani, quia ſacræ cõmunicationis pignus, quod reverenter ſuſcipere decebat — non mirum ſi corporis & ſanguinis Chriſti rei cenſeantur. *Ibid. pag.* 39.

That Proteſtants, *in their Profeſſion and* Practice, *ſtand ſecure from the firſt two Romiſh Perplexities, in reſpect* of Preparation *of the Elements, and undue* Pronunciation *of the words of Conſecration.*

Sect. III.

OVr Church commandeth that the *beſt Bread and Wine* be provided for this beſt of Banquets, *the Supper of our Lord*; yet doth it beleeve, that Chriſt the Ordainer thereof will not deprive the ſoules of his gueſts of their deſired ſpirituall Bleſſings, for the negligence of his ſteward, in being *defective* to provide the Materiall Elements, if ſo be that there be therein (according to Chriſt his Inſtitution) the ſubſtance of *Bread and Wine*. As for *Pronunciation*, you know, Proteſtants make their Celebration in a tongue knowen unto all the people communicating, and in a loud voice, according to the univerſall Practice of the Church of Chriſt in primitive times, as * hath beene confeſſed. So that the Peoples eares may be their owne witneſſes, whether the *words of Conſecration*, either by Prayer, or together with the forme of *Repetition* of the words of Inſtitution, be truly delivered: which freeth them from your Romiſh perplexity of not knowing whether the Prieſt hath truly *Conſecrated*, by his muttering of the words in an unaudible voice.

(*) *See above, Book 1. Chap. 2. Sect. 6. 7.*

The Proteſtants Security, *in reſpect of the third Romiſh Perplexity, of* Adoring *in a* Morall Certaintie.

Sect. IV.

OVr Profeſſion is to adore Chriſt with an infallible faith, and not with a conjecturall Credulity, or Probability, as wee are taught by the holy Scripture, the Canonicall foundation of Chriſtian faith; defining *Faith* to be an * *Evidence of things not ſeene*; namely, a more infallible apprehenſion of the minde, than any perception of ſight can be; a faith required of every one, which ſhall approach in ſupplication to God: * *Hee that cometh to God muſt beleeve that God is.* Infallible *faith* then muſt uſher Prayer, yea and preaching alſo any fundamentall doctrine of beleefe, as it is written, * *I beleeved, therefore I ſpake.* Yea, without divine Faith, it is impoſſible to uſe any religious Invocation: * *How ſhall they invocate on whom they have not beleeved?* So incredible and faithleſſe is your Romiſh *Conjecturall Faith* of your worſhipping, and Invocating Chriſt on the Earthly *Altar*, whereas according to our Chriſtian Creed of his *ſitting at the right hand of God in Heaven*) wee, becauſe faithfully, do * Catholikely, and comfortably adore him, where hee infallibly is upon his *Throne of Majeſtie in Heaven.*

(*) *Heb.*11.1.

(*) *Heb.*11.6.

(*) *Pſal.*116.10 & 2. *Cor.*4.13.

(*) *Rom* 10.14.

(*) *See the Conſent of Fathers above Chap.*4.*Sect.*2.

That the Proteſtants *ſtand ſecure, in reſpect of the Fourth Romiſh Perplexity, by defect in the* Prieſtly Intention.

Sect. V.

FOr the neceſſity of the Prieſts *due Intention*, in conſecrating, your (a) Cardinall allegeth the Authority, addeth the conſent of your Doctors, (except *Catharinus*) produceth the opinion of *Luther*, and *Calvin* (condemning this Romiſh Doctrine) and condemneth their Cenſure as *Hereticall.* But wee permit it to your diſcrete Iudgements, whether to yeeld to this oſtentative flouriſh of your Cardinall, or to the exact and accurate

(a) *Bellarm. lib.* 1. *de Sacram. cap.* 27. §. Quantum ad. —— Nova hæreſis orta eſt hoc tempore, cujus Author Lutherus, non requiri interiorem intentionẽ Miniſtri ad perfectionem Sacramenti: non tàm inquit in Conferentis quàm ſuſcipientis fide ſita eſt virtus Baptiſmi: & ſi Miniſter joco abſolveret, ſi tamen credat ſe abſolutum, veriſſimè eſt abſolutus. *Et* §. Iohannes Calvinus —— Vt ſi Miniſter totam actionem intùs ſubſannans, cœnam Chriſti ritu legitimo adminiſtret, non dubitem panem & vinum mihi eſſe veriſſima Chriſti corporis & ſanguinis pignora. Sic etiam Proteſtantes alij —— Catholicorum ſententia eſt, quæ eſt Concil. Trid. Requiri intentionem faciendi quod facit Eccleſia. *Et paulò poſt.* §. Ad hanc. — Ad hanc Hæreticorum ſententiam acceſſit Ambroſ. Catharinus: quo excepto, in hac doctrina, minimè conveniunt Catholici Doctores.

accurate diſcourſe of your ([b]) Jeſuite *Salmeron*, to the contrary; grounded upon ſound Reaſons, (among others, this) that this Perplexitie, and doubt, whether the Prieſt hath a *Due intention in conſecrating*, worketh to the *tormenting of mens Conſciences, injury to Gods exceeding bounty and goodneſſe, contrary to the Iudgement of Antiquity*, and in ſpeciall, againſt that of Saint *Auguſtine*; *Sæpè mihi ignota eſt Conſcientia aliena, ſed ſemper certus ſum de divina miſericordia.* And laſtly, becauſe of the *Affinity, which it hath with the hereſie of the Donatiſts.* So hee.

All which turneth to the condemnation of your Doctrine (teaching a *neceſſary Prieſtly intention*) of Noveltie, Impietie, and reliſh of Hereſie. Wee adde to this that ſaying of the Apoſtle, * *If the word be preached, whether of envie, and vaine glory, or of good will, I rejoyce, and will rejoyce*; which proveth that the *evill Intention* of the Meſſenger cannot impeach the Benefit of the meſſage of Salvation, and embaſſage of God. Now there is the like Reaſon of the *word viſible* (which is the Sacrament) as there is of the *Audible.* Take unto you a Similitude, in the marginall Teſtimony of your Ieſuite *Salmeron*, of a *Notary publicke* making a true Inſtrument, according to the forme of Court, in the time when he was diſtracted in his wits; nevertheleſſe the ſame Inſtrument is of uſe, and for the benefit of the partie who hath it, not through the *Intention* of the Scribe, but by the will of the Ordainer, and willingneſſe and conſent of the Receiver.

([b]) *Salmeron. Ieſ.* Intentio duplex, publica, in obſervando formam publicam in pronunciatione verborum, &c. Altera verò privata & particularis ipſius Miniſtri, qui aut nihil credit eorum, quæ facit, aut deriſoriè facit, aut contrariam habet intentionem non cõferendi Sacramenta. ——At ejus Intentio non eſt abſolutè neceſſaria. Rat. I. Quià cùm intentio intima ſit latens in corde ejus inſenſibilis, ſequeretur hominũ animos torqueri ſcrupulis & dubitationibus, an verum ſuſcipiant Sacramentum: quod ſanè Scripturis et Patribus contrarium eſt, qui nos firmâ fide Sacramentum ſuſcipere adhortantur. II. Rat. Quia ſic hominum ſalus ex hominum aliquorũ arbitrio penderet: et ſic homines plus nocere poſſent quam Chriſtus juvare. III. Quià plecterentur Innocentes propter hominum malitiam, quod remotum eſt à divina bonitate. IV. Quià ſic liberum erit Omnibus dubirare an Baptizati ſint, et an Euchariſtiam adorent. V. Quià hoc dogma proximum erit Donatiſtarum hæreſi, contra quos diſputat Auguſtinus, docens per malos miniſtros conferri ſalutaria Sacramenta. VI. Mirum eſt olim Eccleſiam, in controverſia Novatianorum & Donatiſtarum, aſſerentium Baptiſmũ ab hæreticis collatum nullum eſſe, de debita illa intentione Miniſtri nihil diſputâſſe. Ergo ſatis eſt publica Actio, niſi Miniſter contra proteſtetur, aut aliquo modo vitiet formam Sacramenti. Sufficit eatenus publicus Actus, ut Notarius publicum conficiens Inſtrumentum, nec poteſt intentione ſua interna, licet deriſoriè agat, illud validum reddere. Pro hac ſententia ſtant multi Patres. Aug. lib. 1. cont. literas Petil. oppugnans illud Donatiſtarum. Conſcientia dantis abluit conſcientiam accipientis. *Salmer Ieſ. in Epiſt. Pauli Diſp. 2. pag.* 186. (*) *Phil.* 1. 18.

Our fifth Securitie from your Romiſh Perplexitie, touching Ordination.

Sect. VI.

TO paſſe over matters not controverted betweene us, whether the Miniſter that conſecrateth this Sacrament ought to be conſecrated by Eccleſiaſticall Ordination to this Function (a matter agreed upon on both ſides) the onely queſtion is, if hee that miniſtreth happen to be an *Intruder*, and no conſecrated Miniſter, whether this his Defect do ſo nullifie his *Conſecration* of the Euchariſt, that it becometh altogether unprofitable to the devout Communicant. Your Church in this caſe ſendeth

ſendeth you to inquire after the Godfathers, Godmothers, Prieſt, or Midwife that *baptizeth*, to know whether hee have beene *rightly baptized*; and this not ſatisfying, ſhee will have you ſeeke forth the *Biſhop*, by whom hee was ordained, and ſo to the *Odainer* of that Biſhop, and ſo to ſpeere further, and further, untill you come to Saint *Peter*, to ſee whether each of theſe were rightly conſecrated a Prieſt, and then to ſearch into ſo many Church-bookes, to know the Baptiſme of each one, without which the Act of this Prieſt now conſecrating is fruſtrate, and your Adoration Idolatrous. Contrariwiſe wee, in ſuch an indeprehenſible Caſe, (obſerve that wee ſpeake of an extraordinary Caſe) wherein the Actor or Act hath no apparent Defect, are no way ſcrupulous, knowing that things do worke *Ad modum Recipientis*; as you have heard in the Example of preaching the word of God, were it by *Iudas*, or if you will a *transformed Devill*, yet the ſeed being Gods, it may be fruitfull, (whatſoever the Seed-man be) if the ground that receiveth it be capable. Therefore here might wee take occaſion to compare the *Ordination* Romiſh and Engliſh; and to ſhew ours, ſo farre as it conſenteth with yours, to be the ſame; and wherein it differeth to be farre more juſtifiable than yours can be, if it were lawfull, upon ſo long travelling, to tranſgreſſe by wandring into by-pathes.

Our laſt Securitie *from the Romiſh Perplexity of* Habituall Condition.

Sect. VI.

HAbituall or *virtuall Condition* (as it is conceived by your Profeſſors) ſtandeth thus; *I adore this which is in the hands of the Prieſt, as Chriſt, if it be Chriſt; being otherwiſe purpoſelling ſo to do, if it be not Chriſt.* What my Maſters, *Iffs* and *Ands* in *divine worſhip*? Theſe can be no better in your Church than leakes in a ſhip, threatning a certaine periſhing, if they be not ſtopped; which hitherto none of your beſt Artificers were ever able to do.

For as touching your profane Lecturer (c) *Suarez*, labouring to perſwade you to *Adore Chriſt in the Euchariſt ſimply, without all ſcrupulizing*, ſaying, *It is not fit to feare where no feare is*; when as hee himſelfe (as you have heard) hath told us that there are poſſibly incident * *Almoſt Infinite Defects*, and conſequently as many Cauſes of doubting, which may diſannull the whole Act of *Conſecration*: ✠ *Every Morall Certaintie* (as your other (1) Ieſuit, and you all confeſſe) *being but conjecturall*. ✠

(c) *Suarez. Ieſ.* Simpliciter adorandus eſt Chriſtus in Euchariſtia, & aliud exigere ex iis eſſet ſuperſtitioſum, & vanis ſcrupulis, & ſuperſtitionibus expoſitũ: neque enim eſt conſentaneum ibi trepidare, ubi non eſt vel probabilis ratio timendi, ſed potiùs periculum nè dubitatione devotio animi minuatur. *Tom. 3. qu. 79. Art. 8. Diſp. 65. Sect. 2.* (*) *See above, Chap. 5. Sect. 6. at* (a).

(1) *Leſſius Ieſ. Opuſc. Tract. de Præſcien. condit. cap. 21. §. Sed contra.* ——Moralis certitudo non eſt abſoluta, ſed ſecundùm quid, qualis nimirùm per conjecturas poſſit haberi ex ſignis, cùm quibus non neceſſariò conjungitur veritas rei ſignatæ.

Therefore

Therefore there needeth none other Confutation, than this, of his owne ſhameleſſe Contradiction, which (as you may ſee) is palpably groſſe. So impoſſible it is for any of you to allay the deteſtable ſtench of plaine *Idolatry*. Certainely, if S. *Auguſtine* had heard that a *Worſhip of Latria* (which hee every-where teacheth to be *proper to God*) were performed to *Bread* and *Wine*, as the matter of *Divine Adoration*, hee neither would, nor could have ſaid, in defence thereof, as hee did of the Celebration of the Euchariſt in his owne time, *viz.* (d) *Wee are farre from your Paganiſh worſhipping of Ceres and Bacchus.*

(d) *Aug. contr. Fauſt. Manich. lib.* 20 *cap.* 21. Nos à Cerere & Libero Paganorum Diis longè abſumus.

But as for us Proteſtants, wee profeſſe no *Divine worſhip of God*, but with a *Divine*, that is, an *Infallible Faith*, that *it is God*, whom wee worſhip; who will not be *worſhipped*, but *in ſpirit and truth*. What furthermore wee have to ſay againſt your Romiſh Maſſe, will be diſcovered in the Booke following.

* * *

H

THE

THE EIGHTH BOOKE,

Of the Additionalls; by a Summary Discovery of the manifold Abominations of the Romish Masse; and of the Iniquities of the Defenders thereof.

THese may be distinguished into Principals, which are Three; the Romish Superstitiousnesse, Sacrilegiousnesse, and Idolatrousnesse of your Masse: and Accessories, which are These; Obstinacies, manifold Overtures of Perjuries, Mixture of many ancient Heresies, in the Defenders therof.

CHAP. I.

Of the peremptory Superstitiousnesse *of the* Romish Masse; *in a* Synopsis.

SECT. I.

ANy words shall not need for this first point. *Superstition* is described by the Apostle in this one word, * ἐθελοθρησκία, that is, *Mans will-worship*; as it is opposite to the worship revealed by the will of God. What the *will of Christ* is, concerning the Celebration of the *Sacrament* of his *Body*, and *Blood*, wee have learned by his *last Will* and *Testament*, expressly charging his Church, and saying, [Do THIS:] pointing out thereby such proper *Acts*, which concerned either the *Administring*, or the *Participating* of the same holy Sacrament. But now cometh in *Mans will-worship*, ordained in the *Church of Rome*; as flatly contradictory to the same Command of Christ, by *Ten* notorious *Transgressions*, as if it had beene in direct Termes countermanded thus, [*Do not This*,] (as hath been

(*) Coloss. 2.

(*) Booke 1. throwout.

proved:) notwithstanding the former direct *Injunction of Christ*, or conformable *Observation* of the holy *Apostles*, or *Consent*, and *Custome* of the *Church Catholike*; and that without respect had to the due *Honour* of *God*, in his worship; or *Comfort*, and *Edification* of his *People*.

And then is *Superstition* most bewitching, when it is disguized under the feigned vizard of false *Pretences* (which have bin many) devised by the *new Church of Rome*, in an opinion of her own *wisdome*, to the befooling & vilifying of the *Ancient Catholike Church* of Christ: which never esteemed the same Reasons reasonable enough for making any Alteration; but (notwithstanding such imaginations) precisely observed the *Precept*, and Ordinance of Christ.

But that, which excedeth all height of Superstition, is, when upon the *will-worship* of man are stamped counterfeit Seales of *forged Miracles*, as if they had beene authorized by the immediate hand of God; whereof your *Legendaries* have obtruded upon their Readers* Thirteene Examples, to wit, of *Fictitious Apparitions of visible Flesh, and Blood of Christ, in the Eucharist*: which maketh your *Superstition Blasphemous*, as if *God* should be brought in for the justifying of *Falshood*; a Sin abhorred by holy *Iob*, saying to his Adversaries, * *You are Forgers of Lies: will you speake deceitfully for God?* And furthermore how *Sacrilegious*, and *Idolatrous* your Romish *Superstition* is, you may behold in the Sections following.

(*) Booke 4. Ca. 2, [illegible].

(*) *Iob* 13.4. & 7

Of the Sacrilegiousnesse *of the Romish Masse, and Defence thereof, in the point of* Sacrifice; *comprized in this* Synopsis.

Sect. II.

Sacrilege is whatsoever Violation of any sacred Person, Place, or Thing. Now omitting to speake of your *Dismembring* the *Eucharist*, by administring it but in *One kinde* (which your Pope * *Gelasius* condemned for a *Grand Sacrilege*) or of the like points formerly discovered in the first Booke; wee shall insist onely in your Churches Doctrine of *Sacrifice*, wherein your Sacrifice is found to be grossely *Sacrilegious* in the Tractate of the Sixth Booke.

(a) Booke 1. Chap. 3. Sect. 7. in the Challenge.

I. By Creating a new *Sacrifice*, as *Proper*, and thereby assuming to her selfe that (b) *Excellencie of Prerogative*, which is proper to *Christ* alone *the High Priest*, and *Bishop of our Soules* (namely) the power of ordaining *Sacraments*; or (if need were) *Sacrifices* in his Church. Which Guiltinesse wee may call a *Counterfeiting* of the *Seale* of Christ.

(b) Booke 3. Cha. 4. Sect. 2.

II. By making this *Sacrifice*, in her pretence, *Christian*; but indeed (c) *Earthly*, and *Iewish*.

(c) Booke 6. Cha. 5. Sect. 1.

III. By

III. By dignifying it with a *Divine* property of (d) *Meritorious*, and *Satisfactorie Propitiation.* (d) *Ibid. Chap. 10.*

IV. By profeſſing another properly Satisfactory and (e) *Propitiatory Sacrifice*, for Remiſſion of Sins, beſides that which Chriſt offered upon the Croſſe. As if after one hath paid the Debts of many at once, upon condition that ſuch of thoſe Debters ſhould be diſcharged, whoſoever ſubmiſſively acknowledging thoſe Debts to be due, ſhould alſo profeſſe the favour of their Redeemer; It cannot but be extreme folly for any to thinke, that the money once paid ſhould be tendred, and offered againe, as often as One or Other of the Debters ſhould make ſuch an acknowledgment, the Surety having once ſufficiently ſatisfied for all. So Chriſt having once for all ſatisfied the juſtice of God, by the price of his Blood, in the behalfe of all penitent Sinners, who in Contrition of heart and a living Faith apprehend the Truth of that his Redemption; it cannot but be both injurious to the juſtice of God, and to the merit of Chriſt, that the ſame ſatisfactory Sacrifice, as it were a new payment, ought againe, by way of Satisfaction, be perſonally performed and tendred unto God. (e) *Ibid. and after, &c.*

V. By detracting from the abſolute Function of Chriſt his (f) *Prieſthood* now eminent, and permanent before God in Heaven; and thereupon ſtupifying the mindes of Communicants, and (as it were) pinioning their thoughts, by teaching them ſo to gaze, and meditate on the matter in the hands of the *Prieſt*, that they cannot (as becometh *Spirituall Eagles*) ſoare aloft, and contemplate upon the Body of Chriſt, where it's infallible Reſidence is, in that his heavenly Kingdome. (f) *B. 4. Chap. 3. Sect. 7.*

VI. By transforming (as much as they can) the Sacrament, ordained for Chriſtians to eat with their owne mouthes, into a (g) *Theatricall Sacrifice*, wherein to be fed with the *mouth of the Prieſt.* (g) *Ibid.*

VII. By abaſing the true value of Chriſt his Blood, infinitely exceeding all valuation, in making it but (h) *finite*; whereas Chriſt being θεάνθρωπος, God and Man in one perſon, every propitiatory worke of his muſt needs be θεάνδρικὴ, and therefore of an infinite price, and power. (h) *Ibid. Chap. 10. Sect. 4.*

VIII. By denying the Effect of his * *Propitiation for ſinne* to be plenary, in the Application thereof. * *Ibid. Chap. 11.*

IX. There hath beene noted (by the way) the *Portion appropriated* to the Prieſt, out of your *Sacrifice*, and to be applyed to ſome particular Soule for money: being an Invention, as hath beene confeſſed, void of all (i) Warrant, either by *Scripture*, or by *Ancient Tradition.* To ſay nothing of your fine Art of cheating mens Soules, by Prieſtly Fraud; whereof, as alſo of the Reſt, wee have diſcourſed at (k) large. (i) *Ibid. Chap. 11. Sect. 4.* (k) *Booke 6. throughout.*

A New Inſtance, for proofe of Romiſh Sacrilegiouſneſſe, *in the Prayer ſet downe in the Liturgie of their Maſſe.*

Sect. III.

IN your Miſſall, after Conſecration, it is prayed thus: (a) *Wee offer unto thy Majeſtie, O Lord, this immaculate Hoſt, this holy Bread of eternall life, this Cup of everlaſting ſalvation, upon which vouchſafe to looke with a propitious and favourable Countenance, as thou didſt accept the gifts of thy holy ſervant Abel, and command theſe to be carried up into thy celeſtiall Altar*, &c. So the Canon of your Maſſe. Some Proteſtants, in their zeale to the glory of Chriſt, impute unto you hereupon a Sacrilegious Profaneneſſe, whileſt you beleeving *That Hoſt*, and *That Cup* to be the *very Body, and Blood* of Chriſt, and a *Propitiatory Sacrifice* in it ſelfe, yet do ſo pray God to be *propitious* unto it, and to *accept* it, as hee did the *Sacrifice of Abel*; yeelding thereby no more eſtimation to Chriſt, than to a vile ſheepe, which was offered by *Abel*.

At the hearing of this, your Cardinall (See the [b] Margin) 1. Prefaceth, 2. Anſwereth, 3. Illuſtrateth, 4. Reaſoneth. Firſt of his Preface. *The Anſwer* (ſaith hee) *is eaſie.* As if that Objection, which ſeemeth to us a huge logg in your way, were ſo little an obſtacle, that any might skip over it. But have you never ſeene men, in truſting too much to their nimblenеſſe, to over-reach themſelves in their leape, ſtumble, fall, and breake their limbes?

Semblably hee in his Anſwer (which is the ſecond point) *The meaning of our Church* (ſaith hee) *is not to pray for Chriſts reconciliation, who was alwayes well pleaſing to God, but in reſpect of the infirmity of the Prieſt and people, that the offering may be accepted from them.* So hee. But whatſoever the meaning of the Prieſt in his praying is, ſure wee are this cannot be the meaning of the Prayer; for the matter prayed for is ſet downe to be *Holy Bread of life*, and *Cup of Salvation*, which you interpret to be *Subſtantially* the *Body and Blood of Chriſt* in the Sacrament; and the tenour of prayer expreſſely is, [*Vpon which Lord looke propitiouſly*;] wee ſay, *upon which*, not *upon whom*; which point is confirmed in that which followeth.

Thirdly therefore hee illuſtrateth. *The Compariſon* (ſaith hee) *is not abſolutely betweene the Sacrifice of Abel, and of Chriſt, but in reſpect of the faith and devotion of the Prieſt, and people, that they with like faith may offer, as Abel did.* But this piece

(a) *Miſſal. Rom.* Offerimus Majeſtati tuæ, Domine, immaculatam Hoſtiam ſanctum panem vitæ æternæ, & Calicem ſalutis perpetuæ — ſupra quæ propitio vultu reſpicere digneris, ſicut dignatus es munera juſti pueri tui Abel. *And in the next place.* Iube hæc perferri per manus ſancti Angeli in ſublime Altare tuum cœleſte.

(b) *Bellarm. lib. 2. de Miſſa, cap. 24.* Facilis eſt reſponſio: Non petimus pro Chriſti reconciliatione apud Patrem, ſed pro noſtra infirmitate: etſi enim oblatio conſecrata ex parte rei, quæ offertur, & ex parte Chriſti principalis offerentis ſemper Deo placebat, tamen ex parte Miniſtri & populi aſtantis, qui ſimul etiam offerunt, fieri poteſt ut non placeat — *Paulò poſt.* Comparatio non eſt inter Sacrificium noſtrum, & Sacrificium Abelis, ſed tantùm ratione fidei, & devotionis offerentium, ut nimirùm tantâ fide offerant, quantâ Abel — quod Sacrificium Abelis non haberet in ſe, quod Deo placere, eumque placare poſſit, quare dicitur Heb. 11. per fidem obtulit Abel Deo Sacrificium melius — *Ratio* Gen 4. Reſpexit Deus ad Abel, & Sacrificium. *poſt.* §. Porrò. — Deferri Sacrificium per manus Angeli nihil aliud eſt, quàm interceſſione Angeli commendari Deo noſtrum obſequium, & cultum. *So alſo Suarez Tom. 3. Diſp. 83. Art. 4.* Iube hæc, id eſt, Vota noſtra. *Et Salmeron Ieſ. Tom. 9. Tract. 32. ſub finem.*

of

of Anſwer is that, which is called in Muſicke *Diſcantus contrà punctum*; for the prayer is directly: [*Looke downe propitiouſly upon theſe, as thou didſt upon the gifts of Abel.*] The Compariſon then is diſtinctly betweene the *Gifts*, and not betweene the *Givers*. Yea but *not abſolutely ſo meant* (ſaith hee:) be it ſo, yet if it be *ſo meant* but in part, that Chriſt, who is *Propitiation* it ſelfe, ſhall be prayed for to be *propitiouſly*; and *favourably looked upon by God*, the prayer is *Sacrilegious* in an high degree.

Fourthly his Reaſon. *It is knowne* (ſaith hee) *that the Sacrifices of Sheepe and Oxen had nothing in themſelves, whereby to pacifie, or pleaſe God, the Scripture ſaying, that Abel offered a better Sacrifice than Cain.* And againe, *God had reſpect to Abel, and to his Gifts.* So hee. Which is the very Reaſon that perſwadeth Proteſtants to call that your Prayer moſt *Sacrilegious*, becauſe whereas the *Gifts of Abel* were but *Sheepe*, &c. you, notwithſtanding, compare them with the offering up of Chriſt, ſaying, [*As thou didſt the Gifts of Abel.*] For although it be true, that the *Gift of Abel* was *accepted* for the Faith of the Giver, and not the Giver for his Gift; yet if you ſhall apply this to the point in Queſtion, then your *Gift* (in your Opinion) being *Chriſt*, and your *Givers* but ſimply men, (whom you have called *Prieſt*, and *People*) it muſt follow that Chriſt is accepted for the Faith of the Prieſt, and People; and not the Prieſt and People for Chriſt, which maketh your *Prayer* farre more abominably *Sacrilegious*. And not much leſſe is that which followeth, praying God to *command* his Angel *to carry* (if the *Gift* be Hee) Chriſt *into heaven*; contrary to the Article of our Catholike Faith, which teacheth us to believe his perpetuall Reſidence *in heaven, at the right hand of the Father.* Hee anſwereth: (c) *It is not meant, that God would command his Angel to carry Chriſt's Body, but our prayers and deſires, by the interceſſion of the Angel unto God for us.* So hee. Which is as truly a falſe Gloſſe, as the former; for, in the Tenour of your Maſſe, the Subject of your prayer is [*Holy Bread of life*, and *Cup of ſalvation.*] The prayer is plainly thus; *Vpon which, O Lord, looke propitiouſly:* and immediately after, *Command* [*Theſe*] *to be carried by thy Angel.* Marke, [*Theſe*] viz. *That Bread of life*, and *Cup of ſalvation*; even that, which you call, *The Body, and Blood of Chriſt*, as Corporally Preſent: which maketh your prayer to be *Sacrilegious* ſtill, and your Expoſitors (that wee may ſo ſay) miſerably Ridiculous.

(c) *Bellarm. ſup. And ſo Doctor Heſkins (out of Hugo de ſancto victore) in his Parliament of Chriſt, Booke 3. Chap. 395.*

That

That the former Romiſh Prayer, *as it was* Ancient, *doth in the (then) true meaning thereof condemne the now Romiſh Church of the former* Sacrilegious Innovation.

Sect. IV.

FOr to thinke that it ſhould be prayed, that *God* would be *propitious to Chriſt*, were an Execrable opinion, even in the Iudgement of our Adverſaries themſelves; who for avoydance thereof have obtruded an Expoſition, as farre differing from the Text, as doth *This* from *That*, or *Chriſt* from the *Prieſt*, as you have heard. But whither will hee now? Your Cardinall telleth you, that the words of your Romiſh Canon are ancient, ſuch as are found in the (a) *Miſſals of Saint Iames*, of *Clement Pope of Rome*, of *Baſil*, of *Chryſoſtome*, and of *Ambroſe*. You will hold it requiſite that wee conſult with theſe Liturgies, ſet out by your ſelves, for the better underſtanding of the Tenour of your Romiſh Maſſe. The Principall Quære will be, whether *Antiquity* in her *Liturgies*, by praying to God for a *propitious Acceptation*, and *admittance into his Celeſtiall Altar*, *meant* (as your Cardinall anſwered) *Propitiouſneſſe towards Prieſt, and People*, in reſpect of their Faith, and devotion; and not towards the *Things offered diſtinctly in themſelves?*

In the pretended *Liturgie* of (b) *Saint Iames* (before Conſecration) the prayer to God is, *To accept the Gifts unto his celeſtiall Altar*; even the *Gifts*, which hee called *The fruits of the earth*. And then after, for the Parties, aſwell Prieſt, as People, *To ſanctifie their ſoules*.

In the *Liturgie* of (c) *Baſil* (before Conſecration) it is prayed to God, that hee *Receiving the Gifts into his celeſtiall Altar, would alſo* (concerning the Parties) *ſend his Grace, and Spirit upon them*.

And no leſſe plainly Pope (d) *Clemens*, teaching (before Conſecration) to pray God, *who received the Gifts of Abel graciouſly, to behold theſe Gifts propounded to the honour of his Son Chriſt*; expreſly differencing this Sacrifice, *done in honour of Chriſt*, from *Chriſt* himſelfe, who is honoured thereby. And, after Conſecration, to *Beſeech God through Chriſt to accept the Gift offered to him, and to take it into his Celeſtiall Altar*: where the

(a) *Bellarm. l. 2. de Miſſa, cap. 24.* Super quæ propitio, &c. habentur apud Ambroſium poſt conſecrationem Lib 4. de Sacram. cap. 6. *Rurſus Bellar. ibid.* Hæc verba poſita ſunt poſt conſecrationem apud Ambroſium lib. 4. de Sacram. cap. 6. in Liturgijs Iacobi, Clementis, Baſilij, Chryſoſtomi.

(b) *Liturgia Iacobi antè Conſecrationem.* Diaconus. Oremus pro ſanctificatis tremendis donis — ut Dominus accepiis eis in ſuper-cœleſte ſpirituale Altare ſuum in odorem ſuavitatis mittat nobis divinam gratiam. *Tum Sacerdos.* Deus, ac Pater Domini Dei, & Servatoris — qui tibi oblata munera frugum oblationes accepiſti in odorem ſuavitatis — ſanctifica animas noſtras. *Poſt Sacerdot conſecrans, verba Conſecrationis adhibet:* Sancte qui in ſanctis requieſcis — ſuſcipe hymnum incorruptum in ſanctis & incruentis Sacrificijs tuis.

(c) *Liturgia Baſilij ante Conſecrationem. Pontifex* — Suſcipe nos, ut ſimus digni offerre rationabile illud abſq; ſanguine Sacrificium — & vide ſuper ſervitutem noſtram: ut ſuſcepiſti munera Abel, ſic ex manibus noſtris ſuſcipe iſta ex benignitate tuâ. *Et rurſus Diac.* Pro oblatis, ſanctificatis, & honorificentiſſimis muneribus Deum poſtulemus, ut qui accepit ea in ſancto & ſupercœleſti Altari ſuo, in odorem ſuavitatis, emittat gratiam & ſpiritum nobis, &c. *Poſt, ſequitur Conſecratio. Pontifex:* Reſpice Domine Ieſu. *Et poſt Conſecrationem*; Gratias agimus. (d) *Clement. Conſtitut. lib. 8. cap. 16. called*, Conſtitutio Iacobi, *apud Binium.* Tu, qui Abelis Sacrificium ſuſcepiſti — *And after*, Pro omnibus tibi gloria, &c. *cap. 17.* Benignè aſpicere digneris ſuper hæc dona propoſita in conſpectu tuo — & complaceas tibi in eis, in honorem Chriſti, & mittas ſpiritum ſuper hoc Sacrificium, teſtem paſſionum ejus — ut oſtendas hunc panem corpus ejus, &c. *poſt Conſecrationem, cap. 19.* Etiam rogemus Deum, per Chriſtum ſuum, pro munere oblato Domino, ut Deus, qui bonus eſt, ſuſcipiat illud per Mediatorem Chriſtum in cœleſte Altare ſuum in odorem ſuavitatis pro hâc Eccleſiâ, &c.

prayer

prayer to God is not to *accept of Christ*, but of the *Gift* for Christ's sake, and *to the honour of Christ*, in whom *God* is *Propitious* unto us: wee say againe, the Gift for Christ, and not Christ for the Gift, (what can be more plaine against all *Corporall Presence* of Christ in the Sacrament?) and to receive it *into his Celestiall Altar*, but how? by intercession of Angels? No, but expressly thus: *By Christ the Mediatour.*

In the *Liturgie* of (e) *Chrysostome* (before Consecration) God is prayed unto, and supplicated thus: *Wee beseech thee to send thy Spirit upon us, and upon the Gifts set before us.*

Even as (f) *Ambrose* explaineth his Supplication (after Consecration) for *God, To accept this Oblation*, namely that, which hee called *Holy Bread*, and *Cup.*

If therefore these former Formes may interpret your *Romane Liturgie*, as it was *Ancient*, the prayer therein to *God*, desiring him to be *Propitious*, must have relation to the things above specified called *Holy Bread of life*, and *Cup of Salvation*, as distinguished from *Priest*, and *People*. Wherefore your *Romane Missals* being so *Ancient* in this one point, in praying God (after Consecration) to be *Propitious to that*, which is called the *Bread of life eternall*, and *Cup of everlasting salvation*; lest it might carry a *Sacrilegious Sense*, to wit, that the Body of Christ is here the *proper Subject* of the Eucharist, and consequently to need a *Propitiation* to God, by virtue of mens prayers (thereby greatly derogating from the meritorious Satisfaction of Christ:) you ought to reduce this your *Romane Canon* to the Orthodox meaning of *Ancient Liturgies* above mentioned; and to understand it *Sacramentally* onely, (namely) our Objective *Representation*, *Commemoration*, and *Application* thereof by us, which is our *Act of Celebration.*

To the former vast heape of Sacrilegious Positions, and Practices, wee may adde your other many vile, and impious (g) Indignities offered to the all-glorious Sonne of God, in making his sacred *Body*, in your owne opinions, obnoxious to the *Imprisoning in Boxes, Tearing with mens Teeth, Devouring, Vomiting it by the Communicants*, and the *Transmittance into your guts*, yea and into the *parts inferior*, together with the *Eating*, and *Feeding thereupon by Dogs, Mice, Wormes*; and (which transcendeth, if it may be, all your other Absurdities) *to be deprived of all naturall power of Motion, Sense, and Understanding.* O Abominable! Abominable!

(e) *Missa Chrysostomi ante Consecrationem.* Adhuc offerimus tibi rationabile, & incruentũ hoc obsequium. Deposcimus ut mittas Spiritum sanctum super nos, et super apposita munera. *Sequitur Consecratio.* Fac Panem istum preciosum Corpus, &c. *Post Consecrationem.* Adhuc offerimus tibi rationabile hoc obsequium pro fideliter dormientib', &c. *Post.* Dominum deprecemur, ut qui suscepit ea in sancto et cœlesti Altari suo, mittat nobis propter ea gratiam, et donũ Spiritus sancti.

(f) *Ambros. de Sacram lib 4. cap. 6. post Consecrationem.* Offerimus tibi hunc Panem sanctum, et Calicem, et petimus ut hanc Oblationẽ suscipias in sublimi Altari tuo per manus Angelorum, sicut accipere dignatus es munera pueri tui Abel, &c.

(g) *Booke 5. throughout.*

A Sy-

A Synopſis *of the* Idolatrouſneſſe *of the Romiſh* Maſſe, *and Defence thereof; by many Evidences from Antiquity.*

Sect. V.

OVr firſt Argument is againſt the foundation thereof, which is your Interpretation of the Article [Hoc] by denying it to have Relation to *Bread*; contrary to the verdict of an Inqueſt of Ancient Fathers, ſhewing, that the ſame pointeth out *Bread*, as you have (a) heard: whereby the monſtrous Conception of *Tranſubſtantiation* is ſtrangled in the very wombe.

Inſomuch that ſometimes they expreſſely * interpret it thus; *Chriſts Body, and Blood*, that is, (ſay they) *The Bread, and Wine.* Item, *He gave the name of the Signe to the thing ſignified.* Item, *Bread the Signe of his Body.* And laſtly, *Bread is called Chriſts Body, becauſe it ſignifieth his Body.*

Secondly (in the point of *Tranſubſtantiation* it ſelfe) They calling the Euchariſt (which you dare not) (b) *Bread* and (c) *Wine, after Conſecration*, and naming them * *Earthly materialls*, and *Matter of Bread*: and alſo (as you have heard out of the *Ancient Liturgies*) (d) *Fruits of the Earth*; and yet more plainely, by way of *Periphraſis*, deſcribing them to conſiſt of (e) *Divers granes*, and *Divers grapes*. After, by approving the Suffrage and judgement of our (f) *Senſes*, in diſcerning all *Senſible things*; and in ſpeciall the Euchariſt it ſelfe; and at length affirming, that there remaineth therein the (g) *Subſtance of Bread*, and *Wine*, which are the *Subject matter* of your *Divine Adoration*. All which are other Three Demonſtrations of their meanings, every ſingular point being avouched by the Suffrages of Antiquity.

Thirdly againſt your *Faith*, concerning the maner of *Corporall Preſence* of Chriſt in the Euchariſt; becauſe ſo farre were the Fathers from beleeving that the *Body of Chriſt* could be in (h) *divers places* (as you ſay in Millions) *at one time*, that by this property of *Being in many places at once*, they have diſcerned *Angells* to be *Finite Spirits*, *and not God*. They have diſtinguiſhed the *Godhead* of Chriſt from his *Manhood*; and they have proved the *Holy Ghoſt* to be *God*, and no *Creature* by the ſame Reaſon. Than which Three Arguments none can be more Convincent. Whereunto you may adde the Fathers ſpeeches, contradicting your Dreame of a *Body whole in every part, in whatſoever ſpace*; *or place*; by judging it *Impoſſible*, and alſo concluding *Chriſt his Aſcenſion into Heaven* to argue his *Abſence from Earth*; all which have (i) beene diſcuſſed from point to point.

Our

(a) *Booke 2. Cha. 1. Sect. 6.*

(*) *Ibid.*

(b) *Booke 3. Ch. 3. Sect. 5. & 11. & Sect. 14. in Chryſoſt. and by Cyprian his Confutation of the Aquarii, ibid. Sect. 5. & Booke 1. Cha. 3. Sect. 3.*

(c) *Booke 3. Cha. 3. Sect. 5.*

*. *Ibid. Sect. 13.*

(d) *Above in this Booke, Ch. 1. Sect. 4.*

(e) *Booke 3. Ch. 3. Sect. 6.*

(f) *Booke 3. Cha. 3. Sect. 8, 9. &c.*

(g) *Booke 3. Cha. 3. Sect. 11.*

(h) *Booke 4. throughout.*

(i) *Ibid. Chap 7. Sect 6. and Booke 5. throughout.*

Our Fourth Generall Argument is, that whereas your *Corporall Presence* must needs inferre *Corporall Eating* thereof by the Communicants, notwithstanding you have heard the contrary Sentences of Ancient Fathers against (k) *Tearing*, and *Swallowing of Christ's Body*, and *Bodily Digestion*. Next concerning the *Eaters*, that onely the *Godly* faithfull are *partakers* thereof; insomuch that even the *Godly under the old Testament did eat the same*. Then, of the *Remainders* of the *Consecrated Hosts*, that they were (l) *Eaten* (by the ordinance of the Church) by *Schools-boyes*, and sometimes *Burnt in the fire*. Besides they called them (m) *Bits*, and *Fragments of Bread broken* (after Consecration) and *diminished*. And lastly, in respect of the End of Eating, (n) *They held the thing present to be a pledge of Christ's Body absent*: and also (o) allowed such a *Touch* of his *Body* by *Faith*, that whosoever so toucheth him is *Sanctified*. Which Observations, concerning our Fourth Generall Argument, do minister unto us five particular Reasons, which make our Defence to be Impreinable.

(k) Booke 5. thorowout.

(l) Booke 1. Cha. 2. Sect. 10.

(m) Booke 3. Ch. 3. Sect. 11. and Booke 7. Chap. 3. Sect. 2.

(n) Booke 3. Ch. 3. Sect. 11.

(o) Book 5. Chap. 9. Sect. 2.

Fifthly, forasmuch as you teach the *Subject matter* of the Eucharist to be the *Body of Christ*, as a proper *Sacrifice propitiatory*; wee, upon due inquisition into the doctrine of Antiquity, have (p) found the Ancient Fathers I. Noting that, which they called *Sacrifice* herein, to be *Bread*, and *Wine*, saying thereupon that *Melchisedech*, in that his *Bread* and *Wine*, offered the *Body and Blood of Christ*. II. Such a *Subject*, which being *taken in great Quantity* doth (q) nourish and satiate mans Bodily Nature. III. Such, as needeth prayer to God, that it may be (r) *Acceptable to God, as was the Sacrifice of Abels sheepe*. IV. So naming it an *Vnbloody Sacrifice*, as meaning thereby (s) *void of Blood*, which cannot agree to the *Body of Christ* now risen from death. V. So qualifying their other Exuberances, and Excesse of speech (wherin they named it *The same Sacrifice of Christ once offered*) by an Emphasis correcting it thus: (t) *A Sacrifice, or rather a Memoriall thereof*. VI. By placing the *Sacrifice* of *Christs Body*, as now Presentative onely in *Heaven*, and the thing offered on *Earth* but a *Signe*. VII. In all your objected Testimonies, for proofe of the same *Body of Christ* in the *Eucharist*, which suffered on the *Crosse*, they understood the same as the (u) *Object* of our *Remembrance*, and not as the *Subject of Offering*, which make up so many Arguments moe. VIII. By paralleling (x) *Baptisme* with the *Eucharist*, in like tenour of speech, from point to point. IX. By praying *God* to be (y) *Propitious* to that which is *offered*.

(p) Booke 6. Ch. 3. Sect. 2. thorowout, and elsewhere.

(q) Booke 3. Chap. 13. Sect. 10.

(r) In this Booke 3. Chap. 1. Sect. 3.

(s) Booke 6. thorowout, more especially Chap. 3. Sect. 9, & 10.

(t) Booke 6. Cha. 3. Sect. 6.

(u) Booke 6. Cha. 5. Sect. 1, 2, 3, 4, &c.

(x) In this Booke, Chap. 2. Sect. 2, & 3.

(y) Above in this Booke, Chap. 1. Sect. 3.

Sixthly, upon the same Doctrine of *Corporall Presence* you have erected and fastned the roofe of all your Building, which is, *Divine Adoration* of the Host: yet notwithstanding have you not beene able, by the Testimonies of any ancient Father,

to free your selves from *Formall Idolatry*, by any of your (y) *Pretences* (devised for your excuse) either of *Good Intent*, *Morall Certainty*, or of *Habituall Condition*: especially seeing that the Fathers, by that their universall Invitation, [*Lift up your hearts*] abstracted still the thoughts of the Communicants from contemplating of any Subject present here *Below*, that they might be drawne to the meditation of the *Body of Christ*, as it is in *Heaven*.

(z) Booke 7. throwout.

Lastly, in your owne Romish Masse, praying (after Consecration) *God to be propitious to the thing offered, as to Abels Sacrifice*, which was but a *sacrificed Sheepe*.

Compute all these Particulars, and you shall finde about sixteene Arguments, to prove you to be absolutely *Idolaters*. Wee having thus reveiled these Three *Principall*, and *Fundamentall Abominations*, do now proceed to their *Concomitants* and *Consequences*, which are Mixtures of *Heresie* in many, Overture of *Perjury* in some, and *Obstinacie* in all. Wee begin at the last.

Chap. II.

Of the exceeding Obstinacie of the Romish Disputers, made palpable by their owne Contradictions, *and of the Defence thereof, as being Contradictory in it selfe.*

Sect. I.

ALl your Disputers shew themselves in nothing more zealous, than in maintenance of your Romish Masse, which they contend for by objecting Scriptures, Fathers, and Reasons: notwithstanding their Expositions of *Scriptures*, their Inferences out of the *Fathers*, their devised *Reasons*, and almost all their Confutations are confuted, rejected, and contradicted by their owne fellowes, as the Sections thorowout this whole Tractate do plainly demonstrate. Wee cannot therefore otherwise judge, but that as *Prejudice* is the chiefe Director, so *Obstinacie* is the greatest Supporter of your Cause.

How much more when the Defence it selfe is found to consist upon meere Contradictories, whereof you may take a Taste out of your Doctrine of *Corporall Presence*, and of a *proper Sacrifice*. In the first, by obtruding on mens Consciences a Belefe (upon due Consequence) of a *Body of Christ Borne*, and *not*

Borne

Borne of the Virgin Mary; *One*, and *not one*; *Finite*, and *not Finite*; *Diviſible*, and *not Diviſible*; *Perfect*, and *not Perfect*; and alſo *Glorious*, and *not Glorious*, as hath beene (a) proved in each point.

(a) *Booke 4. thorowout.*

II. In a point of properly *Sacrificing* of Chriſt's *Body*, your Muſicke ſtands upon the ſame kind of Diſcords, of (b) *Teaching a Body Broken*, and *not Broken*; a *matter viſible*, and *not viſible*; of *Blood ſhed*, and *not ſhed*; and of a *ſuffering Deſtruction*, and *not ſuffering Deſtruction*. Evident Arguments of Obſtinacie one would thinke, and yet behold a plainer, if it may be.

(b) *See Booke 6. thorowout.*

One Example, inſtead of many, of a ſtupendious Obſtinacie, *in urging the Iudgement of* Antiquity, *for Defence of your Romiſh Maſſe, in the chiefeſt parts thereof; proved by inſtancing onely in their like Sayings concerning* Baptiſme.

Sect. II.

THree chiefe Ieſuites, beſides others, have beene (as you may c remember) extremely urgent, and important with Proteſtants to ſhew, if they could, the like Phraſes of the Fathers in Baptiſme, as were uſed of them concerning the *Euchariſt*, in the queſtion of *Sacrifice*: as if the juſt paralleling of theſe Two might be a Satisfaction unto themſelves, concerning that one point. Wee are to deale more liberally with them, and whereas they aſſume unto themſelves the ſuffrages of *Antiquity*; 1. For a *Literall Expoſition* of Chriſts words [*This is my Body*:] 2. For a *Change of Bread*, by *Tranſubſtantiation into his Body*: 3. For a *Corporall Preſence* of the ſame *Body* in the *Sacrament*: 4. For a *Bodily Vnion* with our Bodies: 5. For a *Proper Sacrifice* of the Euchariſt: And laſtly, for a *Divine Adoration* thereof; wee anſwer them from the Fathers, in their like Sayings concerning *Baptiſme*, throughout every particular.

(c) *Booke 6. Chap. 3. Sect. 13.*

A *Synopſis* of the *Speeches of Ancient Fathers*, objected throughout this whole Treatiſe, for proofe of a *Corporall Preſence* of *Chriſt's Body* in the Eucharift; and aſſoyled and ſatisfied by the *Parallels* and like *Equivalent* Sayings of the ſame Fathers; to the manifold and manifeſt Conviction of all Romiſh Deliration, in this their Controverſie of the Maſſe.

Sect. III.

WEe ſhall purſue your Objections, and our Solutions, according to the Order of the Bookes, wherein they are cited.

Booke II. I. Kind of Romiſh Objections, for proofe of the *Corporall Preſence* of Chriſts Body.

Ob. I. The Fathers call the *Euchariſt* an *Antitype of Chriſt*. *Baſil*, and others. Ergo, is *Chriſt Corporally* therein. B. 2. c. 2. §. 6.

Sol. Nay; for *Baptiſme is the Antitype of Chriſt's Paſſion*. *Cyril*. Ibid.

Ob. II. The Fathers call *Bread the Body of Chriſt*. *Cyprian*, and others. Ergo, they underſtood his *Corporall Preſence* therein. B. 2. c. 2. §. 9.

Sol. Nay; for as *Baptiſme is called by the Apoſtle a Buriall*: So is the *Sacrament of his Body* called *his Body*. *Auguſtine*. And *Baptiſme*, the *Sacrament of Adoption*, is called *Adoption*. *Facundus*. Ibid.

Booke III. II. Kind

Ob. I. THe Fathers ſay of the Euchariſt, that *It is no Common Bread*, *Irenæus*, and *Iuſtin Martyr*, *&c.* B. 3. c. 4. §. 3.

Sol. Nor is *Water*, in *Baptiſme*, *Bare Water*. *Cyril*. Ibid.

Ob. II. *Wee muſt not judge hereof by ſenſe, for no ſenſible thing is herein given unto us*. *Chryſoſtome*. B. 3. c. 4. §. 5. Ergo, *&c.*

Sol.

II. Kind of Objections for proofe of a *Corporall Preſence* of Chriſt in the Euchariſt, are found in this third Booke.

Sol. *In Baptiſme no ſenſible thing is delivered. Chryſoſt.* Ibid. *Nor are wee to conſider Baptiſme with the eyes of the Body. Councell of Nice.* B. 3. c. 4. Sect. 8.

Ob. III. *By Divine working is Bread made Chriſt's Body. Ambroſe.* Ergo, It is preſent. B. 3. c. 4. Sect. 7.

Sol. Nay; for *by Baptiſme is man made a new Creature. Ambroſe. By which the Baptized is made the fleſh of Chriſt.* P. *Leo.* Ibid.

Ob. IV. *Bread is changed into Chriſt's Body. Greg. Nyſſen.* B. 3. c. 4. Sect. 7. Ergo, *&c.*

Sol. Not ſo; for of the Euchariſt ſo, as of Baptiſme: *It preſerveth the propriety of its ſenſible Subſtance. Ephraimius.* Booke 3. c. 3. Sect. 14.

BOOKE IV.

Ob. I. *Chriſt is preſent in the Sacrament.* So Fathers. Booke 4. Ergo, &c.

Sol. *Wee have Chriſt preſent in Baptiſme. Aug.* B. 4. c. 1. Sect. 2.

III. Kind of Romiſh Objections, for proofe of a *Corporall Preſence* of Chriſt in the Euchariſt, are found in this Fourth Booke.

Ob. II. Of the Euchariſt it is ſaid; *Thinke not that the Prieſt, but Chriſt reacheth it unto thee. Chryſoſtome.* Ergo, &c. Booke 3. c. 4. Sect. 6.

Sol. Even as it is ſaid of Baptiſme; *It is not the Miniſter, but God that Baptizeth, and holdeth the head of the perſon Baptized. Chryſoſt.* B. 3. c. 4. Sect. 6.

Ob. III. *Miracles have beene wrought by this divine Sacrament of the Euchariſt. Socrates.* Ergo, &c. B. 4. cap. 2. Sect. 5.

Sol. *Miracles have beene wrought at the Font. Auguſt.* Booke 4. cap. 2. Sect. 5. And, *The Divine Water of Baptiſme produceth marveilous effects. Greg. Nyſſen.* Booke 3. cap. 3. Sect. 13.

Booke V.

IV. Kind of Romiſh Objections, for proofe of a *Corporall Preſence* of Chriſt in the Euchariſt, are found in this Fifth Booke.

I. By Touch.

Ob. I. *VVEe touch him, and hee is held by the hand of the Prieſt. Chryſoſt.* Ergo, &c. Booke 5. cap. 4. Sect. 2.

Sol. As well is it ſaid by him, of parties Baptized, that *They hold the feete of our Saviour. Chryſoſt.* Ibid.

Ob. II. By the Euchariſt, *Chriſt's Blood is ſprinkled upon us, when hee is received both with mouth and heart.* Pope *Gregory.* Ergo, &c. B. 5. c. 5. §. 6. in the Margin.

Sol. Accordingly of *Baptiſme. Chriſt's Blood is ſprinkled on the Foreheads of the Baptized.* Pope *Gregory.* Ibid.

II. By Eating.

Ob. I. *Wee eate Chriſt's fleſh in the Euchariſt.* Divers Fathers. Ergo, &c. B. 5. c. 5. Sect. 2.

Sol. And *Infants are partakers of his fleſh by being Baptized. Auguſt.* B. 5. c. 8. Sect. 1.

Ob. II. *Our Tongues, in receiving the Euchariſt, are made red with his Blood. Chryſoſt.* Ergo, &c. Booke 5. cap. 5. Sect. 6.

Sol. And *Baptiſme is red with his Blood. Auguſt.* Ibid. Sect. 6.

III. By

Ob. I. *Wee have a naturall Vnion with Chriſt hereby, and not onely in affection. Cyril* and *Hilarie.* Ergo, &c. Booke 5. cap. 8. Sect. 2.

III. By our manner of *Union with Christ's body, through* this Sacrament.

Sol. So likewise *Christians by Baptisme are made one with Christ, not onely in affection, but also in nature. Hilarie.* Ibid. *Wee are incorporate in Christ.* Aug. Ibid. Sect. 1. *Made Bone of his Bone*, and *flesh of his flesh. Chrysost.* Ibid. §. 1.

Ob. II. *Wee are Christophers, or Carriers of Christ hereby. Cyril.* Ergo. B. 5. c. 8. Sect. 3.

Sol. So also, by *Baptisme, Wee put on Christ.* Pope *Leo.* B. 5. c. 5. §. 6.

IV. By the Effects which are ascribed to the Eucharist.

Ob. I. *The wicked eating are made guilty of the Lords Body, and doe injury to Christ. Cyprian.* Ergo. B. 5. c. 9. §. 1.

Sol. *Hee that receiveth Baptisme unworthily, is guilty of judgement. August.* B. 5. c. 2. §. 5. And, *when any Sacrament is violated, the author thereof is violated. Hierome.* Ibid. Sect. 6.

Ob. II. *The Eucharist is our Viaticum, in our way to Heaven.* Fathers in their *Liturgies.* Ergo. B. 5. cap. 9. Sect. 1.

Sol. And *Baptisme is our Viaticum. Basil*, and *Nazianzen.* Ibid.

Ob. III. *The Eucharist is a Token and Pledge unto us of our Resurrection. Primasius, and Gaudentius.* Ergo. Booke 5. cap. 4. Sect. 1.

Sol.

Sol. Well, And *Baptiſme is an Earneſt of our Reſurrection to life. Theod.* & *Baſil.* Ibid.

Or. IV. *By the Euchariſt wee are nouriſhed unto Immortalitie. Cyril.* Ergo. B. 5. c. 8. Sect. 2.

Sol. So likewiſe of Baptiſme; *By it wee are made alive, as being no more earthly. Athanaſius.* Ibid.

Booke VI.

Or. I. THe Fathers call the Euchariſt a *Sacrifice of Chriſt. Chryſoſtome*, and others. B. 6. throughout. Ergo.

V. Kind is in the point of *Sacrifice*, whereof in this Sixt Booke throughout.

Sol. And what of Baptiſme? *It is the Sacrifice of Chriſt's Paſſion; and every one offereth, when hee is Baptized in the faith of Chriſt, as others before us* (ſaith S. *Auguſt.*) *have taught.* B. 6. c. 5. Sect. 13.

Or. II. The Euchariſt is an *unbloody Sacrifice, and a reaſonable ſervice of God.* The Fathers. Ergo. B. 6. c. 5. Sect. 9.

Sol. *Baptiſme is our reaſonable worſhip of God. Athanaſ.* B. 6. c. 5. Sect. 9.

Booke VII.

Or. I. THis Sacrament of the *Euchariſt is dreadfull, whereunto men ſhould come with feare. Chryſoſt.* Ergo, to be Adored with divine worſhip. Booke 7. cap. 2. Sect. 2.

Sol. So the *Canons of Baptiſme are terrible words. Chryſoſt.* B. 6. c. 5. §. 8. And *Wee are to be brought with feare and horrour to Baptiſme. Auguſt.* Booke 7. cap. 2. Sect. 1.

Or. II. *Angels of God are preſent at the Euchariſt. Chryſoſt.* Ergo, &c. B. 7. c. 2. Sect. 2.

Sol. And, *The Angels magnifie Baptiſme by their preſence. Greg. Nazian.* Ibid.

VI. Kind

Or.

VI. Kind of Romiſh Objections for proof of *Corporal Preſence of Chriſt* in the Euchariſt, ariſe from this their Pretenſe, that the Fathers gave *Divine Adoration* unto it.

Ob. III. *The myſterie of the Euchariſt is to be kept ſecret from Infidels and Catechumeniſts.* And *Only* [*fideles nôrunt.*] *Auguſt.* and Others. Ergo, &c. Booke 7. cap. 3. Sect. 1.

Sol. *Let none but perfect Chriſtians ſee the ſignes of Baptiſme. Dionyſ. Areop.* and *Only* [*fideles nôrunt.*] *Auguſt.* Ibid.

Ob. IV. *None eateth the fleſh of Chriſt before hee adore. Auguſt.* Ergo, &c. B. 7. c. 2. Sect. 3.

Sol. *The Catechumeniſts adore, before they be baptized. Athanaſius.* Ibid.

Ob. V. *Wee adore theſe myſteries. Ambroſe.* Ergo, &c. Booke 7. cap. 2. Sect. 3.

Sol. And, *Wee Reverence Baptiſme whereſoever. Aug.* Ibidem. *Baptiſme is worſhipped.* Idem ibidem.

Ob. VI. Of the Euchariſt, *O Divine Sacrament. Dionyſ. Areop.* Ergo, &c. B. 7. c. 3. Sect. 4.

Sol. Iuſt ſo of Baptiſme; *O water, that &c. Optat. Divine Lavar. Greg. Nyſſen.* Booke 7. cap. 7. Sect. 4.

So many Parallels, ſo pregnant and punctuall, in ſo maine points, aſſoyling Romiſh Objections in their Inſtances of greateſt weight and urgencie; what, but Obſtinacie it ſelfe, could poſſibly oppoſe to this Evidence?

CHALLENGE.

SO many Teſtimonies of Fathers, ſo mainly inſiſted upon by your Doctors, for warrant of ſuch *Erroneous, Superſtitious, Sacrilegious,* and *Idolatrous* Romiſh *Doctrines,* and each one not more vehemently objected, in the Queſtion concerning the Euchariſt, than eaſily retorted, and confuted, by inſtancing in *Baptiſme*; what greater Evidence can any deſire to be made of a wilfull *Obſtinacie* (that wee ſay not madneſſe) than this of your Diſputers appeareth to be? but how much more, if wee ſhould point at the other manifold Inſtances, which wee have proſecuted at large throughout this whole Volume, wherein their Vnconſcionableneſſe hath beene manifeſted in all paſſages to the

Conſcience of every indifferent Reader. Yet were this their Guilt not ſo hainous, if ſuch their Obſtinacie were not infected with ſome contagion of *Perjury*.

A Synopſis *of manifold Overtures of* Perjuries, *in Defence of the Romiſh Maſſe.*

Sect. IV.

EVery *Perjury* preſuppoſeth an *Oath*; which you have in the (a) *Bull of Pope Pius the Fourth*, impoſed upon every *Eccleſiaſticke*, ſubject to the See of *Rome*, for the ratifying of the Beliefe of the many new Romiſh *Articles* contained therein, as *True*, *Catholike*, and *without which none can be ſaved*. The due proofe that the ſame Oath, almoſt in each new *Article*, maketh the Swearer obnoxious to *Perjury*, is a Subject which would require a full Treatiſe; for the which wee are not altogether unprovided. But wee are to confine our ſelves to the Obſervations promiſed in our former Diſcourſe, in foure ſpeciall points.

(a) *Bulla Pii Quarti ſuper forma Iuramenti*— Profiteor omnia declarata in Concilio Tridentino: & hanc eſſe fidem veram Catholicam, extra quam nemo ſalvus eſſe poteſt.

I. *Overture of* Perjury *is In Swearing unto that, which is called* The Vulgar Latine Tranſlation.

THis is decreed in the Councel of (a) *Trent* to be *Authenticall*, and *not to be rejected upon any Pretence whatſoever*. Whereunto (together with all other *Decrees*, and *Declarations* of the ſame *Councel*) yourare ſworne by the forme of *Oath* ſet downe in the foreſaid *Bull* of the Pope. The ſame *Vulgar Tranſlation*, profeſſed by you to be *Authenticall*, and that (as you expound it) it is (b) *Conſonant unto the Originall, the Hebrew, and Greeke Texts*, hath notwithſtanding beene rejected by your (c) Cardinall, and the *Greeke* Tranſlation urged for proofe of a *Proper Sacrifice*. Even as it hath beene frequently excepted againſt by other learned Doctors in your Church, after the *Councel of Trent*, noting *Errours* therein not onely by fault of Print, but alſo ſuch as hapned by the *Negligence*, or *Ignorance of the Author thereof*, as is (d) confeſſed; notwithſtanding that Inhibi-

(a) *Synod. Trid. Seſſ.* 4. Decretum de Editione ſtatuit, ut hæc Vulgata editio, quæ tot ſæculorum uſu approbata in Eccleſia, in publicis lectionibus, diſputationibus, & expoſitionibus pro Authentica habeatur, ut nemo illam rejicere quovis prætextu audeat — ſtatuit & decrevit ut hæc vetus Editio quàm emendatiſſimè imprimatur.

(b) *Sacroboſc. Defenſ. Decreti Trid. part* 2. *cap.* 4. Quandò in hac Diſputatione Authenticam dicimus verſionem, nihil aliud volumus, quam eam eſſe omninò conformem ſuo fonti, ſive fidelem eſſe, ac ſynceram, &c. *Poſſevin. Biblioth. part* 2. *lib.* 12. *cap.* 16. Sanè Authenticam pro re certæ fidei poni conſtat. *Greg. Valent. Anal. lib.* 8. *cap.* 5. Eſſe Authenticam, nihil aliud eſt hoc in loco quàm conformem eſſe Originali. (c) *Booke* 6. *Cap.* 1. *Sect.* 2. (d) *Azorius Moral. Tom.* 1. *lib.* 8. *cap.* 3. §. Quartò. &c. Quæritur an Vulgata in reliquis extra fidem & mores (in quibus pro certo habendum, Eam omni vacare errore,) errorem aliquem contineat. Inter Catholicos dubitatum eſt, quibuſdam aſſerentibus eam eſſe à Concilio approbatam, tanquam immunem ab omni errore in fide & moribus, non tamen ab aliis, & proinde aliqua in ea eſſe vitia: item aliqua, quæ ſignificantius, propriùs, verius, & melius verè potuerint: aliqua eſſe in contrarium & alienum ſenſum converſa, idque probant teſtimonio Catholicorum virorum, qui poſt Concilium Tridentinum ſcripſerant, viz. Vega, lib. 15. cap. 9 ſuper Conc. Trid. Senenſis lib. 8. ad finem. Canus loc. Theol. lib. 2. cap. 13. Andradius Payva Defenſ. Trid. lib 4 Lindanus de optimo gen. interp. lib. 3. cap. 10. &c. Hi omnes fatentur aliquos eſſe errores non ſolùm vitio Scriptorum, ſed etiam incuriâ & negligentiâ ipſius Interpretis.

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tion in that Decree, viz. *Not to reject it upon any pretence whatſoever.* Who, to free themſelves from *Perjury*, make this Comment upon it, that this reſtraint of *Not rejecting it is onely in matter of Faith, and good maners.* Which is alſo your (e) Cardinall his Evaſion; but is no better than a lurking hole, and ſo ſeemeth it to be to your two Ieſuits (f) *Azorius*, and (g) *Valentia*, who thinke that Oath to be violated, if the *Vulgar Latine be rejected at all, as leſſe true than the Originals.* And your Spaniſh Inquiſitors finding, in one of your Romiſh Doctors, the Rule of *Hierome*, and *Auguſtine* urged, which is, that *no Tranſlation Latine*, or other be further allowed than as it agreeth with the *Originals*, they faire and cleanly wipe it out, ſaying that (h) *Although that, which Hierome and Auguſtine taught, be true; yet now ſince the Councel of Trent it is not lawfull to reject the ſame Tranſlation upon any pretence whatſoever.* ✠ Accordingly your Ieſuite *Lorinus* (in a matter concerning neither faith nor maners) (i) *It is not lawfull for us* (ſaith hee) *to follow an Expoſition differing from the Vulgar Edition, which is now corrected.* ✠ So they. And ſo farre unſatisfied are your Doctors, in taking this Oath.

Wee are furthermore not deſtitute of matter for a large Confutation (firſt) of your aſſuming Saint *Hierome* as the *Author of your Vulgar Latine Tranſlation*; to manifeſt that it is no more the *Tranſlation of Hierome*, or yet of any one Author, than the divers habits of a mans Body, from head to foot, can be called the worke of one ſingular work-man.

Secondly, concerning the Authority thereof, you profeſſe it to be *Authenticall* (that is, as you have defined) *Conformable to the Originall Hebrew and Greeke:* although it may be as eaſily proved, not to be that *Ancient Vulgar*, which had continued (as the Decree ſpeaketh) *from divers ages*, than the *Ship of Theſeus*, which after ſome Ages had beene ſo thorowly battered and pierced, that at laſt the keele and bottome therof did onely remaine, which could be called the *Same*. But paſſing by all further Diſpute, wee ſhall referre you to the judgement of the Patrones of the former Rule (ſo inſolently contemned by the

(e) *Bellar. lib 2 de verbo Dei, cap. 12.* Eccleſia tantùm hanc verſionem appellavit, non ita tamen ut aſſeruerit nullos Librariorũ errores in ea reperiri, ſed certos nos reddere voluit, in iis præſertim quæ ad fidem & mores pertinent, nulla eſſe in hac verſione Interpretum errata. *Eodem modo Sacroboſc. Defenſ. fid. Trid. & Salmeron. Tom. 1. Prolegom. 3.*

(f) *Azorius ubi ſupra.* Mihi verò veri, or videtur eorum eſſe ſententia, qui opinantur vulgatã Editionem non ſolum in rebus fidei, & morũ, ſed in cæteris quoq; omnibus omni errore carere: quia licet aliquando aliqua ſignificantius, proprius, ac latius reddi potuerit, non tamen verius, aut ſimpliciter certius.

(g) *Greg. Valent. Analyſ lib. 3. c. 4 §. Etenim, &c.* Quod autem Eccleſia addit: Ne ullus illã quovis prætextu audeat rejicere, id profecto evidenti argumento eſt, in omnibus omninò locis, & quod attinet ad omnes ſcripturæ ſententias eſſe hanc ut Authenticam (i. e. Conformem Scripturæ Originali) à Concilio approbatam. Secus enim prætextus aliquis ſupereſſet, quò, non obſtante hac definitione Concilii, poſſet aliquandò ea Editio in Diſputationibus rejici, nempe ſi diceretur in hoc certè aut in illo loco, non eſſe hujus Authorem Editionis Spiritus Sancti mentem aſſequutum ——— In omnibus igitur locis vult Concilium Eam haberi pró Authenticâ, exceptis erroribus Typographorum ——— (Vt Iudæ. cap. 11. pro, altera Matre, lectum fuiſſe adultera Matre, ut quidam objiciunt) ——— Nam Concilium probavit veterem benè Typis impreſſam ——— *Poſt. §.* Porrò. Nullo modo audiendi ſunt ii, qui, poſt Concilium Tridentinum, contendunt, Editionem Vulgatam aliquibus in locis, quod ad ipſam ſententiam attinet, emendari; Quin potiùs Græci, & Hebraici Codices, ſiquidem diſſideant à noſtra, ſunt per eam corrigendi. (h) *Index Expurgatorius Hiſpanicus, ad nomen* Martinz. ——— Quamvis hæc, quæ Hieronymus, & Auguſtinus docuerunt, vera ſunt, tamen poſt Concilii Tridentini Decretum, non licet Vulgatæ Latinæ Teſtimonia quovis prætextu rejicere, prout in ipſius Concilii Decreto conſtitutum eſt. *fol.* 145. (i) *Lorinus Ieſ. Commeat. in Lib. Sap. ca. 12. Verſq. 6. §.* Verabus. ——— Non licet nobis diſcrepantem expoſitionem ab Editione noſtra Vulgata jam correcta ſequi.

Spaniſh Inquiſitors, as you have heard) by one Inſtance, which may be ſufficient in it ſelfe for triall of the Caſe now in hand.

The Text of Scripture is *Epheſ.* 1. 14. in the Latine Tranſlation (even in that, which is ſet forth by Pope (i) *Clement*, as *The moſt accurate Edition*) thus: (k) *You are ſealed with the ſpirit of promiſe, which is the Pledge of your inheritance.* But in the Greeke it is: *You are ſealed with the ſpirit of promiſe, which is the Earneſt of your inheritance.* The Queſtion is, whether of theſe is to be preferred; and *Hierome*, and *Auguſtine* are ready to reſolve you herein, both of them Correcting the Vulgar Tranſlation in the word *Pledge*, and one of them giving an *Abſit!* againſt this Senſe of it. The Reaſon of both is, becauſe hee that giveth a *Pledge* taketh it againe, when the Thing, for which it was pledged, is received. But hee that giveth an *Earneſt*, will have it continue with him, to whom it was given. And ſo God aſſuring his Choſen, by his Spirit, doth for their greater Confidence give it as an *Earneſt*, and not as a *Pledge*. So they. Thereby advancing Gods gracious love, towards man, and mans faith in Gods love. Here will be no corner of Pretence, that this being an Errour of *Print*, and not of *Doctrine*, may be rejected by you without Prejudice to your Oath; no, for Errour of Print ariſeth from ſome affinity of words, (as where theſe words, *This is a ſound Reaſon*, being delivered to the Print, was returned from the Preſſe thus; *This is a fond Reaſon.*) But betweene *Pignus*, and *Arrhabo*, there is no more Symphonie than betweene an Horſe, and a Saddle. Nor will it avayle you to ſay that the Originall Greeke was corrupted, for it is the ſame Greeke word, which *Hierome* himſelfe (who as you know uſed the perfecteſt Greeke Text) doth here avow to be True.

(i) Clem. Octavus — In perpetuam rei memoriam — Textus accuratiſſimè mendis purgatus.

(k) Epheſ. 1. 14. *Lat. Vulg.* Spiritu ſignati promiſſionis, quæ eſt pignus hæreditatis. *Græcè*, Ἀῤῥαβὼν: *in quem locum Hieronym.* Pignus Latinus interpres pro Arrhabone poſuit: Arrhabo futuræ emptionis quaſi quoddam teſtimonium, & obligamentum datur: Pignus verò pro mutuâ pecuniâ ponitur, & cùm illa reddita fuerit, reddenti debitum pignus à Creditore. *Aug. Serm. de viſione Dei, Tom.* 10. *pag.* 1687. Accipis Codicem ab amico, cui das pignus, cum reddideris quod acceperis, ille, cui reddis, habebit, tu pignus accipies, non enim habebit ambas res: ſed quando pretium paras dare pro ea re, quam tenes bonæ fidei contractu, de ipſo pretio das aliquid, & exit Arrha, non pignus, quod ſit complendum, non quod ſit auferendum. Sed ſi Deus charitatem dat, tanquam pignus per ſpiritum ſuum, cum eam rem ipſam reddiderit, quâ promiſſâ pignus dedit, auferendum eſt à nobis Pignus? Abſit! Sed quod dedit, hoc implebit: ideo melius Arrha, quam pignus — hoc enim implebitur, cum Arrha data eſt.

II. *Overture of* Perjury *in your Diſputers is in ſwearing to the Romiſh* Expoſitions of Scripture.

THe Tenour of the Oath, in this reſpect, is: (a) *I admit the ſacred Scriptures in that Senſe, which the Mother Church hath held, and doth hold.* By [*Mother Church*] underſtanding the *Church of Rome, as without which there is no ſalvation*; which is expreſſed in the ſame Oath, as another Article therein, and which elſe-where wee have proved to be a GRAND IMPOSTVRE, in a full Tractate, from the Doctrine of the *Apoſtles*, of *Generall Councels*, of ſeverall *Catholike Churches*, and from ſuch *Primitive Fathers*, whoſe memories are at this day regiſtred

(a) *Bulla eadem.* Sacram Scripturam admitto juxta eum ſenſum, quem Tenuit, & Tenet Mater Eccleſia — extra quam nemo ſalvus, &c.

ſtred in the Romiſh *Calender of Saints*. How then can the Oath for this point be taken without danger of Perjury? But to come to the Article, concerning the Expoſitions of Scriptures *According to the ſenſe of the Church of Rome*, which would thereby be thought to *Hold* no Senſe of Scripture now, which ſhee had not *Held* in more Ancient Times. Wee, for Triall hereof, ſhall for this preſent ſeeke after no other Inſtances, than ſuch as in this Treatiſe have beene diſcuſſed, and for brevity-ſake ſingle, out of many, but onely Three; A firſt is in that Scripture, *Ioh. 6. Except you eate the fleſh of the Sonne of man, you cannot have life*.

The word [*Except*] was extended unto *Infants* in the dayes of *Pope Innocent* the Firſt, continuing (as hath beene [b] confeſſed) *ſix hundred yeares together*, when the *Church of Rome* thereupon *Held it neceſſary for Infants to receive the Euchariſt*. Contrarily the now Romane Church *Holdeth it Inexpedient to adminiſter the Euchariſt unto Infants*, as you have heard.

(b) *Booke 1. Ch. 2. Sect. 11.*

Secondly, *Luk. 22. Take, Eate, &c.* Your Church of *Rome*, in the dayes of *Pope Nicholas*, in a *Councel* at *Rome*, *Held*, that by the word, *Eate*, was meant an (c) *Eating, by Tearing the Body of Chriſt ſenſually with mens teeth*, in a Literall ſenſe. Which your now Romane Church (if wee may believe your Ieſuites) doth not *Hold*, as hath appeared.

(c) *Booke 3. Chap. 3. Sect. 1.*

Thirdly the Tenour of the Inſtitution of Chriſt, concerning the Cup, was *Held* in the dayes of Pope (d) *Gelaſius* to be peremptory, for the adminiſtration thereof, to prove that the *Euchariſt* ought to be adminiſtred *in both kindes* to all Communicants, and judging the diſmembring of them a *Grand Sacriledge*, as you have heard: whereas now your Romiſh Church *Holdeth* it not onely lawfull, but alſo religious to with-hold the *Cup* from all, but onely Conſecrating Prieſts. Vpon theſe (omitting other Scriptures, which you your ſelves may obſerve at your beſt leaſure) wee conclude. You therefore in taking that *Oath*, ſwearing to admit all Interpretations of *Scripture*, both which the Church of *Rome* once *Held*, and now *Holdeth*; the Proverbe muſt needs be verified upon you, viz. *You hold a Woolfe by the eare*: which howſoever you *Hold*, you are ſure to be Oath-bit, either in *Holding* TENVIT, by TENET, or in *Holding* TENET, by TENVIT.

(d) *Booke 1. Ch. 3. Sect. 19.*

III. *Qverture of* Perjury *in your Diſputers, is in ſwearing to the pretended* Conſent of Fathers, *in their* Expoſitions of Scriptures.

HEare your Oath. (a) *Neither will I ever interpret any Scripture, but according to the unanimous conſent of Fathers.* Here the word [*Fathers*] cannot betoken *Biſhops* and *Fathers* aſſembled

(a) *Bulla eod.* Nec Scripturam ullam, niſi juxtà unanimem Conſenſum Patrum interpretabor.

assembled in a Councel, where the major part of voices conclude the lesse; for *Councel* never writ Commentaries upon Scriptures, but from Scriptures collect their Conclusions. And although the word [*Vnanimous*] doth literally signifie the universall Consent (which would inferre an Impossibility, because that all Fathers have not expounded any one Scripture, and very few *All*) yet that you may know wee presse not too violently upon you, wee shall be content to take this word Morally, with this Diminution, *For the most part*; and hereupon make bold to averre, that your Iuror by this Oath is sworne to a flat Falsity, because you cannot deny but that the Fathers, in their Expositions, dissent among themselves, insomuch that you your selves are at difference, among your selves, which part to side with; (b) *With the greater* (saith *Valentia*,) nay but sometime with the (c) *Lesser*, (saith *Canus*.) Can you dreame of an *Vnanimity* in Disparity? Sometime there is a *Non-Constat*, what is the Iudgement of the Fathers in some points, which you call *matter of Faith*. What then? *Then* (saith your [d] Iesuite) *the Authority of the Pope is to take place, who being guided by other rules may propound what is the Sense*. Behold here the very ground of that, which wee call *Popery*, which is devising and obtruding upon the Church of Christ *new Articles of Faith* unknowne (for ought you know) to Ancient Fathers. And is it possible to find an *Vnanimity of Consent* in an Individuall Vnity, or rather a Nullity? for what else is an Ignorance, what the Sense of the Fathers is, whether so, or so?

Next, that it may appeare that this *Article*, touching the *Vnanimous Consent of Fathers*, is a meere Ostentation and gullery, and no better than that Challenge made by the wise man of *Athens* of all the Ships, that entred into the Road, to be his owne: as if you should say, All the Fathers do patronize your Romish Cause. Wee shall give you one or two Examples, among your Iesuites, as patternes of the Disposition of others in neglecting, sleighting, and rejecting the more Generall Consent of Fathers in their *Expositions of Scriptures*. One Instance may be given in your Cardinall, who, in his *Commentaries upon the Psalmes*, dedicated to the then Pope, professeth himselfe to have composed them, (e) *Rather by his owne meditation, than by reading of many Bookes*; whereas hee that will seeke for *Vnanimous Consent of Fathers*, must have a perusall of them all. In the second place hearken unto the Accents of your Iesuite *Maldonate*, in his rejecting the *Expositions* of the *Fathers*, as for Example: (f) *So indeed said the Fathers, but I be-*

(b) *Valent. Iesf. Anal. lib. 8. cap. 8.* Patet nobis via urgendi unum aut alterum Doctorem authoritate reliquorum.

(c) *Canus loc. Theol. lib. 7. cap. 3. num. 8.* Plurium Sanctorum authoritas, reliquis licet paucioribus reclamantibus, firma Argumenta sufficere, & præstare non valet.

(d) *Valent. quo supra.* Quod si per Sententiam Doctorum aliqua fidei controversia non satis commodè componi posset, eo quod de eorum consensu non satis constaret, sua tunc constet Autoritas Pontifici, ut consultis aliis ad definiendum regulis, de quibus est dictum, Ecclesiæ proponat, quid sit sentiendum.

(e) *Bellar. Epist. Dedic. Paulo Quinto ante Comment. in Psal.* Psalmorum ego tractationem magis propriâ meditatione, quam multâ librorum lectione composui.

(f) *Maldon. Iesf. in Matth. 20.* Existimant Patres filios Zebedæi temerè respondisse: ego vero credo eos verè esse locutos. *Item in Mat. 16. 18.* [Non prævalebunt.] Quorum verborum sensus non videtur mihi esse, quē omnes, præter Hilarium, quos legisse memini, Authores putant. *Item in Mat. 11. 11.* Variæ sunt Patrū opiniones, sed (ut liberè fatear) in nulla earum aquiesco. *Item in Matth. 11. 13.* [Prophetæ & lex.] Omnes fere veteres ita exponunt, sed non est apta satis interpretatio. *Item in Mat. 19. 11.* Non omnes capiunt, i. e non omnes capimus: Sic omnes fere veteres exponunt, quibus equidem non assentior. *Item in Ioh. 6. 62.* Sic quidem expono, & licet Expositionis hujus Autorem nullum habeo, hanc tamen magis probo, quā illam Augustini, cæterorumq; alioqui probabilissimam, quia hoc cum CALVINISTARUM sensu magis pugnat.

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lieve the Contrary. Item, *This ſeemeth not to me to be the Senſe of this place, which All, whom I have read, except Hilarie, do thinke.* Item, *Their Opinions are divers, I reſt upon none of them All.* Item, *All Ancients almoſt do ſo expound this Text, but this is no fit Interpretation.* Item, *Thus I expound this Scripture, and albeit I have no Author of this Expoſition, yet I do approve it rather than that of Auguſtine, or of Others, although otherwiſe moſt probable, even becauſe it is repugnant to the Senſe and Expoſition of the* CALVINISTS. So hee, and that uſually. (*O dura ilia!*) With what *Stomach* could this man ſwallow that *Oath?*

Salmeron the Ieſuite may ſtand for the Third upon that Text, Rom. 5. *In whom all have ſinned,* which teacheth the univerſall Guilt of *Originall Sin* of mankinde. What the Senſe of the Fathers was from this Text, your *Canus* will certifie you; (g) *All they* (ſaith hee) *who have formerly fallen upon this ſubject matter, have confeſſed, as it were with one mouth, that the Virgin Mary was conceived in Originall ſin, no one contrarying this Opinion.* So hee, of the Iudgement of *Antiquity*, which notwithſtanding hee durſt contradict. But wee returne to your Ieſuite, who preſuming that this Queſtion doth belong to *Faith*, propoundeth (h) Objections made out of the Fathers, for proofe that the *Virgin Mary* hath the ſame Originall defect in her owne naturall Generation, and ſhapeth Anſwers full of regret, and reluctancie. For, firſt, To this Objection; *The Fathers did conſent:* Hee anſwereth thus; *The Argument from Authority is infirme.* II. To this; *The Fathers were Ancient:* Thus; *The younger Divines are more quicke of underſtanding.* III. To this; *The Fathers were many:* Hee anſwereth; *Hee is but a poore man that can number his Cattell.* And againe, confronting the Ancient Fathers, and preferring novell Divines, hee ſaith; *Wee oppoſe multitude to multitude.* IV. But *The Fathers were Devout:* hee anſwereth; *Yet all Devotion towards the Bleſſed Virgin reſteth not in the Fathers.* And when one of the Devouteſt of them (*Bernard* by name) is objected, who had ſaid of the point now in Queſtion, (i) *To aſcribe the prerogative of the Son to the Bleſſed Virgin, is not an honouring, but a diſhonouring her:* wherein the ſame holy *Bernard* appealeth to Antiquity, ſaying, *Are wee either more Learned, or more Devout than the Fathers?* Your Ieſuite anſwering to him by name, caſteth him off with the Reſt.

Here wee ſee an *Oath* exacting a *Conſent to the Vnanimous Expoſitions of Fathers*, and heare notwithſtanding as plaine a Diſſent of your Ieſuites oppoſition unto *Vnanimous Conſent of Fathers*, which is the ordinary guiſe of your Diſputers in their expounding of Scriptures; and yet behold you (forſooth) the

(g) *Canus loc. Theol. lib. 7. cap. 3.* Sanctè omnes qui in ejus rei mentionem incidêre, uno ore aſſerunt B. Virginem in originali peccato conceptam fuiſſe. *And then hee recounteth Adding:* Et ſi nullus contraſenerit; infirmum tamen ex omnium autoritate Argumentũ.

(h) *Salmeron. Ieſ. in Rom 5. Diſp. 49.* In quo omnes peccaverunt.] Mariam conceptam in originali peccato, etſi non ſit hæreſis damnata, nempè tamen ad fidem ſpectat. *Item Diſp 51.* A qua multitudine Patrum, locum ab autoritate infirmum, &—— Pauperis eſt numerare pecus—— Exod. 13. In judicio plurimorum non acquieſces ſententiæ, ut à vero demas: & multitudinem multitudini opponimus. At Devoti erga D. Virg. *Reſp.* Totam Devotionem erga illam non conſiſtere in Patribus, ut in Bernardo, &c. At Antiqui. *Reſp.* Quilibet ſenex laudator temporis acti ſed & illud aſſerimus, quo juniores, eo perſpicaciores Doctores eſſe [*After hee wrangleth, and wreſteth ſome ſayings of Fathers to his part,*] In celeberrimâ Pariſienſium Academiâ nullus in Theologia titulo Doctoris dignus habetur, qui non primum juſjurandi religione ſe adſtrinxerit ad hoc Virginis privilegium tuendum.

(i) *Bernard. Epiſt. 174.* Hanc prolis prærogativam B. Mariæ tribuere non eſt honorare Virginem, ſed honori detrahere. *Et Paulo ante.* —Nunquid Patribus doctiores, aut devotiores ſumus?

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native children, and heires of the Doctrine of Ancient Fathers. Your Fathers of the *Councel of Trent* have ſet it downe for a *Canon*, whereunto you are alſo ſworne, that the words of Chriſt his Inſtitution, concerning the giving of his *Body and Blood*, * *Have a plaine, and proper ſignification without Tropes*: which notwithſtanding, the ſame words of Chriſt have beene evinced to be *Figurative*, not onely by the *Vnanimous Conſent* of (k) Antiquity, but alſo by the expreſſe (l) Confeſſions of your owne Ieſuites, in the words [*Eate, Breake, Cup*, &c.] and wherein your ſelves have acknowledged divers *Tropes*. Beſides, the whole former Treatiſe is but a diſplaying of your unconſcionable wreſting of the Teſtimonies of ancient Fathers. Ponder you theſe Obſervations with your ſelves, and then judge whether your *Swearing* be not *Perjury* it ſelfe.

(*) *Booke 2. Chap. 1. Sect. 1.*

(k) *Booke 2. Ch. 1. Sect. 6. and Chap. 2 Sect. 6, & 7.*

(l) *Booke 2. Cha. 2. Sect. 4. See alſo B. 3. Ch. 3. in the words,* [The fruit of the Vine.] *Sect. 5.*

IV. *Overture of* Perjury, *in the Defenders of the Romiſh Maſſe, is in reſpect of the pretended* Neceſſity *of their Doctrine.*

IN the laſt Clauſe of the Oath, preſcribed in the Bull of Pope *Pius the fourth*, you are ſworne that every Article therein is the (a) *True Catholike Faith, without which none can be ſaved*; among which is the Article already mentioned, ſwearing to whatſoever was declared in the *Councel of Trent*, by which Councel your now Romane (b) *Miſſall*, or Maſſe-booke is approved. Now take a Taſte of your Oath in every Epithet. Firſt, [*True:*] and hereby are you ſworne that in the dayes of Pope *Innocentius* the third, the *Adminiſtration of the Euchariſt to Infants was not held neceſſary*; which your owne Authors have (c) confeſſed, and proved to be falſe. Secondly, that the preſence of them, who, at the adminiſtration of the Euchariſt, do not communicate, is * *Commendable*, and held a Doctrine *Catholike* (that is) anciently *Vniverſall*: which was generally condemned by Ancient Fathers; and, even in the Church of *Rome* it ſelfe, abandoned by two (d) Popes.

(a) *See above in this Sect. 4. Initio, at the letter* (a.)

(b) *Synod. Trident. Seſſ. 15.*

(c) *Booke 1. Chap. 2. Sect. 11.*

(*) *Ibid. Sect. 5. & Sect. 10.*

(d) *Booke 1. Cha. 2. Sect. 9.*

Laſtly, in the point of *Neceſſity to ſalvation*; To ſweare that whoſoever believeth not that one may be ſaid to (e) *Communicate alone*, is *damned*; that whoſoever believeth not that the Prieſt in the Maſſe, being alone, can duly ſay, *The Lord be with you*, hee is *damned*; or that the (f) *Body of Chriſt* may not be run away with *Mice*, and *be blowne away with the wind*, hee is *damned*; and a number other like extreme fooliſh Crotchets, ſet downe in your *Miſſals*, which wee willingly omit. The Summe of all theſe is, that the ſame your *Oath*, made to *damne* others

(e) *Booke 1. Cha. 2. Sect. 5.*

(f) *See Booke 4.*

others, doth ſerve chiefly to make the *Swearers* themſelves moſt *damnable*. If peradventure any of you ſhall oppoſe, ſaying that none of you within this Kingdome (which never admitted of the *Councel of Trent*, nor of the *Bull* of Pope *Pius the fourth*) are yet bound to that *Oath*, let him know that although this may excuſe him from an *Actuall Perjury*, yet can it not free him from the *Habituall*, which is, that hee is diſpoſed in himſelfe to take it, whenſoever it ſhall be offered unto him in any Kingdome, that doth imbrace and profeſſe the ſame.

Our laſt Advertiſement followeth.

Of the Mixture of many old Hereſies *with the former Defence of the Romiſh Maſſe.*

Sect. V.

THe more odious the Title of this Section may ſeeme to be, the more ſtudious ought you to ſhew your ſelves in examining the proofes thereof; that ſo you may either confute, or confeſſe them, and accordingly re-aſſume, or renounce your Romiſh Defence.

Hereſie hath a double aſpect: One is when it is direct, having the expreſſe termes of *Hereſie*; the Other is oblique, and by conſequence, when the Defence doth inferre or imply neceſſarily the ſame Hereticall Senſe, even as it may be ſaid of Treaſon. For to ſay that *Cæſar is not King*, is a Treaſonable ſpeech *Directly*, in a plaine Senſe; and to ſay that *Tribute money is not due to Cæſar*, is as Treaſonable in the *Conſequence*. Thus much being premiſed, wee are now to recognize ſuch Errours, wherin your Diſputers may ſeeme to have accordance with *old Heretikes*, which point wee ſhall purſue according to the order of the Bookes.

Booke I. Wherein your Church is found altering almoſt the whole forme of Chriſt his Inſtitution, and the Cuſtome of the Catholike Church, deſcended from the Apoſtles; which Preſumption Pope (a) *Iulius* condemned in divers, who *ſopped the Bread in the Chalice*, and *ſqueezed Grapes in the Cup*, and ſo received them: even as did the * *Artotyritæ, in mingling Bread with Cheeſe*, cenſured for *Heretikes* by your *Aquinas*. In which Compariſon your Aberration from Chriſts example is ſo much greater than theirs, as you are found Guilty in defending (b) *Ten Innovations*, for one.

2. Your Pope *Gelaſius* condemned the *Hereticall Manichees*, for thinking it lawfull not to receive the *Cup* in the Adminiſtration of the *Euchariſt*, judging it to be (c) *Greatly Sacrilegious*: notwithſtanding your (d) Church authorizeth the ſame Cuſtome

(a) Booke 1. Ch. 3. Sect. 3.
(*) Ibid.
(b) Booke 1. Ch. 9. throughout.
(c) Booke 1. Ch. 3. Sect. 7.
(d) Ibid.

ſtome of forbidding the *Adminiſtration of the Cup* to fit Communicants.

(e) *Booke 1. Cha. 3. Sect. 10.*
(f) *Ibid. Sect. 10.*

3. As (e) you pretend *Reverence*, for withdrawing the *Cup*; ſo did the (f) *Aquarij* forbeare wine, and uſed onely *Water*, under a pretence of *Sobriety*.

4. Sometime there may be a Reaſon to do a thing, when as yet there is no right, nor Authority for him that doth it. Wee therefore exact of you an Authority for altering the Apoſtles Cuſtomes, and Conſtitutions; and are anſwered that (g) *your Church hath Authority over the Apoſtles Precepts.* Iump with them, who being asked why they ſtood not unto the Apoſtles Traditions, replyed that (h) *They were herein above the Apoſtles*, whom therefore *Irenæus* reckoneth among the *Heretikes* of his Time.

(g) *Booke 1. Cha. 3. Sect. 4.*
(h) *Ibid.*

Booke II. It is not nothing, which hath beene obſerved therein (to wit) your Reaſoning, why you ought not to interpret the words of Chriſt [*This is my Body*] (i) literally; and why you urge his other Saying [*Except you eate my fleſh*] (k) for proofe of *Bodily Eating*; ſo that your Prieſt may literally ſay in your Maſſe, that *The Body of Chriſt paſſeth into your Bellies and Entrails*, becauſe (forſooth) the words of Chriſt are (l) *Doctrinall.* And have you not heard of one *Nicodemus*, who hearing Chriſt teach that every man muſt be * *Borne againe*, who ſhall be partaker of Gods Kingdome; and that hee, expounding them in a Literall Senſe, conceited a *new Entrance* into his *Mothers* wombe, when as nothing wanted to turne that his Errour into an *Hereſie*, but onely *Obſtinacie?* But of the ſtrong and ſtrange *Obſtinacies* of your Diſputers, you have received a full (m) *Synopſis.*

(i) *Booke 2. Cha. 3. throwout.*
(k) *Ibid.*
(l) *Booke 2. Cha. 3. Sect. 2.*
(*) *Ioh. 3.*
(m) *See above in this Booke, Chap. 2. Sect. 3.*

Booke III. After followeth your Article of *Tranſubſtantiation.* I. Your direct profeſſion is indeed to believe no *Body* of Chriſt, but that which was *Borne of the Virgin Mary.* But this your Article of *Tranſubſtantiation of Bread* into *Chriſt's Body*, generally held, according to the proper nature of *Tranſubſtantiation*, to be by (n) *Production* of Chriſts Body out of the *Subſtance of Bread*, it neceſſarily inferreth a Body (called, and believed to be Chriſts) which is *not Borne of the Bleſſed Virgin*, as Saint *Auguſtine* hath plainly (o) taught; diverſifying the Bodily thing on the *Altar* from the Body of Chriſt borne of the *Virgin.* Therefore your Defence ſymbolizeth with the Hereſie of *Apollinaris*, who taught a (p) *Body not Borne of the Virgin Mary.*

(n) *Booke 3. Ch. 3. Sect. 2.*
(o) *Booke 4. Ch. 4. Sect. 1.*
(p) *Booke 3. Ch. 3. Sect. 2.*
(q) *Booke 3. Ch. 3. Sect. 9.*
(r) Manichæi dicebant Chriſtum non eſſe verum hominem, ſed phantaſma quoddam. *Praetol. Elench. Haret.*

Secondly, You exclude all judgement of (q) *Senſes*, in diſcerning *Bread* to be *truly Bread*, as did the (r) *Manichees* in diſcerning Chriſt's Body, when hee was heere alive, which they thereupon held not to have beene a True, but a *Phan-*

a *Phantaſticall Body*. *Tertullian* alſo challengeth the Verity of Senſe, in judging of *Wine* in the Euchariſt, (after Conſecration) in Confutation of the ſame Errour in the *Marcionites*.

Thirdly, for Defence of Chriſt his *inviſible Bodily Preſence*, you profeſſe that (after Conſecration) *Bread* is no more the ſame, but changed into the *Body of Chriſt*: which Doctrine in very expreſſe words was bolted out by an *Eutychian Heretike*, and inſtantly coudemned by (f) *Theodoret*, and as fully abandoned by Pope (g) *Gelaſius*.

(f) *Booke 3. Cha. 3. Sect. 12.*
(g) *Ibid. Sect. 13.*

BOOKE IV. Catholike Fathers were in nothing more zealous, than in defending the diſtinct properties of the *two natures* of Chriſt his *Deity*, and *Humanity*, againſt the pernicious Hereſies of the *Manichees*, *Marcionites*, *Eutychians*, and *Eunomians*; all of them diverſly oppugning the Integrity of *Chriſt's Body*, ſometime in direct termes, and ſometime by irrefragrable Conſequences; whether it were by gaine-ſaying the *Finiteneſſe*, or *Solidity*, or elſe the compleat *Perfection* thereof: wherein how farre yee may challenge affinity or kindred with them, be you pleaſed to examine by this which followeth.

I. The *Heretikes*, who undermined the property of *Chriſt's Bodily Finiteneſſe*, ſaid that it was *in divers places at once*, (as is confeſſed) even as your Church doth now attribute unto the ſame Body of Chriſt, both in *Heaven*, and in *Earth*, yea, and in *Millions of diſtant Altars at the ſame time*; and conſequently in all places whatſoever. Now whether this Doctrine of Chriſt's *Bodily Preſence* in many places at once was held of the Catholike Fathers for *Hereticall*, it may beſt be ſeene by their Doctrine of the *Exiſtence of Chriſt's Body in one onely place*; not onely *Definitively*, but alſo *Circumſcriptively*: both which do teach an abſolute Impoſſibility of the Exiſtence of the ſame in *divers places at once*. And they were as zealous in profeſſing the Article of the *maner of Chriſts Bodily Being in place*, as they are in inſtructing men of the Article of Chriſt's *Bodily Being*, leſt that the deniall of its Bodily maner of being might deſtroy the *nature* of his Body. ✤ So farre, that the Ancient Father *Vigilius* * teſtifieth, that to believe *The Body of Chriſt, whereſoever it was, to be Circumſcribed in one place, was the Ancient Catholike Doctrine of thoſe Ages*. ✤ To which end they have concluded it to be abſolutely but in *one place*, ſometime in a (x) *Circumſcriptive Finiteneſſe*, thereby diſtinguiſhing them from all created Spirits; and ſometime by a *Definitive Termination*, which they ſet downe firſt by Exemplications, thus: (y) *If Chriſt his Body be on Earth, then it is abſent from Heaven*; and thus, *Being in the Sunne, it could not be in the Moone*: Secondly, by divers Compariſons, for compa-

(u) *Book 4. Chap. 2. Sect. 5. & Chap. 3. Sect. 3. & Chap. 6. Sect. 1.*

* *Vigilius. B. 4. C. 5. §. 5.*

(x) *Chap. 5. throughout.*

(y) *Ibid. Sect. 5.*

ring the *Creature* with the *Creator* God, they (a) conclude, that *The Creature is not God, becauſe it is determinated in one place*; and comparing the humane, and divine Nature of Chriſt together, they (b) conclude, that they are herein different, becauſe the humane and Bodily Nature of Chriſt is neceſſarily *included in one place*: and laſtly comparing *Creatures* with the *Holy Ghoſt*, they (c) conclude a difference by the ſame Argument, becauſe the *Holy Ghoſt is in many places at once*; and all theſe in confutation of divers *Heretikes*. A thing ſo well knowne to your elder Romiſh Schoole, that it confeſſed the Doctrine of *Exiſtence of a Body in divers places at once* (in the judgement of Antiquity) to be (d) *Hereticall*. ✠ Yea and ſo Hereticall, that it openeth a Sluce for the old raucid Hereſie of the *Ariomanites*, (by interpretation, *Maddiſh-Arians*) to flow in upon us, who denied the Holy Ghoſt to be God, as not being every where; whom the Primitive Fathers did Confute, (* Seven in number) by proving the Holy Ghoſt to be every where, and therefore God, becauſe *Hee is in divers places at once*. Which was likewiſe * *Tertullians* Argument, to prove the Godhead of Chriſt.

(a) *Ibid.*

(b) *Chap. 4. Sect. 4.*

(c) *Chap. 7. Sect. 2.*

(d) *Ibid.*

* *See B. 4. C. 7. §. 2.*

* *B. 4. c. 6. §. 3.*

II. The property of a *Solidity* likewiſe was patronized by Ancient Fathers, in confutation of *Heretikes*, by teaching (e) Chriſts Body to be neceſſarily Palpable, againſt their Impalpabilitie; and to have a Thickneſſe, againſt their feigned ſubtile Body, as the *Aire*. ✠ A whole * Generall Councel of *Epheſus* determining that *The Body of Chriſt is palpable whereſoever it is*: ✠ and furthermore controlling theſe opinions following (which are alſo your Crotchets) of a Bodies (f) *Being whole in the whole ſpace, and in every part thereof*; and of Chriſt's Body (g) *taking the Right hand, or left*, of it ſelfe.

(e) *Chap. 4. Sect. 6.*

* *Booke 4. c. 8. §. 1.*

(f) *Chap. 3. Sect. 6.*

(g) *Chap. 3. Sect. 3.*

III The property of *Perfection* of the Body of Chriſt, whereſoever, in the higheſt Degree of *Abſoluteneſſe*. This (one would thinke) every Chriſtian heart ſhould aſſent unto, at the firſt hearing; wherefore if that they were judged *Heretickes* by Ancient Fathers, who (h) taught an *Indiviſible Vnion of mens ſoules with their Bodies naturally, ſtill ſubject to corruption after the reſurrection*; who can imagine that the holy Catholicke Fathers would otherwiſe have judged of this your generall *Tenet*, (viz. to beleeve a Body of Chriſt, now ſince his Glorification, which is deſtitute of all power of *naturall motion, ſenſe, appetite, & underſtanding*) otherwiſe than of a ſenſeleſſe, and Antichriſtian Deliration, and Deluſion? ✠ Fie, no! for they believed no Body of Chriſt, after his Reſurrection, but ſuch as is * *void of all infirmity, and in all integrity moſt perfect*. ✠ Yea and that which is your onely Reaſon

(h) *Prateol. Elench. hæreſ. Tit.* Philoponus Alexandrinus. Statuit mortuorum reſurrectionem eſſe, viz. rationalium animarum cum corruptibili corpore indiſſolubilem unionem.

* *Booke 4. Cha. 9. §. 3.*

you

you allege, to avoid our Objection of Impoſſibilities in ſuch caſes, (to wit) ([i]) *The Omnipotencie of God*; the ſame was the Pretence of *Heretikes* of old, in the like Aſſertions; which occaſioned the Ancient Fathers to terme the Pretence of *Omnipotencie*, ([k]) *The Sanctuary of Heretikes*: albeit the ſame *Heretikes*, (as well as you) *intended* (as a Father ſpeaketh) *to magnifie God thereby*; namely, in beleeving the Body of Chriſt, after his Aſcenſion, to be wholly Spirituall. To which *Heretikes* the ſame Father readily anſwered, (as wee may to you) ſaying, ([l]) *When you will ſo magnifie Chriſt, you do but accuſe him of falſhood*: not that wee do any whit detract from the *Omnipotencie of Chriſt*, (farre be this Spirit of Blaſphemy from us!) but that (as you have beene inſtructed by Ancient Fathers) the attributing an *Impoſſibility* to God, in ſuch Caſes of *Contradiction*, is not a diminiſhing, but an ample advancing of the ([m]) *Omnipotencie of God*.

([i]) Booke 4. Ch. 5. Sect. 5.

([k]) Ibid. Chap. 3. Sect. 2.

([l]) Chap. 5. Sect. 5. at (b & c.)

([m]) Ibid.

Booke V. Your Orall *Eating*, Gutturall *Swallowing*, and Inward *Digeſtion* (as you have [n] taught) of the *Body of Chriſt* into your *Entrails*, and from thence into the *Draught*, hath beene proved out of the Fathers to be in each reſpect ſufficiently *Capernaiticall*, and termed by them a Senſe both ([o]) *Pernicious*, and Flagitious. Beſides you have a Confutation of the *Hereticall Manichees*, for their ([p]) Opinion of *Faſtning Chriſt to mens guts, and looſing him againe by their belchings*: Conſonant to your Romiſh Profeſſion both of *Chriſt's* ([q]) *Cleaving to the guts* of your Communicants, and ([r]) *Vomiting* it up againe, when you have done. ✠ Beſides the ſame Fathers condemned the Hereſie of the ſame *Capernaites* * for not diſcerning Chriſts words, after his ſpeaking of *Eating his fleſh*: Hee made mention of his Aſcenſion into Heaven; ſaying, *When you ſhall ſee the Sonne of man aſcending where hee firſt was*, they did not underſtand that they therefore could not *Eate him on Earth*, as they imagined, becauſe hee ſhould *aſcend to Heaven*. ✠

([n]) Booke 5 throwout.

([o]) Booke 5. Cha. 6. Sect. 4

([p]) Booke 5. Ch. 6. Sect. 3.

([q]) Booke 5. Ch. 6. Sect. 1.

([r]) Booke 5. Cha. 6. Sect. 2.

* See Booke 5. Ch. 5. Sect. 5. & Chap. 3. 2. & Ch 8. §. 2.

Booke VI. This is ſpent wholly in examining the Romiſh Doctrine of *Maſſe-Sacrifice*, and in proving it to be *Sacrilegionſneſſe* it ſelfe, as you have ſeene in a former ([s]) *Synopſis*.

([s]) See above in this Booke, Chap. 1. Sect. 2.

Booke VII. This containeth a Diſcoverie of your Maſſe-Idolatry, not onely as being equall with the Doctrine of ſome *Heretikes*, but in one reſpect exceeding the infatuation of the very ([t]) *Pagans*; beſides the Generall Doctrine of the power of your *Prieſts* ([u]) *Intention*, in conſecrating, hath beene yoaked, by your owne Jeſuite, with the *Hereſies* of the ([x]) *Donatiſts*.

([t]) Booke 7. Ch. 8. Sect. 2.

([u]) Cha. 5. Sect. 3.

([x]) Cha. 9. Sect. 3.

When you have beheld your owne faces in theſe divers *Synopſes*

nopſes, as it were in ſo many glaſſes, wee pray to God that the ſight of ſo many and ſo prodigious *Abominations* in your Romiſh Maſſe may draw you to a juſt Deteſtation of it, and bring you to that true worſhip of God, which is to be performed in *Spirit* and in *Truth*, and to the ſaving of every one of your ſoules, through his Grace in *Chriſt Ieſus*. AMEN.

* * *

ALL GLORY BE ONELY TO GOD.

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FAVLTS escaped in this Second Edition, thorow the absence of the *R. Author*; The *Corrector's* Negligence, and the *Printers* Precipitancie.

PAg. 15. lin. 13. Reade, SECT. IV. Pag. 53. lin. 28. in the Margin, Reade *Aquin. part.* 3. *Qu.* 80. *Art.* 9. *Conclus.* Pag. 54. lin. 6. Reade *disputations*, Pag. 61. at (*) in the Marg. R. *See the next Sect.* 3. *at the letter* (x.) Pag. 64. lin. 29. Reade — *be represented by*— (without the word, *but.*) Pag. 67. lin. 24. Reade, *Synecdoche.* Pag. 82. lin. 4,5. Reade,—— *used onely water*—— Pag. 83 lin. 27. R. *Sea.* P. 115. lin. 29. in the Margin. R. *Sacrificers.* P. 120. lin. last but 3. in the Marg. R. *Epiphanius his words to be*——P. 123. l. 30. R. *and not to either the*——P. 324. lin. 5. for *Glasse* R. *Glosse.* P. 159. lin. 30. in Marg. R. *Chap.* 4. *Sect.* 1. P. 180. lin. 10. in the Marg. R. *Chap.* 9. *Sect.* 2. P. 200. lin. 47. in the Marg. R. *τῶν χων οὐ*—P. 209. lin. 19 R. *κατὰ χωσιν*. P. 288. l. 10. instead of *Antecedents*, R. *Accidents.* P. 295. l. 40. R. *had not any existence*——P. 302. in the Marg. lit. c. lin. ult. R. *παραμονὴν.* P. 343. l. 43. For *Isychius* Read *Hesychius* [whose Testimonies in the *Index* ought to be under one title of *Hesychius.*] P. 360. l. 27. R.——*of their Bodies*—P. 361. Marg. at num. 4. lin. 3. R. *ἐξ ὧν ἀπ' ἀρχῆς.* P. 377. l. 24. For *Cause*—R. *Case.* P. 426. lin. 2. R.——*of a bloody Sacrifice*, P. 443. in the Marg. at let. (c) lin. 2. R. *διάθεσιν.*

Other Errours *Typographicall*, which have got into the small and obscure Character of the Margin, the Greeke especially; an Ingenuous Reader (however otherwise affected) may equally pardon and correct, as they shall come to his view.

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